

For Library Use



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA



THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1857.

Go, PREACH the GOSPEL.—*Mark* xvi. 15.
How shall they preach except they be SENT?—*Rom.* x. 15.

VOL. XXIX.

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

1857. 85

University of Southern California

JOHN A. GRAY,

Printer and Stereotyper,

16 and 18 Jacob St., Fire-Proof Buildings.

INDEX TO THE HOME MISSIONARY.

	PAGE		PAGE
Accounting labors,	69	Cairo,	75
Acknowledgment of a box of clothing,	201, 269	California—Explorations in, 113, 162, 279; Home	
Address by Rev. F. G. Clark, 61; Rev. H.		Missions in, 49; Morals, 91, 139; Reverses,	
James, 85; Rev. L. Whiting,	109	239; Summer,	113
Admission to the communion,	263	Camptonville, Cal., 238; A year's labor,	114
Affliction blessed,	239	"Carrying" the Gospel,	294
After thirteen years,	244	Carver, Min.,	232
Aged infidel believing,	15	Catechism,	119, 147
American Home Missionary Society, Thirtieth		Central Agency, New York,	86
Anniversary, 25; Abstract of Report, 27;		Central R. E. Company, Ill.,	228
Summary of Results, 23; The Treasury, 29;		Chamberlain, Rev. P. B., Beginning at Portland,	68
General comparative Results, 30; Distribu-		Changes,	56, 286, 295
tion of Missionaries, 31; Auxiliaries and		Children victorious,	263
Missionary Fields, 33; Present condition,	248	Christian faithfulness,	15
American—Merchants and travelers, 131; Cor-		Christian or pagan—which?	91
respondence, Literature, 182; Free Institu-		Christian militant,	115
tions, 133; Foreign Missions, 154; Influence		Christian colony,	288
dependent on Christianity,	185	Christian's death,	118
American Statistics—Products, 222, 223; Manu-		Christian's triumph,	94
factures, Commerce, Land, 223; Products of		Church building in Oregon,	189
Illinois, Population, and its rates of In-		Church building, vexations of,	159
crease,	224	Church, free,	146
An aged christian lady,	273	Churches, German,	231
Anniversary of The Phil. H. M. Soc., 104; Mass.		Church in the wilderness,	186
H. M. Soc., 151; Conn. M. Soc., 152; Maine		Church organized,	183
Miss. Soc., 175; Vermont Dom. Miss. Soc.,		Clark, Rev. F. G., Address by,	61
196; New Hamp. Miss. Soc.,	193	Climate of Oregon,	162
Anti-missionary Baptists,	55	Colony,	142, 233
Anti-temperance,	286	Columbia, Cal., 91; Sabbath in,	163
Auraria, Or.,	262	Concert in daily prayer,	122
Auxiliaries—Maine Miss. Soc., 83, 175; New		Conditions of missionary aid,	233
Hampshire Miss. Soc., 33, 138; Vermont		Condon, Rev. Thomas, Removal of,	67
Domestic Miss. Soc., 34, 195; Massachusetts		Conferences,	121
Home Miss. Soc., 34, 151; Connecticut Miss.		Confirmation, Struggle on,	269
Soc., 35, 152; Rhode Island Home Miss. Soc.,		Connecticut Miss. Soc., 35; Anniversary of, 152;	
35; Philadelphia Home Miss. Soc.,	86, 104	Coöperation in Home Missions,	153
		Conservatism and reform harmonized by the	
		Gospel,	85
Backsliders,	76, 121	Coöperation,	97
" reclaimed,	19	Coöperative System—Massachusetts view, 152;	
Bad habit,	286	Connecticut view,	153
Bad foundation,	294	Corvallis, Or.,	259
Ballard, Rev. J., Death of,	298	Council Bluffs, Ia.,	194
Barbarism the first danger,	291	Covenant, Children of,	123
Bartean, Mrs., Death of,	118	Covenant honored,	120, 140, 243
Baptists, Anti missionary,	55	Cowper in the wilderness,	235
Bell Prairie, Min.,	143	Crescent City, Cal.,	163
Bible and Catechism,	147		
Black-Earth, Wis.,	234		
Black George and his Bible,	293		
Bodwell, Rev. Lewis—Journey across Iowa, 192;		Dallas, Or.,	188, 260
Beginning at Topeka, 263; Extent of field,		Dallas, Or.,	187
Nursing the sick, Summing up, Skies		Dark picture,	172
bright!	264	Dead Christians,	76
Boxes of clothing for missionaries,	200, 201, 266	Dead, but alive again,	233
Brand from the burning,	99	Death of Rev. J. Ballard, 298; Mrs. H. Bartean,	
Buckport, Cal.,	163	118; Rev. S. Briggs, 216; Mrs. J. S. Emery,	
Bushnell, Rev. Horace, Extract from Sermon of,	157	16; Mrs. R. Knight, 94; Rev. S. W. Rose,	298
By faith, not by sight,	237	Decatur City, Ia.,	213
		Declaration of Independence,	147

	PAGE		PAGE
Defiance, O., a long struggle,	150	Filling up,	216
Delightful surprise,	290	Fevera,	11
Destitutions, 9, 11, 18, 56, 72, 175, 215, 216, 255, 296	163	Fire on the prairie,	215
Difficulties,	143	First communion in Howard Co., Ia.,	215
Discomforts,	143	First meeting-house in Western Iowa,	194
Discouragements,	74, 219	Flight of time,	298
Districting the Church,	119	Flushing, L. L. 126; Church, 79; A new Suburb,	
Division unto edification,	119	Light not under a bushel, 127; A Beginning	
Donation visit,	246	made, Results, Encouragement,	123
Downville, Cal., 54, 237; Progress in Morals, 189	189	Fontanelle, Neb.,	142
Duty to the Home Missionary cause,	6	Forest Grove, Or.,	260
		Frontier life,	216, 244
		Frontier Sabbath,	245
Early struggles,	169		
East Troy, Wis., Self-support,	147	Gratitude for Aid,	172, 252
Editorials and Leaders—Obstacles to Home Mis-		General Association of Iowa, Address to the	
sions, 1; Personal Responsibility in Home		Churches,	205
Missions, 61; Conservatism and Reform har-		Generous Alabamian,	000
monized by the Gospel, 55; The Home of		Georgetown, Cal., Church formed, Character of,	69
Home Missions, 109; Our Country, 133;		German Presb. church,	268
Society and Religion, 157; Influence of the		Germans—Hostility to faithful preaching, 74;	
U. S., 131; Self-support, 205; Home Mis-		in New York, 80, 81; Home Missions among,	
sions among the Germans, 229; Immigra-		229; Trouble in regard to the Communion	
tion and Home Missions, 253; Puritanism		—Struggle about Confirmation and Bap-	
in Home Missions,	277	tism,	268, 269
Editorial Remarks—The right social basis, 21;		Godless and Christless people,	273
Missouri Ministers, 73; Ministerial support,		Going,	216
77; Parkville church, Mo., 101; Kansas,		Going from house to house,	270
116; Districting the church, 119; Tempe-		Good cheer,	13, 238
rance in villages, 125; No-Bible liberality,		Good foundations,	263
126; Necromancy, 147, 150; Slavery in Ore-		Good man gone,	216
gon, 188; Kansas, 193; New Hampshire		Good place to settle in,	214
churches, 200; Self-support, 207; Duty of		Good signs,	238
communities in regard to Temperance, 231;		Grand Prairie, Or.,	260
Illinois Central R. R., 222; Slavery in Ore-		Grateful acknowledgments,	232
gon, 237; Reverses of California, 239; Pas-		Greatness of the harvest,	216
toral visitation,	267	Grinnell, Ia.,	144
Educated to be benevolent,	97		
Education,	13, 20, 285	Happy Revival,	117
Education for the ministry,	285	Hard Soil,	160
Education in Illinois,	124	Hastings, Min., Growth,	144
Eel River Valley, Cal.,	163	Heard and answered,	122
Efficiency of ladies,	217	Help for the helpers,	285
Effort for the young,	173	Herman, Mo., Self-support,	172
Egypt of Wisconsin,	266	Hillsboro, Or.,	261
Eloquence of death,	195	Hindrances,	74
Emery, Mrs., Death of,	16	Home,	159
Emigration,	3, 7, 43, 46, 47, 48, 230, 253	" evangelization, 129; Necessity of,	138
Emigrants, The right kind,	166	" of Home Missions,	109
Emigration from New England, Effects of,	197	Home Missionary coöperation,	97
Encouragement for Parents and Teachers,	57	" plan, working of,	209
Encouragements,	220	Home Missions, General Survey of,	51
Enterprising young church,	79	" among the Germans—Ger-	
Eugene City, Or.,	236	man immigration, 229; Cha-	
Excelsior, Min., Celebration of 4th of July,	166	racter of the immigrants—	
Exegesis,	226	Americanization of the Ger-	
Explorations in Iowa,	212	mans—Dependence upon the	
" in Nebraska,	143	American churches, 250;	
" in California—Columbia and So-		Difficulties of the work—	
nora, 118; Humboldt Bay, 162;		Spiritual condition of the	
Bucksport, Eel River Valley,		Germans,	231
Union, 163; Santa Cruz,	279	" and Immigration,	253
" in Oregon—Lebanon, Santiam, Cor-		" Obstacles to,	1
vallis, Rev. Mr. Starr's field, 259;		" Past and future,	176
Grand Prairie, Salem, Dallas,		" Results of,	28, 30
Forest Grove, Pacific University,		Hopeful,	266
260; Hillsboro, Astoria, 261;		Hostility to faithful preaching,	74
Attractions of Oregon, Country		Hostility to Schools,	235
east of the mountains, Two		Howard Co., Ia.,	215
wants of Oregon, 262; The Wil-		Humboldt Bay, Cal.,	162
lamette Valley, School celebra-		Ignorance and Progress,	151
tion in the woods, 234; Hostil-			
ities to schools, Cowper in the		Independence achieved,	172
wilderness, An interesting people,		Illinois, Education in,	124
235; Eugene City, The " United		" Southern, 125, 126; Its moral condition,	
Brethren,"	236	" 172; Progress of,	149
		" Home Missions in,	41
Face to face with death,	100	Illinois Central R. R. Company,	222
Facts worthy of notice,	124	Immigration,	46, 47
Faint yet pursuing,	269	" of Germans,	229
Fanaticism,	13	" and Home Missions,	253
Faribault, Min., Prospects and wants,	97	Importance of a Settled Ministry,	197
Farmers and mechanics,	13	Indiana, Home Missions in,	40
Fatal affray,	71	Infidelity, Conflict with,	167
Feeble churches,	296	Infidel, believing,	15
Female necromancer,	150	Infidels do not worship a God of Mercy,	174

Infidel tenderness,	56	71; S. Smith, 290; R. R. Snow, 167; B. A. Span- daling, 10, 244; B. O. Springer, 219; De W. C. Sterry, 212; S. Stevens, 99; W. R. Stevens, 168, 247; W. A. Tenney, 211; H. Toelke, 80; E. R. Tucker, 150; J. Van Ant- werp, 17; J. A. Veale, 103; C. L. Watson, 173; B. Welles, 104; A. S. Wells, 222; C. White, 74; J. S. Whittlesey, 216; J. Wilson, 239; J. W. Windsor, 215; G. C. Wood, 239; J. Wood, 149; G. S. Woodward, 101; J. S. Zelle,	69
Influence of the United States,	181	Letters from—A Missionary in Cal., 140, 189; Among the mines, 115; Illinois, 19, 73, 125, 239, 291; Southern Ill., 74, 75, 126, 172; In- diana, 55, 291, 292; Iowa, 145; Central Iowa, 18, 14; Northern Iowa, 11; Michigan, 100, 236; Missouri, 72, 102, 171, 269, 286, 287, 288; New York, 77; Ohio, 150, 151, 294, 295; Central Ohio, 56; Oregon, 139, 237; Wiscon- sin, 121, 218; Eastern Wisconsin, 148, 217; Central Wisconsin, 169; Southern Wiscon- sin,	169, 219
"Inspired" to no purpose,	283	Letters from a resident of Faribault, Minn.,	8, 98
Interesting people,	235	Light in the Dark Valley,	14
Intemperance, 98; Effects of,	12	Lippincott, Rev. Thomas, Reminiscences of	290
" in Waukesha Co., Wis.,	217	Long, hard struggle,	150
Internal migration,	141	Lost hunters,	12
Involuntary shower-bath,	171	Lumbermen,	7, 9, 243
Iowa—Address of the General Association, 205; Home Missions in,	40	Lumbermen's camp,	243
James, Rev. Horace, Address by,	63	Maine law and the Indians,	97
Journey across Iowa, on foot,	192	Maine Law wanted,	18, 55, 97, 145, 292
Joyful revival,	120	Maine Miss. Soc., 33; Forty ninth Anniversary, Summary, State of the Treasury, Need of more laborers,	175
Kansas—Home Missions in, 48; Effects of the invasions, 92, 95, 116, 191, 241, 263; Condi- tion of the church in Lawrence, 92; Danger- ous traveling—Destruction of property— Influence of the Government—Church-build- ing, 96; Excitement in Mo., 171; Testimony from, 218; Character of the immigration— Help needed, 265; Hopes of permanent quiet —Religious prospects, 281; Excitements in Mo. lulled, 286; Hopes, 287; Sectional sus- picions in Mo.,	287	Making a beginning,	169
"Western—Settlement of, 191; Poverty of the people,	192	Manhattan, Kan., Church formed, Intemperance, 93; Prospects of, 115; vicinity,	191
Kindness of the people,	284	Marietta Agency,	89
Knight, Rev. Richard—Death of Mrs. Marianne,	94	Massachusetts Home Miss. Society, 34; Fifty seventh Anniversary, Summary, The Treas- ury, 151; The Cooperative System,	152
Laborer worthy of his hire,	77, 78	Manufactured revivals,	14
Laid aside,	178	Martinez, Cal.,	210
Laymen wanted,	148	Meeting in the white school house,	250
Layman, Work for,	271	Methodist College at Appleton, Wis.,	267
Land law of Oregon,	209	Methods of church usefulness,	147
Land mania in Minnesota,	210	Michigan, Home Missions in,	44
Lawrence, Kan.,	92, 192	Migration,	295
Lebanon, Or.,	259	Millerism, Last phase of,	195
Letter from an aged lady,	278	Ministerial life on the frontier,	244
Letter from an occasional correspondent,	190	Minister's salaries,	77, 78
Letters from—A. S. Allen, 15, 234; G. H. Atkin- son, 67, 162, 209; W. W. Atwater, 293; J. V. Barks, 72; S. H. Barteau, 118; J. C. Beach, 270, 294; S. B. Bell, 165; H. H. Benson, 266; George Bent, 998; S. S. Bicknell, 120; E. O. Bennet, 118; C. E. Blood, 93, 115, 191; L. Bodwell, 192, 241, 263; E. Brown, 167; J. Bourne, 79; C. C. Cadwell, 121, 284; W. E. Caldwell, 77; P. B. Chamberlain, 68, 236; A. D. Chapman, 57; A. Clark, 266; J. Cochran, 244; W. L. Coleman, 245; N. P. Coltrin, 76; T. Condon, 67; J. E. Conrad, 211; T. Cook, 217; J. C. Cooper, 246; I. N. Cundall, 145; O. Dickinson, 53, 209; F. Del- veau, 263; J. S. Emery, 16; E. Evans, 161; E. F. Fish, 233; A. D. French, 195; Ozro French, 9; S. Fleming, 220; H. N. Gates, 117, 283; R. Gaylord, 70, 141, 240; L. Hamil- ton, 91, 165; S. S. Harmon, 164; J. J. Hill, 117; G. B. Hitchcock, 166; T. D. Hunt, 118, 162, 166, 234, 259, 279; J. M. Hayes, 163; D. Jones, 267; W. L. Jones, 114, 233; M. Kel- logg, 68, 139; R. Knight, 95; D. Knowles, 144; S. P. La Dow, 214; D. Lamb, 170; A. C. Lathrop, 216; C. L. Le Due, 97, 144; G. E. W. Leonard, 145; T. Lippincott, 290; A. Littlefield, 12; S. G. Lowry, 123; W. W. Ludden, 12; S. Y. Lum, 92, 192, 241, 261; H. Lyman, 188; D. McClure, 69, 210; W. A. McCorkle, 218; J. W. McCord, 74; J. N. Mc Giffert, 296; J. McLaurin, 100; C. Marsh, 195; E. R. Martin, 17; C. Merwin, 295; O. Morgan, 147; J. A. Murray, 296; F. Muzzy, 56; G. W. Nicolls, 285; W. A. Niles, 147, 246; C. Nestel, 172; E. Newton, Jr., 7, 143, 242; E. P. Noel, 102; E. B. Olmsted, 75; T. Packard, 115; C. H. Palmer, 288; A. Par- melee, 297; S. D. Peet, 267; G. H. Pond, 243; W. C. Pond, 54, 159, 237; W. S. Post, 13, 124; A. Prescott, 18; J. B. Preston, 119; L. L. Radcliff, 171; J. G. Rankin, 76; J. A. Reed, 212; G. G. Elce, 194, 245; K. Riess, 18; W. H. Rogers, 108, 123; J. P. Root, 127, 174; C. Seecombe, 97, 232; C. B. Sheldon, 97, 166, 282; F. G. Sherrill, 121; W. H. Smith,			
		Minnesota, Outpost in, 7; Home Missions in, 19, 47; Increase of Population, Natural re- sources, Education, 20; Missionaries,	211
		Misfortunes,	243
		Missionaries in Slave States,	176
		Missionaries not pro-slavery,	129
		Missionary aims,	113
		Missionary cabins,	171
		Missionary field,	273
		Missionary labor, Variety in,	9
		Missionary's experience,	295
		Missionary's lot,	117
		Missionary tolls,	53
		Missouri—Home Missions in,	42
		" and Kansas,	172
		" Missionary experience in,	269
		" Missionaries not pro-slavery,	129
		" Platte Co., a Good example,	101
		" Slavery in,	102
		" Universalism in, 71; Campbellism, 72;	72
		" Destitutions,	256
		" Excitements lulled,	287
		" Hopes,	287
		" Sectional suspicions,	257
		" To go or stay?	214
		Mitchell Center, Ia.,	189
		Monte Christo, Cal.,	284
		Morning Star,	199, 200
		Morals and religion in New Hampshire,	144
		Mormons in Iowa,	116
		Mount Pleasant, Ia., Progress,	67
		Moving,	
		Nebraska, Home Missions in, 48; Influx of popu- lation,	141

	PAGE		PAGE
Necromancy,	98, 147, 153	Revival at Bainbridge, Ind., 123; Berlin, Wis., 119; Bristol, Ind., 102; Caledonia, Ill., 75; Charleston, Ill., 239; Fentonville, Mich., 160; Greenville, Ill., 239; Hillsdale, Mich., 235; Johnstown, Wis., 120; Logansport, Ind., 103; Oak Creek, Wis., 121; Radnor, O., 151; Rosendale, Wis., 146; Salem, Ind., 103; Somerset, Mich., 98; Troy, Ill., 290; Wapello, Ia.,	117
Need of Missionary Aid,	219	Revival checked,	270
Neighborhood prayer meetings,	296	Revivals—Important facts,	124
New field,	210	Revivals manufactured,	14
New fields opening,	215	Revival, Sectarianism in,	17
New Hampshire, Miss. Society, 83; Anniversary, 198; Summary, Treasury, State of morals and religion,	199	Reviving,	57
New Settlement,	245	Rhode Island Home Missionary Society, River Falls, Wis., External prosperity, 163; Academy—Liberality of the people,	85
New Settlements,	213, 214	Rosendale, Wis., Self-support,	247
No-Bible liberality,	126	Rose, Rev. S. W., Death of,	293
No run-sellers admitted,	212		
Notice to Missionaries,	249	Sabbath-breaking "Christians,"	270
New York Central Agency, 86; Western Agency, 87	87	Sabbath on the frontier,	245
		Sabbath rescued,	165
Oakland, Cal., Past and Présent,	165	Sabbath trade in Cal.,	69
Obstacles to Home Missions,	1	Sacramental seasons,	100
Ohio Western Reserve Agency, 33; Marietta Agency—Western Agency,	39	Salem, Or.,	260
Old and New at Santa Cruz,	230	Samuel Briggs, Death of,	216
Omaha City—in Feb., 1856—Church prospects—Comforts and costs, 70; Church building—First communion, 141; Growth,	142	Santa Cruz, Cal.,	279
Ominous Picture,	69	San Francisco, Vigilance Committee,	114, 190
Opening of the box,	200	Santiam, Or.,	259
Oregon—Home Missions in, 50; Wickedness in, 53; Indian war, 54, 162; Church, 67; Prospects, 139; Climate, 162; Association, Meeting of, 186; Missionaries, 187; Slavery in, 138; Land law, 209; Exploration of, 186, 234, 259; Attractions of Country east of the mountains—The two wants of,	262	School celebration in the woods,	235
Ottumwa, Ia.,	244	Sectarianism, 6; In a revival, 17; Workings of,	225
Outpost in Minnesota,	7	Sectarian review,	269
Our Country, Its Agriculture, 133; Manufactures, 134; Mines—Internal communications, 135; Commerce, 136; Population, 137; Prospects,	133	Sectarians,	56
		Self-support,	146, 147, 172, 205, 207, 282
Pacific University, Or.,	260	Sermons without a minister,	261
Parent's bereavement,	73	Settlement, Mode of,	8
Parkville Church, Mo., A good example,	101	Shasta, Cal., Progress at, 68; Morals of,	139
Partisan insanity,	291	Sickness sanctified,	11
Pastoral visitation,	58, 267	Sioux City, Ia.,	213
Pastoral visits,	124	Slavery, 5, 176; and murder, 176; in Missouri, 112; in Oregon,	188, 191, 237
Peril and deliverance,	15	Slaves, Access to,	72
Perils of the missionary,	145	Slaves, Liberation of, 76; Preaching to,	77
Perils of political excitements,	272	Society and religion,	157
Personal responsibility in Home Missions,	61	Sonora, Cal., Thrift, 113; Signs of progress—Evangelical Alliance—Sheaves gathered,	164
Phil. II. M. Soc., 36; Annual Meeting—Statistics—Receipts and Expenditures, 104; Summary of results,	105	Sons of pious parents,	242
Platte Co., Mo.,	101	Sorrowful but rejoicing,	292
Poetry—Voice from the Prairie,	249	Speculation,	194
Politics and religion,	291, 292	Spirit Knob, Min., Celebration on,	166
Political excitements perilous,	272	"Spiritualism,"	98, 147, 150
Poor because they think so,	57	Stacyville, Ia.,	246
Poor child,	57	Starr, Rev. Milton B., His field,	259
Poor Indian,	71	Subdivision,	194
Poor rich man,	120	Strangers,	80
Population, Materials, 1; Discordant elements, 2; Mode of Settlement, 3; Unfavorable traits, 4; Rates of increase—Probabilities for the future,	224, 225	Superior, Wis., 218; Population and morals—Prospects of the Church,	219
Portland, Or., 63; Church, 196; Year's labor,	236	Sympathy, Value of,	17
Poverty of Western farmers and mechanics,	100		
Powerful revival,	99	Teachers Wanted,	18
Prayer answered,	122	Temperance, 18, 147, 212, 238; and Anti-temperance in villages, 125; Meeting, 195; Duty of Communities, 221; Progress in Michigan, 221; Opposition,	236
Preaching by the wayside,	93	Tenney, Rev. W. A., Arrival at San Francisco,	210
Preaching from house to house,	167	Timely almsgiving,	77
Precious is the death of his Saints,	113	Timely sermon,	9
Present condition of the A. H. M. S.,	243	Too wide a field,	171
Progress,	11	Topeka, Kan., Prospects of the Church, 241; Condition of the people, 242; A beginning—Effects of the invasions—Resuscitation, 263; Extent of Missionary field,	264
Progress in morality,	139	Tracts and Bibles,	126
Prussia, Products of,	223	Trempaleau, Wis., A new field,	168
Puritanism in Home Missions,	277	Troy, Mo.,	102
Quindaro, Kan.,	287	Unbelief and wrong belief,	297
		United Brethren,	236
Religion and politics,	291, 292	United States, Influence of,	131
Religious decline,	234	Union, Cal.,	103
Religious journals,	121	Universalism,	294
Reminiscences,	290	Universalism, 71; On a death bed,	145
Resuscitation,	170	Unwise measures,	10
		Unworthy Christians,	13

	PAGE		PAGE
Vermont Domestic Miss. Society, 34; Anniversary—Summary, 196; Treasury—Energy and enterprise—Importance of a settled Ministry—Effects of emigration, 197; Wise liberality,	198	Western Agency, New York,	37
Vernon Springs, Ia.,	214	Western communities,	4
Vigilance Committee, Cal.,	114, 190	Western Iowa, Prospects of,	213
Visitation, 267, 270, 295; Pastoral, 53; In a revival, 121; Among Germans—Necessity of, 80; Results,	81	Western Ohio,	40
Wandering Stars,	121	Western Reserve Agency,	38
War excitements in Kansas,	192	Whiting, Rev. Lyman, Address by,	109
Warning blessed,	118	Why aid is needed,	218
Washington County, Wis.,	266	Willamette Valley, Or.,	234
Watertown, Wis, Temperance in, 147; Churches in—Progress in three years, 246; Self-support, Acknowledgments,	247	Winnebago Co., Wis., Early struggles,	160
Welcome visit,	170	Wisconsin, Home Missions in, 45; Foreigners in, 266; Southern,	219
		Wise and liberal people,	247
		Wise liberality,	198
		Without God in the world,	165
		Word in season,	126
		Word of good cheer,	267
		Word to pastors,	238
		Work enough,	75
		Work for Christians,	102
		Work for Laymen,	271

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIX.

MAY, 1856.

No. 1.

Obstacles to Home Missions.

We propose to call attention to some of the obstacles with which the Home Missionary cause has to contend. In doing this, we shall not be understood as aiming to give a just and balanced picture of society, but only of certain unfavorable aspects of it in reference to this work.

It is obvious that, if all the people of our country were of the same language and descent, and had been brought up under similar, and under wholesome influences; if the proportion of real Christians among emigrants were large; if the ruling spirit of this emigration were in accord with the spirit of genuine piety; if this flow of population were regular and not too vehement; if settlements were made with deliberate, conscientious regard to religious interests; if the new communities were intelligent, orderly, and stable—free from gross stupidities, sectarianisms, fanaticisms, unbeliefs; and if the infinite value of the Gospel were duly appreciated, *then* the work of rooting out the elements of the old heathenism which still remain, were comparatively easy. But unhappily, these things are not so.

Materials of the Population.

1. Look first at the *heterogeneous nature* of the materials entering into the composition of society on the missionary field.

It is brought together from various continents; and Europe, Africa, and America, each claim a considerable proportion of our population. It is aggregated from diverse nations; Irish, Germans, French, English, Scandinavians, Hollanders, with

a sifting from almost every other European realm, and numerous representatives of many an African tribe, mingle with the sons of the Old Thirteen, and of every younger State and Territory that has come into existence. The German democrat and the French socialist find themselves side by side with the staid republicans and Puritans of New England, and with the slave-holders and "sand-hillers" from the South. Protestant and Romanist, Rationalist and Presbyterian, Lutheran, Baptist, Churchman, Come-outer, the Jesuit and the Hard-shell, the Mormon and the Soul-sleeper, find themselves brought into necessary intercourse, and mingling on terms of equality. Here are souls burning with the love of freedom; and here, also, those whose being is eaten up with hatred of "abolition." Here are the most humble servants of "his lordship" the bishop, and "his holiness" the pope; and here, too, the souls that have scorned all allegiance, and abjured all reverence. Here is the acute speculative thinker and reformer, full of his ideas of progress, his enthusiasms, and projects; and here, that unfortunate victim of another's oppression, the "poor white" from the South, whose aspirations have died beneath the malign shade of slavery.

If similarity of origin, education, ideas, habits, and sympathies is calculated to promote a cordial union in religious affairs, and to facilitate the building up of vigorous churches, then so great a diversity of origin, sentiment, principle, and sympathy must be a grievous obstacle to this work. It would be easy to multiply facts illustrative of this state of things; and to show how, in communities populous and rich enough to maintain several strong churches, these divisions and jealousies are a source of prolonged weakness. But it is needless to bring these details before the readers of the Home Missionary.

We may be permitted, however, to call to mind, briefly, some of the statistics of emigration which were brought to view in the census reports of 1850, and which illustrate the heterogeneous character of the population of our new States. It is stated, that while 93 per cent. of the population of Scotland, 96 per cent. of the population of England, and over 99 per cent. of the population of Ireland, were born within those countries, respectively; in Illinois only 39 per cent. were born within the State, in Iowa less than 22 per cent., and in Wisconsin less than 18 per cent. But in the British dominions the greater proportion even of those born out of the country, were yet children of natives; and those of foreign *parentage* form in Scotland only one tenth of one per cent.; in Ireland, one twentieth; and in England, one fiftieth of one per cent. How different in our Western States, where we find the children of foreign birth forming—in Iowa and Ohio, 11 per cent.; in Illinois and Missouri, 13 per cent.; in Michigan, 14 per cent.; in Minnesota, nearly 33 per cent.; and in Wisconsin, *over 36 per cent.*, of the entire population; and the average of the whole North West estimated at 13 per cent.

Discordant Elements.

2. But the elements of our Western population are not simply heterogeneous; they are *discordant*.

There are the Irish; who have come hither, not by myriads, but by tens of myriads; most of them ignorant, bigoted, full of suspicions, jealousies, and hostilities; under subjection to priests whose aim it is to cherish these jealousies, and to keep their flocks for ever separate from the mass of the people, so that they should remain a realm within the Republic, owing allegiance to "Babylon." In many large towns, and in many young villages springing to life along canals and railroads, these Irish Romanists form a large and important part of the population—none the less important from the fact that now they are poor; for the laboring man of to-day is the rich man of to-morrow; and while the sons of wealth descend, the children of poverty are rising.

Then there are the Germans, in many places far more numerous than foreigners of any other nation, and in some respects more formidable opposers of evangelical religion, from their greater intelligence, and from the compactness of their communities. The majority of them are either Romanists or unbelievers. They make the Sabbath a day of revelry, and are every where the most ardent advocates of strong drink. Industrious, sagacious, often well educated, they yet hold with the greatest tenacity the prejudices against the religion of the Bible, imbibed in a country where the friends of the Bible had sided with faithless and oppressive rulers; and they cling here to the abuses and the laxities which they learned to relish in "the fatherland." On the whole, they constitute one of the most impracticable, as well as powerful, elements with which Christianity has to contend. Often do the missionaries have occasion to lament the sad preponderance of their evil usages, their gross assaults upon the Sabbath, and against the Temperance cause, and the Bible.

But even the native emigration westward is not such as we could wish. Multitudes of the emigrants from Southern States, themselves victims of Slavery, and fugitives from its indirect oppressions, have yet learned to be suspicious of the freemen of the North, and "Yankee" schools and preachers have been the special objects of their jealousy. It has seemed to many of them that "heart religion" is well nigh impossible to an educated minister; and they have preferred the exhortations of "*Hez.*" and "*Old Jones*," delivered in the midst of extatic groans and convulsions, to any "speaking of the truth in love" from lips of wisdom and gentleness.

At the opposite extreme from these, are radicals and come-outers from the East—men who have learned many things, but nothing rightly; full of curious intelligence, but "knowing nothing as they ought to know;" full also of strife and debate, heady, high-minded, fierce, ever learning, never coming to the knowledge of the *truth*; men of diverse and changeable creeds, of disbeliefs and no-beliefs, whose hand is lifted to destroy, but not to build.

Between these two classes is to be found every grade of ignorance and of irrationality, of mental stupidity and fanaticism; and in addition to them must be reckoned that vast multitude who care little for the things of religion, but are wholly given up to the pursuit of wealth.

Throw these discordant elements together, mingled so that in one place one kind shall be in the ascendancy, and in another place another kind, and who does not see that this confusion is of itself a serious obstacle to the growth of religious institutions?

Mode of Settlement.

3. But consider, in the third place, the *manner* in which these materials are brought together.

Settlements are made with vast rapidity. In twelve months the population of Minnesota increased from thirty five to seventy five thousand. In the ten years between 1840 and 1850, the thirty thousand inhabitants of Wisconsin became three hundred thousand. The annual growth of Iowa is now estimated at one hundred thousand. This tremendous tide of mingled elements pours in with such rapidity as to make it exceedingly difficult to provide the necessary religious teachers, and difficult for these teachers to gather and organize congregations. This obstacle to religious progress is still further enhanced by the *irregularity* which characterizes the movements of the population, and the suddenness of the changes.

But worse in its influence than either this suddenness or magnitude of change, is the *spirit* which animates this migration. This vast crowd are incited by a thirst for wealth. It is not freedom of conscience which they seek, through so

many privations; it is not pure homes for their children, where they shall be safe from the temptations of a gross world, and shall enjoy facilities for a high and perfect training; it is not for any thing sacred or noble that the majority of these restless tribes are so eager; it is—money. With this for the ruling spirit of the movement, it necessarily happens that many things that are noble and sacred give place to those which are not; and that every *interest* will stand a better chance to be provided for than the *greatest good*. The religious welfare of the community is, with the majority, the object least regarded, and cared for last. This eagerness for gain absorbs the mind and heart of the people, exhausts their energies and their enthusiasm, and gives to the whole movement of society an irreligious bias.

Unfavorable Traits of Communities.

4. The *communities* formed in such a manner, under the influence of such a spirit, from such promiscuous and discordant materials, acquire many characteristics which are serious obstacles to Home Missions.

There is a want of *stability*. A village will attain a sudden prosperity, and seem to have the promise of permanent growth, when, all at once, some new railroad or manufactory will build up a rival at its expense. Rich farms are deserted in the hope of finding richer ones; or, the multiplication of foreigners makes the neighborhood unattractive to those of English lineage, and they seek more congenial homes. It is not New England alone that suffers from this drain of population, but numerous places in Ohio and Indiana experience the same evil.

The extent of this internal migration may surprise those who are strangers to the facts. While in England only 16 per cent. of the population reside out of their native *counties*, no less than 46 per cent. of the population of Wisconsin were born in other States; in Illinois, 47 per cent.; in Michigan, 51 per cent.; and in Iowa 67 per cent. The migration is not merely from the old States to the new, but also from one new State to another. This changeableness of the population renders it difficult to lay plans for the future, and often disappoints the most prudent enterprises.

Another serious obstacle in a large proportion of Western communities, is the absence of any settled, distinctly *religious public opinion*. People have come together under the pressure of such motives, from so many parts of the world, their training has been so diverse, their opinions are so discordant, their acquaintance has been so short, and the permanency of all relations so very uncertain, that any thing like a well-grounded and pronounced accord on matters of religion or morals is hardly to be expected. Very different is this state of society from that of old New England towns, where the original settlers were compacted into closest unity of belief and sympathy, and where the motives that originated the settlement were largely religious, and whose growth, moreover, was so slow as to give time for the natural assimilation of all foreign elements.

Furthermore, Christianity, in her efforts to bring the heart of the West beneath her control, is compelled to contend with the *baleful example* of those who have once taken the vows of disciples, and whose names yet stand on the records of Eastern churches. Most grievous of all obstacles to the growth of the churches at the West, is this—for which their sister churches of the East are, in no small measure, responsible. It is vain to flatter ourselves that we are doing our whole duty towards those of our church-members who emigrate. It is vain to profess that all these backsliding brethren, these “dead Christians,” as they are significantly called, are alone in their guilt. They share the blame of unfaithfulness with the pastors and members of the churches on whose rolls their names remain, but who have ceased to exercise over them that watch and ward which they have solemnly vowed to maintain. There is no more serious question for our churches

than that which, in the providence of God, is thus coming back to them from the West: "Where is thy brother?" The answer of Cain is no more appropriate for us than for him.

Still again: Western communities experience the evils of a liberty which is *license*. There, restless and over confident spirits are free from the restraints of a long established order; and those who are careless and mercenary no longer feel it necessary to pay an outward deference to principles which they secretly dislike or condemn. The various forms of unbelief and of fanaticism make easy conquests; and in some districts even the religion that is honored by the multitude is more fruitful of infidelity than of piety; regions where these usages have long prevailed are become moral deserts, as though fire had wasted them; and, in the expressive language of the West, are said to have been "burnt over." The religion of some of the Western sects is the worst kind of license.

Another obstacle to the progress of the Gospel in the missionary field, is found in the *sparseness of the population*. On the frontier this is one of the necessities of the case. There must ever be a fringe upon the borders of a nation like this. In these instances, however, the evil diminishes every year, and, from the necessity of the case again, is but temporary. It will continue to be felt in some measure, indeed, for a long time; all progress is here favorable to the interests of religion, and the mass of the population is not destined to suffer from this hindrance long.

In another part of our country, however, the case is widely and sadly different. There the sparseness of population is occasioned, not by the newness of the country, but by the character of its institutions; and *Slavery*, which dishonors labor, repels a free emigration, impoverishes the soil, and discourages enterprise—requiring large plantations, driving the towns far asunder, and keeping the roads poor, must ever make it difficult to concentrate the people into large and prosperous churches. Churches are communions; and where communion is made difficult, churches must be weak in numbers and in energy. A *permanent* sparseness of population is one of the greatest possible obstacles to the establishment of self-supporting churches.

Slavery.

5. But *Slavery*, in its own proper, moral, intellectual, and social tendencies, is a far greater obstacle. Crowding down half of the people—almost the entire laboring class—into the condition of "chattels personal," in which they are deprived of the motives that man always needs for his progress in any thing good, and of the opportunities which are his right; casting a shadow of ignominy upon all those whose poverty compels them to work with their hands; depriving them, too, of the proper stimulus to improvement, and of necessary facilities for mental and for spiritual culture; exalting the few into a place of temptation, that it may degrade the many into a state of ignorance and dependence, which is the fruitful occasion of gross immoralities, and of vulgar and obstinate religious fanaticisms; trampling on first principles of the divine law, the dictates of man's natural conscience, and the essential spirit of the Gospel of Christ—and so, lowering the standard, and confusing the principles of rectitude, infusing a subtle demoralization throughout the community, and making all rights and duties of doubtful validity; diminishing even the sacredness of life, the authority of the law that guards it, and the sanctity of courts whose duty it is to judge transgressors; exercising an arbitrary censorship over the press, and often prescribing expositions and ethics for the pulpit; limiting the just liberty of every member of society, overawing opposition, and touching every consenting conscience with a stain—this mournful system of American Slavery is a curse to all concerned in it, and an enemy to God and man. Its essential spirit, and its "net purport and result" constitute, as all Home Missionary

experience most sorrowfully shows, a fearful hindrance to the spread of the principles, and to the renovating power of the Gospel of Jesus Christ.

Sectarianism.

6. Lastly, some of the churches and Christians of the West themselves *create* obstacles of the most serious nature to their own proper work. Sectarian rivalry is, in many places, carried to a pitch of narrowness and spite, but feebly appreciated by Eastern Christians, such as is impossible in an educated community, and is incomprehensible to hearts enlarged by obedience to the law of Christ.

But the signs of the times seem to indicate that some drops of this miserable sectarian poison have fallen upon souls familiar with better things, and have affected churches that are prominent for their intelligence, and denominations long affiliated in a union which God has blessed. Already, from certain portions of the missionary field, accounts begin to arrive of evil results, the shadows of whose coming were visible a year ago. It is to be hoped that there is wisdom and charity enough in the churches to prevent a repetition of those distractions which, in past days, brought shame upon American Christendom, and whose consequences are distinctly read to-day in that sorrowful list of feeble churches—containing only twenty five members, or less—which now make up nearly *twenty three* per cent. of those belonging to the denomination that seemed to come off best in that unfraternal strife of brethren.

What is our Duty?

Such are some of the obstacles with which the Home Missionary cause has to contend.

What shall be done? It is very clear that there are some things which we must not *omit* doing; but our limits forbid any thing more than a mere enumeration of two or three of these.

And first: We must not neglect to send men to the West, who shall be *pastors* of churches there—pastors, not preachers, merely; shepherds of the flock, who shall not flee before any wolves, and who shall know how to lead the sheep where they will find wholesome pasture.

Secondly: Christian families who emigrate should esteem it their first duty to rally round the pastor whom they may find, or whom they may obtain, and should feel, that if they succeed in establishing a pure and vigorous church, they have done more for their children than if they had accumulated a fortune, and better for the community than if they had built a railroad.

Thirdly: Churches and Christians at the South should feel that they owe it to God, and to their whole country, to the present, and to all future generations, and to all nations upon whom the influence of our example or labor shall ever fall, to do all that God *permits*, for the removal of the unspeakable evil and iniquity that are essentially involved in our American system of Slavery; and all others, be they of the North or of the South, are in duty bound to assist to the utmost of their ability, those upon whom the chief weight of this dread responsibility rests.

Lastly: All the churches of our land are bound to do more for the *spiritual growth of their members*; so that we may not be obliged to record such lamentable defections from the army of the Lord—such lukewarmness, such worldliness, such unfaithfulness among professed believers; or so many forms of fanaticisms, and such intoxication in the pursuit of gain, among those who have been brought up in the center of christian communities, and under the combination of all best religious influences. We need a new Puritanism—not narrow and intense, but broad, and strong, and generous, and full of faith, and tenderness, and fidelity, possessed with that charity which “never faileth.” We need a new baptism of fire.—“This kind goeth not out but by prayer and fasting.”

Missionary Intelligence.

MINNESOTA.

*From Rev. E. Newton, Jr., Belle Prairie,
Benton County.*

An Outpost.

To this missionary belongs the distinction, in the Home Missionary army, of occupying the extreme outpost on the north-western frontier. Belle Prairie is situated on the Mississippi river, one hundred miles above the Falls of St. Anthony. It was first occupied by this Society in November last. Its importance as a missionary field is enhanced by its vicinity to the vast pineries of the Upper Mississippi.

I find here a few families of devoted Christians, besides some young men professing religion. Three of these families have formerly been missionaries among the Ojibwa Indians, and have the "missionary spirit" still burning in their hearts. There has been a small Congregational church here, organized some three or four years ago; but the clerk does not succeed yet in finding the records, and it may be necessary to reorganize it. The people have very liberally subscribed towards my salary, in sums of \$50, \$40, and \$25; young men working for day wages subscribing \$5, \$10, \$15, \$25. I wish that some Christians in New England could look at Belle Prairie, and then at their subscription for preaching. There are, at present, at Belle Prairie, seventeen Congregational church members, four Methodists, and one man who prays in his family but never united with any church. Mrs. Ayer, by soliciting funds, some four years since, erected a two-story school-house, thirty feet by twenty, in which she has kept a school, chiefly for half-breeds and Indians, and in which Rev. Mr. Ayer has held meetings on the Sabbath, and read sermons. Methodist ministers also have occasionally preached in it, and our meetings are now held there. Efforts are making to establish this school on a stronger basis, and to enlarge its operations—to secure four or five thousand dollars, and build, next season, a convenient boarding-house. It is also in contemplation to build a meeting-house, in the course of a year or two.

This region of country is not much settled yet, though the prospect is encouraging for considerable immigration another year. The present settlers are New England and French people. New Englanders are commonly inclined to attend meeting where there is preaching.

Lumbermen.

I also feel a strong desire, and my people join me in it, to preach considerably to the lumbermen, who have gone into the pineries above here on the Mississippi, the Crow-Wing, and Little Elk rivers. It is estimated that there are from six to seven hundred of these men, scattered along for fifty miles above here. They are established in encampments, each camp containing from twelve to twenty men. Sometimes two or three camps are near together, and could be congregated to listen to preaching on the Sabbath or in the evening. Their Sabbaths are spent in idleness, or dissipation, or card-playing. There are among them some who belong to christian churches; and love the Gospel, who would rejoice to welcome a minister of Christ. Others among them have once professed to know Christ, but in works now deny him, seeking their pleasure in mirth and revelry. Others, and these are not few, were reared around the family altar, and used to bow in family worship, and frequent the house of God, and read the Bible, and are still followed in their prodigal wanderings by the prayers of anxious fathers and mothers. The majority of this class would probably listen with interest to faithful instruction and warning. Others still have seldom, and some perhaps never, heard the Gospel preached, "care nothing for any of these things," and might treat a minister of Christ with neglect and scorn, and turn a deaf ear to all warning and entreaty. But the souls of these are precious, and the Spirit of God can cause the truth to affect their hearts. These men spend the winter, from November to April, in the woods, remote from the sanctuary, with no hallowed associations or influences about them, without the restraints of female society, "or the influences of a christian community. It is believed that a minister would generally be well received among the camps. Meetings held among them

would indeed be "camp-meetings," though differing from those usually thus denominated. I should delight to preach to this class of people; and any good done among them will be felt through the Territory. For, as soon as the rivers are broken up in the spring, they will be coming down the streams with their logs; and the community below is to be affected by their influence, as far as to St. Louis. Corn whisky, manufactured in the distilleries of Illinois and other States, is doing among them its awful work, destroying the bodies and souls of hundreds.

Faribault, Rice Co.

The following communication explains itself. It may be taken as a sample of the appeal which rises from that whole moving frontier of the West. It is "suicidal" to delay. The institutions of the Gospel must rise with each rising community. "Means" must be furnished to young men for the continuance of the good habits in which they have been trained; and the Sabbath day must be kept as a day of religion, unless we consent that it become a day of profanity, drunkenness, and gambling. It is an "educated, evangelical" ministry, too, that is wanted. Any other is worse than useless; and must ever fail of reaching either the hearts or the *pockets* of men of the world, so as to command a permanent influence, and secure a steady, cordial, and liberal support.

We have a very flourishing agricultural region. The land, for eight or ten miles from the village of Faribault, is nearly all taken up by actual settlers, largely from New England and New York. The village is giving strong indications of soon being one of the largest inland towns of the region. I give you the following extract from the editorial correspondence of the *Minnesota Republican*. Mr. Ames, the editor, a member of the Baptist Church, spent several days here, on his way to the East; and the result of his observation he communicated to his subscribers, under date of December 6, 1855. The statements are considered here as not exaggerated:

"As for Faribault, considering it was laid out for a town last winter, its progress is surprising. Four steam saw-mills are in operation, day and night, for the most part; and four others, be-

sides a grist-mill, are within four miles. There are some four or five stores, and several branches of smaller manufactures, such as shoemaking, blacksmithing, coopering, etc., are getting started. I judge that in Faribault and its environs there are a hundred families, which would indicate a population of five hundred souls. Nearly all the land is taken, for a circuit of ten or fifteen miles. The town is half a mile from the junction of the Straight and Cannon rivers, and will doubtless extend itself on both sides of the former. The people boast of a lake, three miles out, which will vie with Calhoun or Harriet. I have made some observations and many inquiries, and must express a conviction, that this section of Minnesota has charms of scenery and soil beyond my expectations; and I think that no part of the Territory holds out stronger attractions or higher inducements for settlers. It is well wooded, well watered, well divided between prairie and timberland, has an excellent soil, and is rapidly filling up with a population whose moral character, intelligence, enterprise, and pecuniary means show that they are the cream of New England, the very materials to form and maintain the institutions needed by our infant commonwealth."

Though subscribing fully to the general truth of Mr. Ames' statements, yet I would add, that a large share of the pecuniary means are in the hands of those who have come here simply to make money. Many of them, from the conviction that the preaching of the Gospel will be of temporal advantage to any community, will give for the support of an *educated* ministry, but declare they will do nothing towards the support of preachers whom they feel to be their inferiors in both mental and acquired abilities. Having, until within a year, resided in New England, I would unhesitatingly express the conviction, that an educated evangelical ministry would be as well, if not more highly appreciated here, than in the average of the better class of New England towns.

We must proceed at once to put up a building for religious purposes, and to do what we can to secure a preacher adapted to our necessities. We need a man able to act as a missionary for the whole region, making his head-quarters at the village of Faribault. I came here last June, and since that time but one sermon has been preached by a Congregational clergyman; last Sabbath a Presbyterian clergyman preached for us; and these are the only sermons that we

have had for a year, from ministers of these denominations. A large portion of the population have been accustomed to attend worship regularly on the Sabbath; but I fear that some of them will soon be willing to stay at home, unless provided with the means of keeping up their old habits. We have thought it not best to attempt to sustain worship here until spring. By that time we trust that our church will be fully organized, and a place provided for meeting.

I am firmly of the conviction that if we succeed in getting such a laborer as we need, we shall very soon be able to return with usury the loan received from you. Faribault has recently been constituted the county town for Rice County, and prospectively stands ahead of any town within a circuit of thirty miles or more. It seems to me suicidal to delay furnishing at once the spiritual aliment which this people so much need. It is a general conviction on the part of the brethren here, that *an inferior, uneducated ministry is worse than none*. We need no extra polish, but a man of sterling common-sense, who can cheerfully submit to our "log-cabin" fare. We will cheerfully share with him what we have. We have been taught to feel that "the laborer is worthy of his hire."

P. S.—I have been reminded that I ought to have stated, what is a truth, viz: that our young men are fast forming habits of profanity, intemperance, and gambling; and that it is in a great measure the fruit of unemployed Sabbaths, and the removal of home restraints.

From Rev. George Bent, Anoka, Benton Co.

A Timely Sermon.

Since last fall, there has been no place for the *open* sale of liquors among us. Having heard last week that a man was building a shanty for this purpose, I took occasion to preach on the bearing of the Word of God upon the liquor traffic; and to-day was informed by one of the members of the church, that the man had taken his building and other materials and gone twenty miles further up the river. This is peculiarly fortunate for us, as there is a large class of young people here, some of whom, it is to be feared, would have resorted to it to gratify a taste already formed, and would

gradually induce others to follow with them.

Anoka. Lumbermen. Destitution.

This place is situated on the great line of travel north and west, being on the government roads to Fort Ripley and to Lake Mille Lacs. Teams and lumbermen are constantly passing to the settlements and pineries above. These roads know no rest. The Sabbath is regularly desecrated by the hundreds who are constantly passing and repassing over them, there being as much traveling on the Sabbath as on any day.

It would seem desirable to have at least one missionary spend his whole time among the lumbering class of our population, in the pineries. I understand from them, and from other sources, that they do not usually labor on the Sabbath, except it be in the rising of the waters, when the logs are going out,—that they spend the day in amusements and discussions, sometimes on religious questions, often meeting together in large companies; and a faithful active man would doubtless gather good congregations by going to their various encampments.

On every hand points of importance are growing up, to which there is a call for more laborers. Several such places are now in my mind, where the people are very desirous of having the Word preached to them. At one point there were some fourteen persons who would unite in forming a church, and in sustaining the Gospel as they had been wont to hear it. Some said, they felt that they could not do without it longer.

IOWA.

From Rev. Ozro French, Bentonsport, Van Buren Co.

Variety in Missionary Labors.

Your missionary has been full of cares, labors, hopes, and fears in regard to the house of worship we are erecting. Deprived for most of the time of any place of worship, as we have been of late, I have been able to accomplish but little in the way of preaching; and in these circumstances I have felt not only at liberty, but imperatively called upon, to do what I could to hasten forward the completion of our meeting-house. Hence

I have devoted much thought and time to this subject. There have been several points in the history of this enterprise where the work was ready to cease had I not thrown myself into the gap and built with my own hands. Pardon me for mentioning that I have felt it necessary to cut mill-logs and haul lumber. Twice have I been to the Mississippi with a team, in cases of emergency, when the completion of the house this season seemed to hang on the act. I have gone forward in building our furnaces, directing and waiting upon the mason, and have lathed part of the house, and done many little jobs in order to expedite the work. Day after day have I wrought with my own hands, that the work might go on and the Lord's house be completed this season. To those not knowing the circumstances, it might seem doubtful whether a minister is justified in spending his energies in this way. But with the circumstances before me, the path of duty seemed plain. Our house is now plastered, and the carpenter is putting the seats in. We expect to commence holding meetings there in two or three weeks; though it will be twice that length of time before it will be ready for dedication.

Unwise Measures.

Brethren of another denomination are now holding a protracted meeting in this place, which is attended with considerable interest. Our people generally have taken hold with them, and helped carry out their measures, so far as they could conscientiously. I rejoice at the good which seems to be done; though the method adopted to compel them to come into the church I think is very evil in its results. "On such occasions," said the preacher to me, "the people do not need much preaching—they want appeals that will stir them up." This might do if the people had been well indoctrinated before. But, in consequence of the general character of this itinerant preaching, a large part of these audiences are sadly ignorant of the fundamental doctrines of Christianity; and besides, many of the hearers have seldom heard any preaching at all. To appeal to the passions of such hearers, and to urge them to the "mourner's bench," and to give their hand to the preacher amid such confusion as often takes place at these meetings, is not likely to result in a very deep work of grace in the heart, if there is any such work at all. I would not speak against the operations of God's

grace, which I doubt not is experienced in some hearts here, in connection with these means; but the painful conviction is forced upon my mind, that the measures here taken to increase the membership of a branch of Christ's church are very objectionable, and will have a pernicious influence upon the minds of many men. Judging from the past, it is probable that a large portion of these professed converts will be as far or farther from God six months hence, than they were before. I mention these things, not to judge my brother, but to show you what sort of religious influences are at work in this region.

*From Rev. B. A. Spaulding, Ottumwa,
Wapello Co.*

Progress.

The first quarter under my present commission expires to-day; and I am happy in reporting that I have been able to preach twice on each Sabbath during the time. This is the first period, of equal length, after spending more than twelve years in the ministry, that I have preached constantly in the same place. Hitherto my labors have been either partially expended in other places, or interrupted by sickness. Now, I am called to the duties of the Sabbath by the clear tones of the church bell, as they roll up and down this beautiful valley, where, less than twelve years ago, my slumbers were broken one Sabbath morning by the shouting and cursing of boatmen, and where often on the Sabbath we might see men engaged in their usual occupations. As a consequence of stated worship, our congregation is more numerous and regular, and church-going habits are, we hope, becoming as fixed, on the part of some at least, as in many of our Eastern towns. The Sabbath is less disregarded; and our entire population are more reliable supporters of good order, and of good morals generally. This change has resulted in part from the immigration of a more solid class of people; though the life of the church is largely drawn from those who were among the early settlers of the town.

We might probably by this time have been a self-sustaining church, had it not been thought best by some of our former members to withdraw for the purpose of assisting in the organization of another church, differing, as we think, not essentially from our own. Notwithstanding this defection, the hope was expressed

by some of our members that we might be self-sustaining at the end of the year.

From a Missionary in Northern Iowa.

Fevers.

I am seated at my table in my comfortable study, which God in his providence has given me, to write my second report for the present year. I have no very cheering intelligence to communicate, other than that my health, as also that of my family, during this period, has been good; that thus we have been able to administer to the many sick around us, and to perform our accustomed duties without interruption. For at no time since I have been in the West, have I witnessed the prostration of so many persons, within our sphere of influence, by protracted and distressing sickness, as we have done during the last three months. Nearly two thirds of all the inhabitants of this place have thus been prostrated; and at the present time about thirty remain sick—some convalescent, some on the verge of the eternal world. Typhoid fever is the prevalent disease: in a few cases only has it, as yet, proved fatal. How very tenderly does God deal with this rebellious people! How he indicates his willingness to spare and save the sinner! What means does he employ to melt hard hearts into penitence, and win them over to himself! For in most of the cases of fever, there was a crisis when, to all human appearance, death was inevitable. This circumstance has given an opportunity to put in a word for Christ, which otherwise I could not have enjoyed; and I do hope that good will be the result. Several of our church members have been the victims of the fever, and are now suffering from its effects.

Sickness Sanctified.

I have conversed with three young men, two of whom are connected with families of the church, who have given evidence of a change of heart during their sickness, and have recently signified their desire to confess Christ before men, and to unite themselves with the people of God. One of these was a person who had been religiously educated; had left his parents and friends in the Middle States, to seek a home in Iowa; had wandered from the paths in which his youthful feet had been early placed, and

was seeking happiness from the gay world. I employed him in the spring to work on my house, and thus formed his acquaintance, after which he obtained work in a neighborhood eight miles distant, where he at once found himself surrounded by so much profanity, Sabbath-breaking, and irreligion, as actually to become a source of alarm to him; and he was led to feel, when reflecting on his condition, that unless he sought and obtained the help of God, he must fall a victim to the worst of influences. He did seek the Lord; and while in this tender state of mind, he was seized with the fever, and for several weeks lay apparently on the confines of eternity. It was during this sickness that I visited him and learned his feelings, and was greatly cheered with the evidence which he gave, that God had heard his prayers and wrought a great work in his soul.

Destitutions.

We give below some account of new openings for ministerial labor in northern Iowa and in Minnesota. The statement affords an example of a kind of EXPLORATION often done by missionaries upon the frontier. When the watchmen stand near enough to each other to "see eye to eye"—which, at the West, is a considerable distance—the region beneath their inspection receives a pretty satisfactory exploration. In this work they are aided, of course, by the local Agent of the Society, whose duty and privilege it is, to follow all changes within his field, and to keep himself informed in regard to its ever-varying needs. It is difficult to see how this work could be more systematically and effectively provided for.

I wish to say a word in regard to new openings. The entire country, west and north-west of this, for hundreds of miles, presents demands upon your benevolent efforts beyond any other portion of the Society's field of labor. I know of no less than *ten* places in southern Minnesota where the people would joyfully welcome ministers of our order, and give them a large portion of their support; where the average congregations would be from fifty to one hundred and fifty, in regular attendance. From all that I can learn, the same is true of the country west of me, in this State. Large colonies are locating in Howard, Mitchell, Floyd, and Chickasaw counties. They are mostly from the

Eastern States. I have been recently solicited by one of these colonies to accompany it in the spring to Mitchell county, a point where a large amount of capital is being concentrated, with a view to the building up a town, and securing a point of interest on the line of railroad from Dubuque to St. Paul. Several members of my congregation are interested in the movement, and intend taking up their residence there in the spring; but I feel bound to remain here, if Providence shall so direct.

I visited Spring Valley, in Minnesota, with a view to the organization of a church. I found some ten persons who were desirous of covenanting together to sustain the institutions of the Gospel. But the weather being stormy, and so few able to be in attendance on the Sabbath, it was thought advisable to defer the matter till next spring, when, Providence permitting, I intend to visit them again. At this place, a congregation of nearly two hundred could be gathered by a suitable person, and about one half of his support secured. Who will enter that field? It is an inviting one for a minister who wishes to aid in the entire work of laying the foundation of the institutions of the Gospel in a new country, and of casting precious seed into a rich soil, with ample encouragement to hope for a speedy and abundant harvest.

I recently met with a gentleman engaged in mercantile business in a place called *Durango*, in town 108, range 15, Minnesota, who appeared very desirous that a minister should be sent thither. His family were pious, and Presbyterians. He stated that, within a circle of ten miles, there were located between four and five hundred families; that he knew of several persons who would joyfully come into a church organization, provided they could have a regular supply of preaching, for, as yet, they have none, except occasionally, from some local preacher.

Chatfield is another place of equal interest, where a church of some fifteen persons could at once be formed. This place is distant from Spring Valley about eighteen miles, and perhaps might, for a time, be associated with the latter place as a field of labor. It is thirty-three miles from Winona, where, I am happy to learn, a brother in the ministry has recently gone.

A letter from Rev. Mr. Lyman informs me that he has just left Lansing, leaving not only that important point vacant, but

also the entire county of Alamakee. That county has never been adequately cared for. It has a large population, and many of our people are scattered over it who have never been visited and fed. Who will speedily supply them with a shepherd's care?

From Rev. Ozias Littlefield, Bradford, Chickasaw Co.

Effects of Intemperance.

This place has been celebrated for intemperance, Sabbath-breaking, profanity, and almost every vice. Since my residence here, I have not seen any drunkenness till lately. The prohibitory liquor law of this State has not been, to my knowledge, openly violated here till very recently. Liquor is now sold in several places, and the sad effects are too apparent. A young lady was shot in this place, on the morning after Christmas. She had just returned home from a ball. The person who accompanied her was drunk. He drew a pistol from his pocket, and threatened to shoot a certain person; and while attempting to put on a cap, not knowing that there was one on already, it went off, and inflicted a severe wound on the young lady near.

In the neighborhood where I preach, in Floyd Co., another sad affair took place not long ago. A man, who is said to esteem his wife very highly when sober, in a drunken frolic kicked and bruised her very severely, and stabbed her in the arm, threatening, at the same time, to kill her. We have just had a temperance meeting in Bradford, and expect to put the prohibitory law in execution.

From Rev. Waldo W. Ludden, Magnolia, Harrison Co.

Hunters Lost on the Prairie.

Considerable interest has been manifested in the subject of religion; and some, we believe, have passed from death unto life. All have been led to feel their dependence upon God; for he has spoken to the careless, reckless portion of our population, in tones not to be mistaken.

About two months since, three strong men went out from this place on a hunting excursion. When forty miles north, two of them left the camp, one morning, in pursuit of elk. Lured on by the excitement of the chase, they continued all

day, and did not come in at night. Another day came and went, but they did not return. In the mean time, they experienced one of those sudden changes in the weather and terrible storms so common in the West. The young man who remained in camp, after waiting and searching for three days for his companions, returned home. A party went to the rescue, and at last succeeded in finding the remains of one man, lying upon the bank of a creek. His clothes, and that part of his body which had not been devoured by the wolves, were all that returned to his afflicted family—a wife and five children. No traces of the other lost one have been found. His body is doubtless beneath the snow.

We can only imagine the condition of these men, wandering on the open prairie, in rain and sleet, finally suffering hunger and intense cold, without fire, exposed to the merciless storm. God's presence is felt among us, his power is acknowledged, and his revealed will received.

Unworthy Christians.

Christ is wounded in the house of his friends. A preacher was disciplined in this county, during the past year, for exceptionable conduct. Another, a New Light or Campbellite, has recently ruined his reputation here, by knowingly marrying another man's wife.

Some professing Christians apparently come West for the main object of getting wealth. They enter the service of Mammon, become absorbed in the world, and adorn not the doctrine of our Lord Jesus Christ. The burden of the day is now borne by a few.

The labors of the first settlers in a new country can be known only by actual experience. To build dwelling-houses, open farms, erect school-houses, churches, a parsonage, support a pastor, and contribute to various benevolent institutions—all these things cannot be done in a year by a few poor families. But it is a blessed fact that the log school-house is one of the first buildings that adorn these beautiful prairies. There is a will, on the part of some, to carry forward the great work of evangelization. Reinforcements are expected in the spring, from the East; but this church does not rely wholly on such aid, and is making aggressions on the masses of wickedness around it, and is endeavoring to augment its numbers from the ranks of the enemy.

*From Rev. Konrad Riess, (German),
Fort Madison, Lee Co.*

Good Cheer.

I, with my whole congregation, went praying and singing from the old to the new year. Old and young were very much blessed; and I had opportunity to show that ONE was needed, and that we have to begin our way in the life through the name of God; and that only he can call for help from the Lord, that takes Jesus for his Savior. In this new year many storms may come; but how good it will be with him that puts his trust in the Lord! At the end of the meeting, every one took a verse from the Bible and went gladly home.

It would have been difficult, the first year of my ministry in this place, to have brought them so unitedly together. Through the help of the Lord we have put the stones of prejudice away; and I hope that some souls will come to a better understanding of the truth of Christ. Not long ago we took two new members into our congregation, and hope that they both will give evidence that they are Christians. The infidels do all that they can, when strangers come, to keep them from the church. Our Sunday-school and our Bible class are well attended, and every Sunday our church is full of hearers. So the Lord ever has his blessed hand open over his flock.

We have the pleasure also of informing you that we have founded a Sewing society for the benefit of the mission for the heathen. Every Thursday afternoon there meet at my house from fifteen to twenty ladies to sew. It has been long the wish of my congregation and myself to do something for the good of the heathen. The Lord has helped: his name be blessed for ever.

From a Missionary in Central Iowa.

Fanaticism.

We have had a fanatical exhibition here this winter in what is miscalled a "revival of religion." Two denominations have each manufactured one. One of them procured a traveling evangelist, who stormed away at the battery of the devil, day and night for two weeks; and then gathering some fifteen, went down to the creek, about half a mile, and on a cold day proceeded to give what they

called "Holy Immersion." One young lady was rolled up in shawls, borne to a buggy, and sent home to save life. The children shrunk away, and had to be carried in like lambs at a sheep-washing. And to end the whole, the people were told that "there was no promise of salvation, but to those who were immersed;" and that the Baptists had existed from the Saviour down to the present time, and were the only true Church. The other minister, after an evening sermon, proceeded to open the "mourners' bench." He therefore requested all who "intended to go to hell" to leave the house. Of course, no one left. He next requested all who intended, or wished, to go to heaven, to kneel down and pray, and to have their names enrolled at once.

Such scenes are frequent here; the effort is to increase the number of their own denomination.

From Another Missionary.

Manufactured Revivals.

A series of meetings has just closed which have been eminently characteristic of some Western denominations. I attended occasionally, and was mournfully impressed by what I heard and saw. The sermons were *hugely* declamatory and hortatory. The whole drift was in the direction of the sensibilities. Mistaking feeling for religion, the whole aim seemed to be to stir the emotions, and to get the sensibilities effervescing intensely, and when they had succeeded in that, then they would strike up some rich and stirring hymn, and invite sinners to "the mourners' bench." The ministers and members would traverse the whole assembly, and almost drag persons from their seats and force them to go forward. Many would go; until old men and children, young men and young women, all sexes and ages, were promiscuously mingled in squirming, and yelling, and bawling, and screaming crowds upon the floor, creating noise and confusion enough to stun any but the initiated. The whole scene, from time to time, looked more like the revels of a troop of debauchees met to celebrate the frantic orgies of Bacchus. I could but groan in unspeakable anguish as I saw this degradation of the worship of the living and true God. After these mourners (?) had been exercised thus for an hour or more, they were pronounced "converted," and

taken into the church *forthwith*. Some fifty or sixty were thus converted and admitted to the church here during the few weeks past.

These people seem to lose sight of the gross absurdity of their "mourners' bench." The idea of a "mourning" *sinner*—sinners mourning God's love to know! as if God were hard to find and difficult to appease, difficult to be persuaded to show mercy, so that they are compelled to continue long in agony, all the while eager to repent, eager to become the children of God, "mourning" to find the Savior. And they pray—"Now, Lord, *do* be propitious. Now, Lord, *do* be pleased to pardon these poor unfortunate sinners, mourning thy love to know;" thus making the sinner feel that if he is not converted, it is not his, but God's fault. Oh, most fatal mistake!

Deplorable Consequences.

Men soon weary in the vain attempt to continue this excited state of feeling, grow tired and disgusted, turn aside with false impressions as to what religion is, and having experienced none of that deep peace and unspeakable joy that Christians talk about, they think it all humbug and delusion—the false conception of some scoundrel priest; and ever after, when urged to repentance, they will tell you, "No, sir; we have tried religion once, and did not find it what it was recommended to be. No, you do not catch us again." I have heard this repeatedly.

Light in the Dark Valley.

Since the first part of this report was written, I have been very near my last great change. A very violent attack of congestion of the lungs brought me to the borders of that solemn land where the spirit shall dwell. I felt that my services under your kind auspices were over for ever. But God in his inscrutable will has raised me again to life, and to a renewal of my labors for his glory. But oh, my beloved brethren! I experienced in their richest reality, as I thus lay on the threshold of death, the joys of God's great salvation. I tasted how good the Lord can be to his dying children. I felt also the triumphs of a *missionary's* death. I lamented my unfaithfulness and inefficiency indeed; but felt that I had done what I could; and in Christ I found peace from anxieties; and oh! to *die* thus was *life*. Blessed Gospel! that abides this last great test, and bears us

triumphantly home—yes, home—to the tired spirit's home in the bosom of Jesus.

WISCONSIN.

From Rev. A. S. Allen, recently of Dodgeville, Iowa Co.

Peril and Deliverance.

I have sometimes had cheering evidence that my labors have not been in vain in the Lord. Several incidents have occurred since my last report which, I think, have tended to increase my influence and usefulness among this people. During last spring, as I was removing my furniture, with a horse and wagon, from one part of the village to the other, my horse took fright and ran most furiously, going down a steep pitch and turning a short corner, thrusting me with tremendous force from the wagon upon the hard ground, which so stunned me, for a season, that many feared for my life. However, I soon recovered, and never before did I feel so sensible of the special interposition of Divine mercy, in saving my life, when death seemed almost inevitable. The language of my heart then was, and now is, "What shall I render to the Lord for all his benefits?" "Bless the Lord, O my soul, and all that is within me bless and praise his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities, and healeth all thy diseases, *who redeemeth thy life* from destruction, who crowneth thy life with loving-kindnesses and tender mercies." Such a sense of the goodness of God then filled my soul, as I scarcely ever felt before; and I determined that from henceforth I would more than ever be consecrated to him who loved me and gave himself a ransom for my soul. But to return to the narrative: My horse ran through the streets of our village until the wagon, harness, and furniture were dashed to pieces and strewed along the way. But in a few hours, by the kindness, sympathy and liberality of our citizens, it was all made up to me; and I soon perceived that some of those who formerly looked upon me with an eye of suspicion, as one who was laboring to injure their craft, had now begun to consider me as a friend, and were occasionally seen in the house of God, listening to his Word; a thing not known before.

Christian Faithfulness.

Several months since I felt impressed to prepare and preach a sermon from the text, "There is no darkness or shadow of death where the workers of iniquity may hide themselves." It was mostly addressed to young men. As it happened—or rather as God would have it—more than usual of that class were present to hear it, some of them gamblers and among the most profligate, who listened with the closest attention to the word. The next morning I received a note signed by eight or ten of them, thanking me for my faithful and instructive discourse, and asking me to accept a roll of bank bills therein contained. And what was a little curious, though not altogether uncommon, the "bow drawn at a venture" smote more than one between the joints and the harness. It appeared from their own confession, that several of these young men had, the week previous, been in a gambling, drunken spree, and had supposed that I was knowing of the fact, and had prepared my discourse accordingly. I had really known nothing of it till informed by their communication.

The Aged Infidel Believing.

Another incident of a more solemn and thrilling character has occurred within a few weeks past. A man nearly seventy years old sickened and died. He was of German descent, and came from Pennsylvania to this country among the first settlers. He was possessed of considerable wealth, a man of influence and respectability, and often intrusted with office by the people of county and town. But he was an infidel, scarcely ever seen in a place of worship, nor willing that his family should go to such a place. Hence his sons were trained up in the way of their father, rather than in the way they should go. He was a man of the most obstinate will, of strong prejudices, and bitter feeling towards his enemies. I often visited and conversed with him on the subject of his soul's salvation, and although he always treated me kindly, and was apparently friendly, he would yet turn the matter off with his infidel jests and scoffs about the church and its professed friends. He more than once said to me that he had no fear of death, and was confident that he should die with his present views and feelings. Last winter I visited him when he was on a

bed of sickness, and when he acknowledged that he had fears and trouble of mind, as death stared him in the face. He said he had for several days been using the Lord's prayer, but made a reservation as to that part which related to forgiveness of enemies as he hoped to be forgiven. His language was, "I can not and will not forgive those who have abused me." Recovering in a few weeks, his convictions all left him.

About three months since, he was again prostrated with sickness. I went to see him, and found him in a more teachable state of mind, much alarmed about his condition as a sinner before God. I conversed and prayed with him; and while I was speaking of God's goodness, long-suffering, and forbearance towards him, while he was going on in sin and rebellion against his heavenly Benefactor, all at once his heart seemed to break, his stubborn will to bow, and his bitterness towards his enemies to turn to forgiveness. His language was now turned to praise and thanksgiving for that mercy that had followed him all his life long, and which had melted his hard heart. So soon as I stopped praying, he commenced pleading for mercy with words, and groans, and tears. His sons, more than forty years of age, standing around, cried like children, saying they were glad to see such a change in their father, and now for the first time hear his voice in humble, earnest prayer to that God so long despised and disobeyed. He sought an early opportunity to be reconciled to those whom he had esteemed his enemies, remarking that he once thought he never could forgive those who had injured him, but now he could do it from his heart. At his earnest request a time was appointed for him to make public this happy change that he had experienced, and unite with the church. In this he was gratified, and the season was a precious one, and blessed to his soul and to all present. After this he continued to fail for about two weeks, when his spirit departed to appear before God. Now, whatever we may think as to the reality of the conversion of this aged sinner, it was strikingly manifest to those who witnessed the change in him, that nothing but a Divine power could have subdued such a stubborn will and melted so hard a heart, so that he could and did say with apparent sincerity, "I heartily forgive, as I hope to be forgiven." "Not my will, but thine, O God, be done." We think, in all this, God was honored; and that an

impression was made on the minds of many, which will never be forgotten.

*From Rev. J. S. Emery, Palmyra,
Jefferson Co.*

Death of Mrs. Emery.

My hand trembles and my heart aches as I take my pen to report. Our house is now a house of affliction. A week ago this morning, my beloved companion, at about six o'clock, bade adieu to earth. On Sabbath the 9th inst., she was attacked with a paralysis which affected her entire left side, and considerably affected her speech. She had prompt medical attention, which relieved her, though not until evening. From this attack she partially recovered, so far that on Sabbath evening the 28d she walked, with but little assistance, across the room. At about 4 o'clock in the morning she was again attacked with a disease which has been the bane of her entire life, spasmodic asthma. No remedy stayed its course; and death, like a mighty conqueror, closed the scene. Her age was thirty nine years and ten months.

It becomes me to speak of her christian character with a degree of modesty which I should not observe in glancing at the life of a person with whom I had not been so intimately connected. She was hopefully converted at the age of thirteen or fourteen, and united with the church in Connecticut. From that time forth she has been an ornament in Zion and an honor to her sex. She has been to me a good and safe counselor; and to her children a firm and decided mother. In times of refreshing from the presence of the Lord, she has proved a useful and happy co-worker with me in the ministry. In female prayer meetings, benevolent associations, and in all places within her sphere, she has exerted a happy influence. But her record is on high, though I have no doubt her memory will be cherished long by those with whom she has associated here on earth. During her last illness she was a pattern of patience. Though I attended her bedside for the greater portion of the time during her sickness, I do not now remember a word of complaint, other than the fear that her helplessness would weary her friends. She was perfectly aware that death was near, and said to me just before the scene closed: "Oh, pray

for me!" I dropped down upon my knees and committed her case to God. After I rose, she said: "No, none but the Great Shepherd can do me good." She addressed her youngest son, and charged him to be "a good boy and love God;" and soon gathered up her feet in death, almost without a struggle. Thus I am left to finish out the short course of probation with our five children, three daughters and two sons, without her prayers and constant counsels. May God grant that they may heed her counsels, and all be prepared to meet their mother in heaven.

ILLINOIS.

From Rev. J. Van Antwerp, Oswego, Kendall Co.

Sectarianism in a Revival.

I am happy to inform you that God has graciously revived his work. Though the work has not been as general as we had hoped, yet we have great reason for thankfulness in view of God's gracious visitation. About fifteen give evidence that they have passed from death unto life. Most of these are young people, several of them members of the choir. These few mercy-drops have done much to encourage the hearts of this little flock. A new element seems to pervade the sanctuary and the praying circle. The broken accents of the young convert as he joins with us in prayer before the mercy-seat is truly refreshing. We do not feel that the work has yet ceased. There is much interest in our prayer-meetings, and great seriousness and solemnity at the public service. Much more might have been done had not Satan got an advantage. Our meetings commenced under the name of a "union meeting"—we had invited brethren of another denomination to coöperate with us. But no sooner had the interest commenced than jealousies arose. Our brethren drew off, and the Spirit was grieved. We continued our meetings only three weeks; and during a part of that time it was so excessively cold that but little could be accomplished. In looking over the interesting events that have transpired for a few weeks past, I think I can see the hatefulness of sectarianism as I never saw it before. When will that "love that thinketh no evil" so permeate the heart of Christ's little ones, that a

desire for the salvation of souls will overshadow all sinister ends? When will those who claim to be Christ's ambassadors learn and put in practice that important injunction of the Savior, "Be ye therefore wise as serpents and harmless as doves"?

I feel that we very much need your prayers, and hope we shall not be forgotten by you at the mercy-seat.

From Rev. Enoch R. Martin, Sharon, Whiteside Co.

Value of Sympathy and Kindness.

We have moved up from our cabin to our new parsonage. This seemed to be an event as gratifying to our numerous friends, as it was pleasant to ourselves. God has blessed us in our afflictions. May he bless all those who have sympathized with us. I feel at times that my heart should be all gratitude. Truly, I have nothing but what I have received. There are some generous acts of friends that melt the heart of the receiver. There is one which so affects my mind that I feel constrained from a sense of duty to speak of it in particular. A few days after our parsonage was burned, a small lad met me near the church door, the son of a near neighbor, not pious, and the youth only an occasional hearer of the Gospel at our house of worship. He spoke to me as one who had come on an errand of true sympathy and goodwill. Putting his hand in his pocket, delicately and tenderly alluding to my misfortunes, he handed me a five-dollar gold piece, saying, "I worked for this last harvest; and I am glad to have it to give to you." You and the world will excuse me if the tears did come. God was sending the *children* to comfort me and administer to my wants. That same youth has been the bearer of various presents from his parents to me and family, which show that they are as benevolent as their son; and that they are disposed to do their part well.

It is no small comfort not to be opposed by those to whom we preach the Gospel—to be welcomed, and gladly welcomed, in every household in our visits. My people have faults, I know. They have virtues, too, which endear them to their pastor's heart. They always greet me so cheerfully; they are so ready to cheer me by their sympathy, that their imperfections do not discourage me.

*From Rev. Asa Prescott, Annarcan,
Henry Co.*

Maine Law Wanted.

Last summer, the people of Illinois had the privilege of accepting or rejecting the Maine Law by a popular vote. They rejected it. In a short time a house was opened here for the sale of intoxicating drinks. It is said that others sell. This afternoon, about sunset, I saw a team a mile distant on the prairie, apparently in trouble, without a driver to be seen. Another gentleman and myself went to the team, and found the driver fallen under the wagon, with his head toward the hind wheels on the outside of the wheel, and his feet toward the forward wheel. The hind wheel had struck his neck and shoulders in such a way as to use them for a block, when the team stopped. Had the horses gone one step further, the wheel would have stood diagonally across his neck and shoulders. We took him out alive, but too drunk to stand. We put him upon the wagon, and drove to town, took the man into a house, and put up his team, all after sunset. It appeared that he had been to a mill here in town; had started home with his load of some twenty or thirty bushels, at about one o'clock p.m.; had wandered about on the prairie till he fell where we found him. What is remarkable, the team tried to start a dozen times after we saw it before we reached it; but as they did not pull together, did not succeed. Providentially for him, it was a mild, still day. Had it been cold, as it was two days before, he would have frozen to death.

*From Rev. W. S. Post, Jonesboro,
Union Co.*

Ministers Wanted.

There is no end to the demand for preaching, not only in this village, but in all the region roundabout. I have preached here to very large and attentive audiences. I rejoice to learn that all denominations seem united, harmonious in their labors of love and mercy. I am confident that able, intelligent men, interesting and profitable speakers, must be sent here, if we would reach the business men—if we would influence the men of wealth. There are several wealthy business men who belong to no church, who will give liberally, if they

can be induced to give any thing. They are far from being niggardly in contributing to benevolent objects, or any other when they give at all. I know that to the poor the Gospel is preached, but if we can secure the countenance and support of the men of enterprise and intelligence, we can accomplish all the more in the vineyard of our Lord.

I feel confident, that under the blessing of God, if we can be aided awhile and get a church built, we shall have a large congregation, and, ere long, a self-sustaining church. Rev. Mr. Norton and others regard this as by far the most important point in Southern Illinois. I think we shall soon have a large place here; already it is the largest village in the southern portion of the State.

Teachers Wanted.

We want at least twenty five or thirty good, pious teachers, male and female, for this county alone. They could procure situations immediately. Shall this wide, beautiful, fruitful Southern Illinois be abandoned to the errorist and infidel? Religious teachers could do much. The old teachers can not pass examination under the new law enacted by the Legislature last winter. Oh! that I could reach the ears of those teachers at the East who are paid only ten or fifteen dollars per month! Here, they can obtain from thirty five to sixty dollars a month. At the lowest calculation they can clear thirty dollars a month. Both males and females are wanted permanently. They could do, too, so much in proclaiming the glorious Gospel of the blessed God! Can you not, my brethren, issue an appeal for teachers, or influence some to come out here, by a few words in the Home Missionary? Direct them to me. A Methodist brother said to me to-day: "I will give you almost any price to take our school, and you may have it for life." The building is a little log school-house, yet a good teacher could get fifty or sixty dollars a month. The people here feel the want of an education. Most of them are from Virginia, North Carolina, Tennessee, and Kentucky, and the farmers will pay liberally for the education of their children. The people want a high-school or college here, and I think they will have one soon.

Farmers and Mechanics.

How I wish some pious farmers and mechanics would locate here. Lands

can be bought for prices varying from \$1.25 to \$10, in the country; and near this village, farms sell at from \$10 to \$20 an acre. Mechanics' wages are from \$1.50 to \$2.50 a day. Board is cheap. There is an abundance of work, especially for carpenters. If a person has means to reach this region, he need not fear for the want of work immediately.

From Another Missionary.

Backsliders Reclaimed.

There are two very interesting cases of backsliders reclaimed in this neighborhood. These two are both persons who took a very active part in securing my services, one year ago last spring. At that time they were both in a back-slidden state. A. L. was once a member of the Congregational Church in ———, but for at least nine years had been a poor wanderer from his Lord. More than a year ago, I had conversation with him upon his condition, with a view if possible to bring him back to duty. He manifested some desire to return, but seemed to feel it a most difficult thing to do. He continued to be regular in his attendance upon meetings on the Sabbath until about a year since, when some of his relatives were laid in the grave. Then Providence seemed to lead him to reflection. About the first of December he fell from his wagon, and broke one of his legs badly. The first time that I called upon him after this misfortune, I told him, he was likely to have plenty of time for reflection on his past life. I supplied him with devotional reading from my library during the winter.

While lying helpless upon his bed for nearly three months, he did indeed "think upon his ways." After he began slowly to recover, he commenced the performance of religious duty, established family prayer, took part in prayer-meetings, and, in July last, came forward and united himself with our church by profession, and so far as I know has since that time lived an exemplary life.

C. D., the other backslider to whom I alluded, was formerly a minister of the "Christian Denomination," a revival preacher. For some years he has been very far from duty, has constantly been conscious of his wandering, and has seemed to sin wilfully. Often has he been heard to swear most profanely. About one year since, he was called upon at a family gathering of his own relatives to open the meeting with prayer, as was their custom. He was confounded, but determined at once to go forward. He remarked before offering prayer: "Friends, you know my inconsistent life, but I am determined to live differently." There seemed to be no marked change in him, however, till a few months ago. A few weeks since he remarked to me in conversation: "I feel that I have been the wickedest backslider that ever lived; but I am fully resolved to spend the rest of my days in the service of God." And his prayers and exhortations in the prayer-meeting seem to manifest his sincerity and his true devotion.

We feel that cases of this sort are evidence that the Lord has not forsaken this part of his vineyard; and we are encouraged to hope from these beginnings, that we are to see a revival of God's work.

Miscellaneous.

MINNESOTA.

THE tide of emigration has been setting strongly during the past year towards the region of the Upper Mississippi. It seems not improper, therefore, that we should briefly invite attention to the condition and the prospects of this part of our country.

Minnesota was first visited by white men in 1654. The first American settlement in the Territory was made under the auspices of the national government, by an expedition under the command of Col. Snelling,

who, in the year 1819, erected the fort bearing his name, at the mouth of St. Peter's (Minnesota) river. In 1831, the lands of the St. Croix were purchased. Until quite recently the principal settlements were made in the vicinity of that stream. In the month of September, 1849, the Territorial Government went into operation. In 1850, the American Home Missionary Society had two missionaries in Minnesota—Rev. J. C. Whitney, stationed at Stillwater, and Rev. E. D. Neill, at St. Paul. (See Home Missionary, June, 1850.) In September of the same

year two more were sent—Rev. Richard Hall, to Point Douglas, and Rev. Charles Seccombe, to St. Anthony. At that time, the population was estimated at only about seven thousand. In 1855, *ten* missionaries of this Society were under commission in this Territory. The expected increase of its population had been somewhat retarded by delays in securing titles to the land, and by the diversion of the current of emigration to the Pacific coast. These causes have already ceased to be sensibly felt; and it will not be long before a new State will be knocking at the door of the Union for admission.

We have before us the recent message of Gov. GORMAN to the Territorial Legislature. The tone of it is exceedingly encouraging.

At no former period has there been so much cause to be thankful to the Giver of all good, for all his blessings. On every side we see the signs of increased prosperity in every branch of business. The soil has yielded abundant crops, commerce and the mechanic arts have flourished, and morality and education have kept pace with the other elements of greatness and success. Every section of the Territory has increased in population, general improvement, and wealth, to such an extent as to give us the fullest confidence that our country is rapidly becoming the attractive point for the heavy body of emigration from nearly all the older States of the Union, and for the industrious and enterprising portion of the foreign-born citizens.

The salubrity of the climate of Minnesota is now being understood and appreciated almost every where. No epidemics have ever prevailed here to an extent causing the least check to business, or alarm to the citizens. Every section of the Territory has enjoyed comparative uninterrupted good health.

Increase of Population.

In my last annual communication to the Legislature, it gave me great pleasure to record the rapid growth of every part of our favored North-west. Then our hopes and expectations of the future were seemingly wrought up to a very extravagant degree, but the most sanguine among us did not anticipate more than half that the truth has realized. It was then stated that the population was about thirty-five thousand. One year has passed since that estimate, based upon statistics then in my possession, and our population during that period

has more than doubled. We know from a census taken the past season, in pursuance of law, and from statistics gathered from other reliable sources; that Minnesota this day contains fully seventy-five thousand souls—an increase in 1855 of forty thousand, being more than one hundred and fourteen per cent.

Natural Resources.

The vast amount of rich soil not yet occupied in our Territory; the unsurpassed water-power for propelling machinery of every kind; the extensive pineries for supplying lumber; the inexhaustible copper mines of Lake Superior; the invaluable commerce of the Mississippi, Minnesota, and St. Croix rivers; all combine in an eminent degree to invite population, capital and wealth; and it requires no excess of credulity to anticipate the most wonderful progress in the next five years.

In the river valleys of Minnesota, the soil is mostly excellent. Wherever the trial has been made, it has been found that corn, wheat, oats, and potatoes can be raised, equal in quality to any produced in any of the States; while the abundance of the harvests of this northern clime is such as to astonish even those who have been familiar with the rich bottom lands of Indiana and Illinois. Certain portions of the Territory are densely timbered; though taken as a whole, it cannot be called a well-wooded country. The numerous streams afford excellent facilities for manufacturing, and the day will undoubtedly come when her inexhaustible water-power will be improved to other purposes than the sawing of lumber.

Education.

Nearly every village in the Territory has a school for the education of small children, all of which have been well attended. The Hamline University at Red Wing has completed a large brick building, designed for the preparatory department of that institution, which is now in operation under the charge of accomplished professors. The colleges and seminaries of learning in St. Paul are in a flourishing condition, and compare favorably with like institutions in the older States. The Territorial University, located at St. Anthony, has not progressed since last year for want of funds. You are aware that two entire townships of land were granted for the exclusive use

of this institution. The Secretary of the Interior having authorized the selection of the lands to be made, the Regents have appointed Hon. B. B. Meeker and Hon. John Rollins, to discharge that duty, each of whom has been industriously engaged in making the selections during the past season. I am informed that twenty-four thousand acres, partly agricultural and partly pine lands, have already been chosen. I am fully satisfied, from reliable information, that these lands, when the patents are issued, will be available at from five to fifteen dollars per acre, as they are no doubt of the best quality, owing to the early period of their selection, by gentlemen eminently fitted for the duty, from long residence and intimate acquaintance with every part of the Territory. When the whole is selected, amounting to forty-six thousand and eighty acres, it is not too high an estimate to say that they will bear an average value of ten dollars per acre in less than five years, and at least five dollars per acre the day the patents are issued by the Government. At ten dollars per acre, it gives this institution an endowment of four hundred and sixty thousand eight hundred dollars.

The Right Basis.

It is worthy to be repeated here, that the first Governor and the first Legislature of this Territory took high ground in these matters—the Legislature recommending a system of education of which “morality and religion are to be regarded as the most essential elements;” a system based on the principle that “man should be educated for eternity;” and that no system of education should be regarded as complete or desirable which does not view man in the light of his relations to the universe at large, and to an immortal state of existence. (Home Mis., June, 1850.) Should the local government of this portion of our land really carry out the promise of this beginning, Minnesota will be blessed, from the first, with an educational system of the rarest excellence. We call upon the ministers, the churches, the people of Minnesota, to see to it that this promise of their morning brightens into accomplishment, as their day advances. Meanwhile, it will be the grateful task of this Society to aid them to the utmost extent of its means, in support of those institutions which lie at the foundation of every good system of instruction; for without churches, schools

would avail little for the elevation of the masses. All social progress, all permanent advance in civilization, all material success that is worthy of the name, must have a moral, a religious, a christian foundation. It is too often forgotten that a really good education is an education of the man and not of the understanding merely; and that its best and deepest influences are wrought within the depths of the soul, forming and organizing there the elements of a pure and noble character. Without this, all familiarity with the atlas, the grammar, the multiplication table, with annals, or with arts, constitutes, at best, but an outside culture, and gives no reliable pledge of either honor or usefulness.

Again, it is worthy to be remembered, that the most comprehensive principles are those which apply to man's relations with the universe and with God; that the thoughts which have broadest scope, and the profoundest reach, and the subtlest working, which do most for the ennobling of both intellect and heart, are the thoughts with which religion makes us familiar. The facts to which she invites attention are the greatest which any mind can be called to contemplate; the ideas which she imparts contain the most of discipline and of instruction; the sentiments which she imbreathes are those through which man communes with the infinite that is around him, and with the Infinite who is above all. Thus is Christianity an essential element in “education.”

It is pleasant to reflect upon the progress of a christian civilization among those wilds of the North-West, which, for ages unknown, have been the inheritance of savage animals and men. The herds of buffaloes and of Indians retire; the school-houses and the churches advance; and solitudes which have hitherto yielded only an unintelligent worship, are gladdened with hymns of christian praise, and become the busy habitation of a people that know God. Desolate lands shall learn to bloom beneath hands of industry; and happy voices of children shall be heard upon the broad plains, among the echoing forests, and around the empty lairs of wild beasts. The little paths across the prairies shall lead to school-houses, or to farm-houses, to cool springs and lakes where domesticated cattle go to quench their thirst, or to temples where neighbors assemble to pay their vows to God. Iron roads shall bind the remotest towns

together; varied enginery shall every where assist in the subjugation of forest and of field; lands shall be called by the names of owners; villages shall resound with daily toil and intercourse; and little constellations shall answer nightly from the hill-sides and the valleys to the watching heavens, and the earth shall be covered, and the air shall be

filled with sights or with sounds indicative of human presence. So, that portion also of our planet shall bear its appropriate fruit, a harvest of intelligent happiness and of humble devotion, to the praise of him who hath made all things for himself. Happy are they, to whom it is given to sow the good seed which shall have such a ripening!

Appointments by the Executive Committee of the American Home Missionary Society, in March, 1856.

Not in Commission last year.

Rev. J. S. Whittlesey, to go to Iowa.
Rev. Norman McLeod, Mendota and Kaposia, Min.
Rev. S. G. Lowry, Bainbridge, Waveland, and Parkersburg, Ind.
Rev. W. C. Turner, West Mill Grove, O.
Rev. W. S. Spaulding, Mesopotamia, O.
Rev. Edward Stratton, Ashland, N. Y.

Re-appointed.

Rev. Channey Taylor, to go to Iowa.
Rev. A. R. Mitchell, Glasgow, Iowa.
Rev. C. H. Gates, Fairfield, Iowa.
Rev. Josephus Morton, Lyndon, Wis.
Rev. Dana Lamb, Springvale and vicinity, Wis.
Rev. J. N. Lewis, Lodi, Lowville, and Arlington, Wis.
Rev. J. H. Spengler, Prairie du Sac and vicinity, Wis.
Rev. S. Bristol, Green Lake and Brooklyn, Wis.
Rev. Ira Tracy, Blake's Prairie, Wis.

Rev. Elkanah Whitney, New Baltimore and Chesterfield, Mich.
Rev. D. B. Campbell, Byron and Deerfield, Mich.
Rev. Preston Taylor, Cooper, Mich.
Rev. I. C. Crane, Raisinville and Dundee, Mich.
Rev. E. P. Noel, Troy and vicinity, Mo.
Rev. J. V. Barks, Warsaw and vicinity, Mo.
Rev. Timothy Morgan, Clear Creek, Mo.
Rev. G. S. Woodward, Parkville, Mo.
Rev. Nahum Gould, Northville, Ill.
Rev. J. N. Powell, Winslow, Waddam's Grove, and McConnellsville, Ill.
Rev. Calvin Gray, Mount Carroll and vicinity, Ill.
Rev. T. Lippincott, Chandlerville, Ill.
Rev. W. H. Rogers, Salem, Ind.
Rev. Isaac Winans, Mecca and Bazetta, O.
Rev. I. D. Cornwell, Hancock, N. Y.
Rev. John Gibbs, Bellport, N. Y.
Rev. D. D. T. McLaughlin, Somers, N. Y.
Rev. Felix Kyte, Lumberland, N. Y.

Receipts of the American Home Missionary Society in March, 1856, paid directly into the Treasury or reported by Auxiliaries and Agencies as expended in their fields, during the last Missionary year. The sums expended by Auxiliaries and Agencies within their bounds are marked ().*

MAINE—

Maine Missionary Society, *\$12,228 06

NEW HAMPSHIRE—

New Hampshire Missionary Society, *5,805 02
Lyme, a friend, by Rev. B. P. Stone, D.D., 10 00
Pelham, Miss Abiah Cutter, to const. 80 00
Seth Cutter a L. M., 80 00
Sandwich, Elizabeth P. Lamson, 1 50

VERMONT—

Vermont Domestic Missionary Society, *4,853 25
Grand Isle and South Hero, Cong. Chs., by O. G. Wheeler, 15 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, *5,956 00
Do. do. by 2,000 00
Benjamin Perkins, Treasurer, 164 00
East Hampton, Payson Cong. Ch., by H. G. Knight, 41 68
Springfield, a friend,

RHODE ISLAND—

Rhode Island Home Missionary Soc., *1,475 00

CONNECTICUT—

Connecticut Missionary Society, Auxiliary to the A. H. M. S., *4,206 38
Do. do. by E. W. 1,000 00
Parsons, Treasurer, 25 00
Ansonia, Cong. Ch., by Rev. O. Street, 29 27
Lyme, Cong. Ch. and Soc., by Mary Still, 45 00
Mount Carmel, Cong. Ch., of which \$30 is to const. Dea. Moses Goodyear a L. M., by Rev. D. H. Thayer, 50 00
North Branford, a friend, 10 00
West Stafford, bequest of Mrs. Cornelia L. Patton, by Asa Patton, Ex'r,

NEW YORK—

Brooklyn—

First Presb. Ch., Mon. Con. Coll., by H. Redfield, 36 56
South Presb. Ch., Dr. Alfred Riggs, \$10; Mon. Con. Coll., by Rev. D. A. Holbrook, \$20.50, 30 50
Westminster Presb. Ch., Mon. Con. Coll., by J. Milton Smith, 20 00
Catskill, on account of legacy of Henry Whittlesey, by J. M. Donnell, Ex'r, \$357.14; Mrs. Ruth Crowell, \$5, 862 14
Centerville, (Green Co.) Henry W. Snyder, to const. Oliver E. White, of Portland, Wis., a L. M., 30 00
Central Agency, *4,084 90
Cobleskill, James Boughton, 4 50
Floyd, Welsh Cong. Ch., by Rev. M. Brayton, 11 24
Hillsdale, Presb. Ch., by Rev. J. N. McGiffert, 17 00
Jamestown, Cong. Ch., by A. Hazeltine, 11 71
Kortright, Benev. Soc., by J. Rowland, 2d, 4 00
Lumberland, Cong. Ch., by Rev. F. Kyte, 8 50
Millville, Cong. Ch., Rev. E. Colton, 5 00
New York City,
Mrs. E. G. Lambert, \$80; I. C. Whitmore, in full, to const. Rev. E. D. Bryan, of Rye, N. Y., a L. D., \$30; Rev. J. N. Lewis, \$25; Dr. Charles E. Pierson, \$10, 95 00
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester, 5 21
Fourteenth St. Presb. Ch., by W. D. Porter, 824 78
German Presb. Ch., by Rev. Henry Toelke, 20 00
Madison Square Presb. Ch., Mrs. G. W. Lane, to const. Frances Bulkley Lane and Maria Louisa Lane L. Ms., \$60; J. H. Burger, \$20, 80 00

<i>Mercer Street Presb. Ch., Mrs. B. De Forest, \$16; Mon. Con. Coll., by E. Lockwood, \$68.59,</i>	83 59
<i>Tabernacle Cong. Ch., Rev. J. P. Thompson,</i>	10 00
<i>Union Cong. Ch., by Rev. W. H. Smith,</i>	7 00
<i>University Place Presb. Ch., W. M. Halsted,</i>	100 00
<i>Sidney Plains, N.Y., Sab. Sch. Miss. Asso., by C. G. Rogers,</i>	12 00
<i>Southold, Presb. Ch., a Member,</i>	10 00
<i>Stamford, Presb. Ch., by Rev. W. Mayo,</i>	9 24
<i>Troy, on account of legacy of S. W. Dana, by R. D. Silliman,</i>	60 00
<i>Western Agency,</i>	*6,462 65
<i>Do., by W. T. Scott,</i>	1,019 00
<i>Westerville, a Lady,</i>	20 00
<i>West Sand Lake, Mrs. Cornelia C. Lefler,</i>	1 00

PENNSYLVANIA—

Philadelphia Home Missionary Society, *9,017 08

VIRGINIA—

Winchester, Presbytery, by Rev. H. R. Smith, 25 00

OHIO—

Marietta Agency, *527 60
Newburg, Miss Marcia Colton, 1 00
Russia, Alexander Gaston, 2 00
Western Reserve Agency, *2,341 15

INDIANA—

Boonville and Ohio Township, Cong. Chs., by Rev. Walter Mitchell, 25 00
Fort Wayne, Second Presb. Ch., by Rev. E. Curtis, 80 00

ILLINOIS—

Alton Presbytery, *400 00
Illinois Presbytery, *228 00
Received by Rev. Aratus Kent,
Belvidere Presb. Ch., \$68.50
Galena, Rev. Aratus Kent, 111.21
Rockford, Cong. Ch. Coll., \$26.50;
T. D. Robertson, to const. Mrs. Elizabeth A. Robertson a L.
M., \$30, 56.50 236 21
Belleville, Ger. Evan. Ch., by Rev. W. Homler, 7 50
Carbondale and Constantia, Presb. Ch., by Rev. Josiah Wood, 12 00
Chandlerville, Cong. Ch., by Rev. T. Lipincott, 30 00
Chicago, Third Presb. Ch., by N. Norton, 40 00
Mendon, Cong. Ch., by L. A. Weed, 32 85
Mission Point, Evan. Luth. Ch., by Rev. O. Andrewson, 8 00
Morris, First Cong. Ch., by Rev. E. B. Turner, to const. Hiram C. Gould a L. M., 30 00
Pleasant Prairie and Long Point Presb. Chs., by Rev. J. Wilson, 22 50

MICHIGAN—

Blissfield, First and Second Presb. Chs., by Rev. S. R. Bissell, 15 67
Boston and Lowell, Cong. Chs., by Rev. S. Hemenway, 6 11
Brady, Cong. Ch., by Rev. W. H. Osborn, 10 07
Burr Oak, Coll., by Rev. W. Fuller, 2 18
Goodrich, Cong. Ch., by Rev. H. Bates, 7 20
Hartford and Lawrence, Cong. Chs., by A. Rowe, 9 50
Owasso and New Haven, Cong. Chs., by Rev. O. R. Goodale, 14 25
Sturgis, Presb. Ch., by Rev. W. Fuller, Mon. Con. Coll., \$12.73; Mrs. B. M. Knox, \$1; W. H. Fuller, \$2.50, 16 28

MISSOURI—

Salem, Presb. Ch., by Rev. W. H. Smith, 5 50

WISCONSIN—

Berlin and Pine Run, Welsh Cong. Chs., by Rev. R. Williams, 8 50
Brookfield, First Cong. Ch., by Rev. Anson Clark, 11 00

Buena Vista, Presb. Ch., by Rev. W. J. Smith, 10 19
Falton, Cong. Ch., by Rev. Robt. Sewell, 8 00
Genesee, Cong. Ch., by Rev. S. D. Peet, 20 00
La Fayette, Cong. Ch., by Rev. J. D. Stevens, 15 00
Milton, Cong. Ch., by Rev. A. Warren, 5 20
Millwaukee,
Plymouth Cong. Ch., by Rev. D. Clary, 171 92
Welsh Ch., by Rev. Robert Williams, 14 40
Springvale, Cong. Ch., by Rev. Dana Lamb, 20 00

IOWA—

Anamosa, Cong. Ch., by Rev. S. P. La Dow, 8 00
Davenport, Cong. Ch., Mon. Con. Coll., by Rev. J. A. Reed, 8 60
Freeport, Cong. Ch., Miss Emily J. Haselton, by Rev. W. A. Keith, 5 00
Inland, Cong. Ch., by Rev. J. R. Upton, 7 00
Le Clair and Le Clair Center, Cong. Chs., by Rev. J. T. Marsh, 2 88
Maquoketa, "a friend from M.," \$5; Cong. Ch., \$3.10, by Rev. J. W. Windsor, 8 10
Muscatine, Ger. Evan. Ch., by Rev. C. F. Vietz, 4 00
Tipton, First Cong. Ch., by Rev. M. K. Cross, 22 00

OREGON—

Dallas, Rev. H. Lyman, 5 00
Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson, 12 00
Home Missionary, 291 48
Donations of Clothing, etc., \$65,130 49

Morris, Ill., First Cong. Ch. Ladies, by Rev. E. B. Turner, a box, 100 00

Receipts of the Central Agency at Utica, N. Y., from Nov. 1, 1855, to March 1, 1856, J. E. WARNER, Treasurer.

Adams, Presb. Ch., 23 68
Augusta, Cong. Ch., for Missionar. in Kansas, 121 00
Cape Vincent, Presb. Ch., 5 00
Carlisle, Presb. Ch., 87 00
Cherry Valley, Presb. Ch., 91 86
Chippeway Street Cong. Ch., by Rev. Samuel Young, 25 00
Columbus, Cong. Ch., by Rev. W. B. Tompkins, 25 00
De Ruyter, Cong. Ch., by Rev. A. Traver, 62
East Guilford, Cong. Ch., by Rev. E. Cope, 8 85
East Stockholm, by Martin Smith, 2 00
Eaton, Cong. Ch., Mon. Con. Coll., 21 00
Glenn's Falls, Presb. Ch., 50 00
Gouverneur, by Miss Nancy Wright, 1 00
Green, Cong. Ch., 16 85
La Fayette, Cong. Ch., 21 69
Lisle, Cong. Ch., by Rev. A. G. Orten, D.D., 12 50
Lowville, Presb. Ch., 80 00
Massena,
First Cong. Ch., by Rev. M. K. Cushman, 13 10
Second Cong. Ch., by do, 10 16
Mexico, Presb. Ch., 7 63
Mexicoville, Cong. Ch., 23 00
Middlefield Center, Presb. Ch., 57 00
Middle Granville, Presb. Ch., bal., 4 00
Moreau, Presb. Ch., 16 80
Nelson Flats, Welsh Cong. Ch., by Rev. John Lloyd, 4 00
New Hartford, Presb. Ch., 66 67
Nineveh, Presb. Ch., 40 00
Onondaga, Presb. Ch., by Rev. J. H. Prentiss, 7 65
Pitcairn, Presb. Ch., by Rev. R. S. Armstrong, 5 00
Oswego, Second Presb. Ch., 26 88
Potsdam, by John Golding, 8 00
Rome, Presb. Ch., 110 00
Russia, Presb. Ch., by Rev. R. Pratt, 15 60
Rutland, Cong. Ch., 15 39
St. Lawrence Co., Miss. Asso., by Rev. P. C. Pettibone, Treas., 184 90
Schaghticoke, Presb. Ch., 45 00
Smyrna, Cong. Ch., 14 24
Springfield, Presb. Ch., bal., 9 03

Triangle, Presb. Ch., by Rev. L. Johnson,	25 00
Unadilla, Presb. Ch., by Rev. C. H. Force,	5 00
Utica, First Presb. Ch.,	181 98
Verona, Presb. Ch., two payments,	66 34
Waddington, Cong. Ch.,	20 00
Waterville, Presb. Ch.,	44 11

\$1,457 58

Donations of Clothing received by the Central Agency.

Coventryville, Cong. Ch. Ladies, by Mrs. Mary J. Blake, a box,	80 00
Guilford Center, Ladies' Benev. Sew. Soc., by Mrs. A. E. James, a box,	37 56
New Hartford, Ladies' Soc., two boxes,	106 61
Salem, Presb. Ch., Ladies, a box,	79 00
Springfield, a box by Mrs. Polly Dean,	10 00
Syracuse, First Presb. Ch. Ladies, a box,	47 47

Receipts of the Massachusetts Home Missionary Society in February, 1856. BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Cong. Soc.,	80 00
Berkshire and Columbia H. M. S., L. Church, Treas.,	
Lee, W. J. Bartlett, to const. Moses Strong a L. M.,	80 00
Other sources,	170 00
Boston, a friend, \$10; do. \$10	20 00
Essex Street Ch.,	1,500 00
Central Ch.,	670 24
Bowdoin Street Ch.,	743 00
Pine Street Ch.,	193 25
Canton, Rev. Mr. Clark's Soc.,	10 00
Curtisville, Cong. Ch. and Soc.,	21 00
Fairhaven, Cong. Ch. and Soc.,	106 50
Fitchburg, Rev. Mr. Willcox's Soc., to const. Mrs. Patience Dole, Mrs. S. A. Norcross, Mrs. S. L. Cogshall, and Mrs. A. P. Proctor, L. M.,	182 00
Gardiner, Rev. Mr. Paine's Soc.,	13 00
Hampden Co. H. M. S., H. Brewer, Jun., Treas.,	
Chickopee, Third Ch., to const. C. L. Pepper a L. M.,	80
Huntington, Cong. Soc., to const. Rev. Townsend Walker a L. M.,	30
North Wilbraham, to const. Mrs. Caroline Burt a L. M.,	30
Other sources,	410
Hingham, Mrs. Tamah Wilder, L. M.,	80 00
Kingston, Rev. Mr. Peckham's Soc.,	2 69
Leominster, Evan. Soc.,	80 21
Lincoln, Fem. Juv. Soc.,	33 00
Lowell, Mrs. E. M. Read,	10 00
Pittsfield, South Cong. Ch. and Soc.,	57 47
Quincy, Evan. Cong. Soc.,	15 00
Templeton, Evan. Cong. Soc.,	36 00
Westboro, a friend,	5 00
Weymouth South, Fem. Praying Soc.,	22 50
Wrentham, Ladies' Dom. Miss. Soc., to const. Miss Abby W. Barstow a L. M.,	37 00

\$3,427 86

Receipts of the Connecticut Missionary Society, Auxiliary to the A. H. M. S., to March 1, 1856. E. W. PARSONS, Treasurer.

Eastport, Ch. and Soc.,	28 16
Hartford, A. W. Butler, to const. S. P. Thacher, Samuel Colt, and H. W. Hutchinson, L. M.'s,	100 00
Lebanon, Exeter Soc., by Rev. J. Avery,	26 00
Middle Haddam, Coll.,	16 00
New Haven, bequest of Asa Hopkins, by Wyllis Warner, Adm.,	250 00
South Killingly,	30 00
South Windsor, Wapping Soc.,	21 84
Unionville, by E. K. Hamilton,	47 67
Wethersfield, Ladies' H. M. S., by Miss E. Williams,	52 75
Woodbury, Ch. and Soc., to const. R. H.	

Hotchkiss & Truman H. Judson L. M.'s, by Rev. J. Churchill,	60 00
	\$631 92

Receipts of the Philadelphia Home Missionary Society from Dec. 1, 1855, to March 1, 1856. HENRY PERKINS, Treasurer.

NEW JERSEY—

Bloomfield, a friend, \$20; do. \$20,	40 00
Presb. Ch., by J. H. Oaks, Jr.,	218 00
Bridgeton, by F. G. Brewster,	25 00
Cedarville, Presb. Ch.,	51 00
Craneville, Presb. Ch.,	18 29
Longhill, by A. McGowan,	5 00
Newark,	
First Presb. Ch., by A. Woodruff, Coll., \$185.81; Mon. Con. Coll. \$50; W. E. Baldwin, \$50; Ladies' Miss. Soc., by Miss Carter, \$80,	365 81
Second Presb. Ch., by Rev. J. F. Smith, D.D.,	190 67
Orange,	
First Presb. Ch., by Smith Williams,	64 78
Second Presb. Ch., by M. O. Halsted,	119 53
Paterson, Second Presb. Ch., by Rev. R. M. Landis,	55 50

PENNSYLVANIA—

Athens, Cong. Ch., by G. A. Perkins,	12 50
Bradford, Cong. Ch., by Rev. S. Porter,	12 50
Catsasqua, by Rev. C. Earle,	7 00
Farmington, Presb. Ch., by H. E. Woodcock,	18 00
Harrisburgh, Presb. Ch., Mon. Con. Coll., by J. W. Weir,	22 50
Hawley East, Presb. Ch., by E. W. Stoddard,	14 00
Honesdale, Presb. Ch., by S. D. Ward,	293 75
Le Raysville, Cong. Ch.,	12 50
Meadville, Presb. Ch., by Rev. R. Craighead,	16 00
Montrose, Presb. Ch., by D. Williams,	62 50
Philadelphia, Mrs. Moleneaux \$2; Rev. W. E. Boardman, \$6; D. W. Prescott, \$20; Rev. J. Miller and Wife, \$20; interest, \$204,	252 00
Central Presb. Ch.,	18 00
Third Presb. Ch.,	27 00
First Independent Ch., by W. Smyth,	25 00
First Ger. Ref. Ch., Germantown,	21 00
Calvary Presb. Ch., M. W. Baldwin,	50 00
Pittsburgh, Third Presb. Ch., by Rev. Dr. Riddle,	181 25
Pottersville, Cong. Ch., \$25; Mrs. J. G. Sabine, \$1,	26 00
Pottsville, Presb. Ch., by Rev. J. McCool,	20 00
Providence, Presb. Ch., by J. Barlow,	10 00
Reading, Presb. Ch. \$185.68; Sab. Sch. \$89.79,	225 47
Wells and Columbia, by Rev. J. Jewell,	10 00
West Chester, by Rev. E. W. Moore, Benev. Miss. Fund, \$75; James Atwood, \$25,	100 00

DELAWARE—

Wilmington, Hanover Street Presb. Ch., by Samuel Floyd, Coll., \$51.50; Sab. Sch. \$30; Fem. H. M. S., by Miss M. M. Capelle, \$52.60; M. Kean, \$10; Miss S. Black, \$10; Rev. N. Paterson, \$2,	156 10
Central Presb. Ch., David Bush,	5 00

MARYLAND—

Elkton, Presb. Ch., by Rev. J. W. Mears,	20 00
Port Deposit, John Carson,	5 00
	\$2,716 10

Receipts of the Illinois Presbytery for the year ending March 1, 1856. Rev. L. M. GLOVER, Treas.

Carrollton, Presb. Ch.,	18 00
Jacksonville, First Presb. Ch.,	200 00
Winchester, Presb. Ch.,	10 00

■ 223 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

JUNE, 1856.

No. 2.

Thirtieth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Thirtieth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 7th, 1856.

Hon. WILLIAM JESSUP, LL. D., one of the Vice-Presidents, occupied the chair, and the exercises were opened with prayer by Rev. JOEL HAWES, D. D., of Hartford, Ct.

The Treasurer's Report was read by Mr. WILLIAM C. GILMAN, Recording Secretary.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

On motion of Rev. BENJAMIN TAPPAN, D. D., of Augusta, Maine, seconded by Rev. ISAAC R. WORCESTER, of West Newton, Mass.,

Resolved, That the Reports now presented be adopted, and published, under the direction of the Executive Committee.

On motion of Rev. FREDERICK G. CLARK, of New York, seconded by Rev. BENJAMIN LABAREE, D. D., President of Middlebury College, Vt.,

Resolved, That the principle of personal responsibility to Christ, as pervading all departments of the work, is our main reliance for the successful prosecution of Home Missions.

On motion of Rev. HORACE JAMES, of Worcester, Mass., seconded by Rev. HENRY N. DAY, Professor in Western Reserve College, Hudson, Ohio,

Resolved, That the work of Home Missions, being substantially the work of the Gospel, furnishes a basis upon which the stateliest conservatism and the most thorough reform may coöperate in the unity of the Spirit and the bond of peace.

On motion of Rev. LYMAN WHITING, of Portsmouth, N. H., seconded by Rev. ABSALOM PETERS, D. D., of New York,

Resolved, That the *Home*, which it is the care of this Society to supply with the Gos-

pel, demands our regard, for its sublime extent and encouraging aspects.

The last three of the foregoing resolutions were advocated by their proposers, in animated and interesting addresses, which commanded the close attention of a large and sympathizing audience. Appropriate hymns were sung, in pleasing and impressive style, by the excellent choir of the Tabernacle, under the direction of MR. FRANCIS H. NASH, the voices of the assembly joining in the harmony.

The exercises were closed with the benediction, pronounced by Rev. SAMUEL H. COX, D. D., of Owego, N. Y., after which the Society proceeded to the election of officers for the ensuing year.

The following officers were then chosen :

PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.
 Lyman Beecher, D. D., Boston, Mass.
 Nathan S. S. Beman, D. D., Troy, N. Y.
 Hon. Benjamin F. Butler, LL. D., New York.
 Aristarchus Champion, Esq., Rochester, N. Y.
 Jasper Corning, Esq., New York.
 Samuel H. Cox, D. D., Owego, N. Y.
 Hon. William Darling, Reading, Pa.
 Jeremiah Day, D. D., LL. D., New Haven, Ct.
 John P. Cleaveland, D. D., Lowell, Mass.
 George Duffield, D. D., Detroit, Mich.
 William T. Dwight, D. D., Portland, Me.
 Ralph Emerson, D. D., Newburyport, Mass.
 Samuel Fisher, D. D., Orange, N. J.
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers College, N. J.
 William M. Halsted, Esq., New York.
 Joel Hawes, D. D., Hartford, Ct.
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.
 Heman Humphrey, D. D., Pittsfield, Mass.
 Hon. William Jessup, LL. D., Montrose, Pa.
 Nathan Lord, D. D., President of Dartmouth College, N. H.
 Simeon North, D. D., LL. D., President of Hamilton College, N. Y.
 Eliphalet Nott, D. D., LL. D., President of Union College, N. Y.
 Samuel Osgood, D. D., Springfield, Mass.
 Edwards A. Park, D. D., Theol. Sem., Andover, Mass.
 Absalom Peters, D. D., New York.
 George E. Pierce, D. D., Hudson, O.
 Douglas Putnam, Esq., Harmar, O.

Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.

Thomas H. Skinner, D. D., Theol. Sem., New York.

Richard S. Storrs, D. D., Braintree, Mass.

Hon. Lewis Strong, Northampton, Mass.

Benjamin Tappan, D. D., Augusta, Me.

Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.

Rev. John Thomson, Crawfordsville, Ind.

Mark Tucker, D. D., Wethersfield, Ct.

Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.

S. V. S. Wilder, Esq., Elizabethtown, N. J.

Charles Walker, D. D., Pittsford, Vt.

Charles White, D. D., President of Wabash College, Ind.

Hon. Thomas S. Williams, LL. D., Hartford, Ct.

William Wisner, D. D., Ithaca, N. Y.

DIRECTORS,

William Adams, D. D., New York.
 William Allen, D. D., Northampton, Mass.
 Leonard Bacon, D. D., New Haven, Ct.
 Zedekiah S. Barstow, D. D., Keene, N. H.
 Alvan Bond, D. D., Norwich, Ct.
 Edward Beecher, D. D., Galesburgh, Ill.
 Rev. Constantine Blodgett, Pawtucket, R. I.
 Horatio N. Brinsmade, D. D., Beloit, Wis.
 Rev. William Carter, Pittsfield, Ill.
 Aaron L. Chapin, D. D., President of Beloit College, Wis.
 George B. Cheever, D. D., New York.
 Joseph S. Clark, D. D., Boston, Mass.
 Amos M. Collins, Esq., Hartford, Ct.
 William R. De Witt, D. D., Harrisburgh, Pa.
 Ansel D. Eddy, D. D., Chicago, Ill.
 Thomas Brainerd, D. D., Philadelphia, Pa.
 Rev. Albert Hale, Springfield, Ill.
 Edwin Hall, D. D., Theol. Sem., Auburn, N. Y.
 Samuel Hamilton, Esq., Rochester, N. Y.
 Eurotas P. Hastings, Esq., Detroit, Mich.
 Laurens P. Hickok, D. D., Union College, N. Y.
 Mark Hopkins, D. D., President of Williams College, Mass.
 Rev. Ova P. Hoyt, Kalamazoo, Mich.
 Mancius S. Hutton, D. D., New York.
 Rev. Aratus Kent, Galena, Ill.
 William J. King, Esq., Providence, R. I.
 Rev. Harvey D. Kitchel, Detroit, Mich.
 Benjamin Labaree, D. D., President of Middlebury College, Vt.
 Joel H. Linsley, D. D., Greenwich, Ct.
 William H. McGuffey, D. D., President of Athens College, O.
 Rev. Samuel Merwin, New Haven, Ct.
 Rev. John J. Miter, Milwaukee, Wis.
 Joseph Montgomery, Esq., Philadelphia, Pa.
 Rev. Henry A. Nelson, St. Louis, Mo.
 Joel Parker, D. D., New York.
 Anson G. Phelps, Esq., New York.
 Swan L. Pomroy, D. D., Boston, Mass.
 Enoch Pond, D. D., Theol. Sem., Bangor, Me.
 John Punchard, Esq., Salem, Mass.

David H. Riddle, D. D., Pittsburgh, Pa.
 Henry A. Rowland, D. D., Newark, N. J.
 Henry Smith, D. D., Lane Sem., Cincinnati,
 Ohio.
 Miles P. Squier, D. D., Beloit College, Wis.
 Richard S. Storrs, Jun., D. D., Brooklyn,
 N. Y.
 Julian M. Sturtevant, D. D., President of
 Illinois College.
 Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan, Esq., Boston, Mass.
 Rev. Asa Turner, Denmark, Iowa.
 Ambrose White, Esq., Philadelphia, Pa.

TREASURER,

Mr. Christopher R. Robert.

AUDITOR,

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPOND- ENCE,

Milton Badger, D.D.
 Rev. David B. Coe.
 Rev. Daniel P. Noyes.

RECORDING SECRETARY,

Mr. William C. Gilman.

MEETING OF THE BOARD.

The Board of Directors met on Thursday,
 May 8th, at the Society's Rooms, Bible
 House, Astor Place, and appointed the fol-
 lowing gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
 William Patton, D. D.
 Charles Butler, Esq.
 Dr. Alfred C. Post.
 Edwin F. Hatfield, D. D.
 Mr. Simeon B. Chittenden.
 Asa D. Smith, D. D.
 Richard S. Storrs, Jr., D. D.
 Rev. Joseph P. Thompson.

Members Ex-Officio.

Mr. Christopher R. Robert, *Treasurer*.
 Milton Badger, D. D., } *Secretaries for*
 Rev. David B. Coe, } *Correspondence.*
 Rev. Daniel P. Noyes, }
 Mr. William C. Gilman, *Recording Secretary*.

ASSISTANT TREASURER.

Mr. Hezekiah W. Ripley.

THIRTIETH REPORT.

[We give our readers, in this number, the substance of the Report of the Society for the year just ended—a report which looks back upon thirty years of toil and prayer, in behalf of our beloved country. The changes which this review embraces are great. We behold the progress of a youthful and mighty nation, as it covers immense tracts of fertile land with a busy and eager population, filling the green wilderness with homes, and raising, amid breathing forests, and the solitudes of the prairie, its warehouses of trade, and places of prayer; while gathering multitudes concentrate into cities which bid fair to become as old as Memphis and Palmyra are now; and learning is establishing its seats, to be to future generations more than the Academy was to Greece, and all that the universities of the old world are to her most cultivated nations; and religion has been busy laying the foundations for coming ages, of material, intellectual, and spiritual progress, and pleading with thousands of souls, the unspeakable love of God, and the preciousness of the redemption which is in Christ Jesus. The contemplation of the scenes which have attended the past progress of this Society, and which surround its pathway now, as the greater future dimly opens before it, fills the appreciative mind with solemn and eager yearnings. Out of this visible present,

that future must be developed; and we look to the past for indications concerning its quality and its method. We commend, therefore, the pages which follow, to the deliberate and thoughtful perusal of all those who are interested, either in our country's growth, or in the coming of the kingdom of Christ on earth.]

WE are assembled to celebrate the THIRTIETH ANNIVERSARY of the American Home Missionary Society. One generation has gone and another come since its work began. How changed the field of its culture! How changed the laborers in its service, the patrons and friends who sustain it! Many of its founders a kind Providence has spared to us. But many others of them—more than one half of those who were present at its organization—have ceased from their labors and entered into their rest. There are names among them, which are embalmed in the affection and respect of the wise and the good over all the land, and which will be in everlasting remembrance. Since our last Report was prepared, two of the Vice Presidents of the Society—Rev. ROBERT H. BISHOP, D.D., and Rev. THOMAS A. MERRILL, D.D.—have departed this life. By their wise forecast, their catholicity of spirit, their untiring assiduity, and their faith in God, they rendered most valuable services to this cause, in the spheres which their lives adorned. The mournful providence is also yet fresh in our recollection, which removed one of the Directors of the Society—Rev. ARTEMAS BULLARD, D.D.—so suddenly, from his responsibilities, his toil, and his devotedness, to his reward on high.

Fourteen missionaries of the Society have also died during the year: Rev. *H. Fairfield*, in Maine; Rev. *Jacob Allen*, in Connecticut; Rev. *A. L. Crandall*, and Rev. *Foster Lilly*, in New York; Rev. *T. D. Hudson*, in Virginia; Rev. *Ward Child*, in Ohio; Rev. *A. J. Cope-land*, Rev. *J. M. Grout*, and Rev. *Floyd Overton*, in Illinois; Rev. *H. C. Werth*, in Missouri; Rev. *O. S. Powell*, in Wisconsin; Rev. *Oliver Dimon*, and Rev. *C. V. Hess*, in Iowa.

To the great name of God, from whom cometh bereavement and prosperity, whose favor this Institution has enjoyed so richly from the beginning, and who has crowned another year of its labors with his blessing, be praise and glory for ever!

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to

the churches, etc., are exhibited in a General Table in the full Report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table, together with those engaged in superintending the work, and who are mentioned in connection with the respective Auxiliaries and Agencies, is 986.

Of these, 799 were in commission at the date of the last Report, and 187 have been since appointed.

They have been distributed in twenty four different States and Territories, as follows: in Maine, 97; New Hampshire, 43; Vermont, 43; Massachusetts, 42; Rhode Island, 7; Connecticut, 44; New York, 137; New Jersey, 13; Pennsylvania, 48; Virginia, 8; Tennessee, 2; Kentucky, 1; Ohio, 80; Indiana, 36; Illinois, 93; Missouri, 21; Michigan, 72; Wisconsin, 87; Iowa, 73; Minnesota, 14; Kansas, 3; Nebraska, 1; California 13; Oregon, 8.

This distribution gives to the New England States, 276; the Middle States, 198; the Southern States, 8; the Western States and Territories, 504, including 21 on the Pacific coast.

Of the whole number in commission, 528 have been *pastors* or *stated supplies* of single congregations; 315 have ministered to two or three congregations each; and 143 have extended their labors over still wider fields.

The aggregate of ministerial labor performed, is 775 years.

The number of *congregations* and *missionary stations* which have been fully supplied, or where the Gospel has been preached at stated intervals, is 1,965.

Ten missionaries have been in commission as *pastors* or *stated supplies* of churches of colored people; and 59 have preached in foreign languages—23 to *Welsh*, and 31 to *German* congregations, and 5 to congregations of *Norwegians*, *Swedes*, *Swiss*, and *Frenchmen*.

The number of *Sabbath school scholars* connected with the missionary churches and stations is not far from 60,000.

The *contributions to benevolent objects* reported by 578 missionaries, amount to \$24,580.30.

Fifty missionaries make mention in their reports of *revivals* of religion in the congregations to which they have ministered; in connection with some of which there have been 30, 40, and 50 hopeful conversions. The whole number of hopeful conversions, reported by 352 missionaries, is 2,005.

The *additions to the churches*, as nearly as can be ascertained, have been 5,602—viz., 2,625 on profession of their faith, and 2,977 by letters from other churches.

Fifty six churches have been *organized*, in connection with the labors of the missionaries, during the year; and *fifty* have attained to such a degree of strength and prosperity as to need no longer the fostering care of the Society. *Forty eight houses of worship* have been completed; *thirty repaired or improved*, and *fifty six* are in *process of erection*. *Fifteen* churches are reported, as having provided their ministers with comfortable parsonages; and *ninety young men*, connected with the missionary churches, as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1, 1855, was \$16,804.81. The *receipts* for the next twelve months, have been \$193,548.37; making the resources of the year \$210,353.18.

LIABILITIES.—There was due to missionaries at the close of the last year, \$12,488.74. There has since become due \$183,673.94; making the total of liabilities \$196,162.68.

PAYMENTS.—Of this sum, \$186,611.02 have been *paid*; leaving \$9,551.66 still due to missionaries for labor performed. Towards canceling these claims, and redeeming additional pledges on commissions daily becoming due—amounting in all to \$78,127.67—there is a *balance* in the Treasury of \$23,742.16; the greater part of it received in payment of legacies near the close of the year.

The receipts exceed those of the preceding year, by \$13,411.68; and those of any

former year, by \$2,339.30. The amount received in payment of legacies, is \$41,225.01; which is greater than the amount from the same source last year, by \$12,418.94; leaving \$992.74, as the portion of increase for the year, from the regular contributions of the churches. The number of missionaries is less by forty six, and the years of labor by forty, than in the preceding year; while the additions to the churches are but thirty two less; and the number of churches which have become self-supporting—*fifty* in all—is greater by ten than that last reported. The diminution in the number of missionaries is not equal, by eighteen, to the number whose support has this year been assumed by their people, added to the number who have been removed by death. Many changes have been occasioned by other causes, such as the failure of health, age, infirmities, or engaging temporarily in some other sphere of usefulness. To supply the vacancies which have thus been made, and to occupy the new fields which have been opened, 187 commissions have been issued to men, who were not in the service of the Society at the date of the last Report—a number just equal to that added the preceding year—and yet the supply has been inadequate to the demand. It gives some relief to find the deficiency, on the missionary list, chiefly in those States where aid has long been rendered, and where the churches are becoming more and more able to sustain themselves, such as New York, Ohio, and Illinois; while in Iowa, Minnesota, and Oregon, the number of laborers has been increased by seventeen. The experience of the Committee, however, makes it more and more painfully manifest that the number of men annually entering the ministry is not sufficient for the necessities of the churches—scarcely enough to enable them to maintain their present positions, to say nothing of the supply of the whole country and the conquest of the globe. And from this cause, more than from all others, have we reason to apprehend the most serious embarrassment to our missionary operations in the future, unless the Spirit of God be poured upon our churches and upon the families which compose them, upon our schools and colleges and seminaries of sacred science; and our young men, of talent and education and piety, are everywhere constrained to say, "*Woe is me, if I preach not the Gospel!*"

With a diminished number of missionaries, there has been an increased ex-

penditure of \$8,898.68, showing that progress has been made this year also, and in a greater measure than any year before, in raising the standard of missionary support. This has been done by correspondence and conference with those who have enjoyed the labors of the missionaries, by calling out their resources, as God has prospered them, to effect an object so just to the missionary and so vital to the prosperity of the people, as well as by enlarged appropriations from the Treasury of the Society. The progress which has been made in securing to missionaries a more adequate support, the last few years—a measure so imperiously called for by the circumstances in which they have been placed—though of necessity gradual, is by no means inconsiderable. The average cost of a year's labor to the Society, has, in consequence, advanced, the year now closed, ten per cent; in five years, thirty four per cent; in ten years, forty five per cent; and in thirteen years, sixty one per cent. If the missionary churches shall continue to coöperate with the Society in this endeavor according to their ability, and the more favored churches, after supporting adequately their own pastors, shall put at the disposal of the Society

the requisite funds, we hope to see the time ere long, when it shall be conceded by all men, that "*the laborer is worthy of his hire*," and that it is meet that "*they who preach the Gospel shall live of the Gospel*."

GENERAL COMPARATIVE RESULTS.

THE following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column, the average expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures for the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the average to a missionary would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commis- the preced- ing year.	No. of Congrega- tions and Mission'ry Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Mis- sion'ry.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$83
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.60	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	99,125.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853-54	191,209.07	184,025.76	1,047	167	2,140	870	6,025	65,400	212	176
29—1854-55	180,136.69	177,717.34	1,032	180	2,124	815	5,634	64,800	218	171
30—1855-56	193,548.37	186,611.02	986	187	1,965	775	5,602	60,000	241	189

Remarks.—1. From the foregoing Table it will be seen, that in the last fifteen years, the receipts have more than doubled.

2. The total receipts, for the thirty years, is \$3,102,048.77.

3. The total of years of labor, is 17,296. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The whole number of additions to the churches is 137,941.

5. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held full commissions, and the expensiveness of more

distant missions—particularly of those on the Pacific coast—and the larger appropriations that have become necessary, as the expenses of living have increased, to secure to the missionary a comfortable support.

6. The difference between the annual average expenditure to a missionary and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a Report, though in some cases he may have labored but a fraction of the year.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

THE following Table gives the number of missionaries employed each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern and Western States*; and also in Canada.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087
28—1853-54	292	214	11	530		1,047
29—1854-55	278	207	10	537		1,032
30—1855-56	276	198	8	504		986

* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

DISTRIBUTION OF MISSIONARIES, No. 2.

SOCIETY'S YEAR.	Eastern States.				Middle States.				Southern States.				Western States and Territories.										Canada	TOTAL.															
	ME.	N.H.	VT.	MAS R. I.	CT.	N. Y.	N. J.	P.A.	DEL.	MD.	D. C.	V.A.	N. C.	S. C.	G. A.	AL.	M.S.	L.A.	AR	FL.	TX.	TEN.			KY.	O.	IND.	ILL.	MO.	MIC.	WIS.	IA.	MIN.	KAN	NEB.	CAL.	OR.		
1-1826-27			1			120	1	7									1			2		2	4	16	3	2	3	4									1	169	
2-1827-28	1	2	2			120	1	9				2	3	2	3		2			1		2	4	27	9	3	5	5										1	201
3-1828-29	40	2	29	1		117		10				3	6	2	3		3			2		2	3	43	12	8	6	6										2	309
4-1829-30	47	29	27			113	1	13				4	1	2						1		1	5	64	18	12	6	10										2	463
5-1830-31	54	31	35			114	2	10				2	3	2			1					7	5	74	23	17	5	12										3	392
6-1831-32	62	40	32	1		156	2	11				2	2	1			3					5	7	74	24	20	12	16										2	463
7-1832-33	66	50	38	55		151	3	16				2	1				4					11	13	80	26	23	12	20										1	509
8-1833-34	83	63	42	68		177	3	20				3	2				6					10	9	68	29	24	13	16										3	606
9-1834-35	87	49	42	62		185	6	22				4	3	3			4					13	7	85	26	29	10	16										6	676
10-1835-36	90	59	53	71		183	5	20				3	1	1			4					12	9	80	24	32	12	17										9	719
11-1836-37	107	63	50	74		186	6	34				5	1				3					7	7	72	31	31	9	29										15	755
12-1837-38	71	56	52	76		161	7	29				3					1					6	1	56	26	31	12	22										22	810*
13-1838-39	70	48	47	80		148	8	41				3					1					7	64	29	27	14	22											24	684
14-1839-40	71	55	51	73		165	12	27				2					1					6	54	25	39	9	24	6										14	665
15-1840-41	74	47	50	82		167	11	35				2					1					8	53	21	42	5	26	8										12	680
16-1841-42	73	50	54	83		187	11	49				1					1					8	1	75	33	65	20	46										9	690
17-1842-43	68	47	53	78		193	10	47				1					1					4	3	91	36	87	21	63										10	791
18-1843-44	75	42	40	64		201	10	44				2	2				1					3	7	99	46	95	20	65										9	848
19-1844-45	82	45	39	66		188	10	51				1					1					6	6	103	51	98	25	67										6	943
20-1845-46	80	45	45	56		211	6	53				1					1					3	8	95	59	92	21	77										971	
21-1846-47	86	44	43	60		198	7	47				3	1				1					7	9	102	52	101	21	80										2	972
22-1847-48	91	46	45	62		187	4	45				5	1				3					7	9	102	52	101	21	80										1,006	
23-1848-49	89	41	50	67		186	4	49				7	1				1					6	7	94	51	110	25	73										2	1,019
24-1849-50	92	40	58	60		173	6	47				9					3					6	7	97	50	114	33	74										2	1,032
25-1850-51	91	46	61	61		170	11	42				11					1					6	6	93	59	119	29	80										2	1,065
26-1851-52	96	44	60	54		157	10	44				8	2				1					5	6	93	63	117	29	77										3	1,087
27-1852-53	101	46	58	54		158	9	45				7					1					3	6	96	58	118	30	80										4	1,065
28-1853-54	93	44	57	46		154	10	44				6					1					5	6	96	43	105	28	76										1,087	
29-1854-55	92	48	45	43		146	11	49				7					1					4	1	101	35	102	24	77										1,047	
30-1855-56	97	43	43	42		137	13	48				8					1					2	1	80	36	93	21	72										1,032	
																																						986	

* Including the 24 in France and Switzerland.

PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

Maine Missionary Society.

WILLIAM T. DWIGHT, D.D., President;
JOHN HOW, Esq., Treasurer; BENJAMIN
TAPPAN, D.D., Secretary. Office at Portland.

THE receipts of this Society during the year ending March 1st, were \$15,939.57, exceeding those of the preceding year by \$4,291.09. The expenditures within the State were \$12,223.06; and \$500 were forwarded from its Treasury to that of the Parent Society. There were also received into the Treasury of the National Society, from congregations and individuals in the State, \$511.82; making the total from the State, \$16,451.39; and the amount expended beyond its bounds, \$1,011.82.

The number of missionaries the Society has had in its service, is 97. They have ministered to 95 churches, and in 30 towns and plantations where no churches have yet been gathered. The congregations thus aided are gaining strength; some of them have been visited with the special influences of the Spirit, and many of them bear testimony to the prosperity of their Sabbath schools, and the good effects of the Temperance reform.

In the increasing ability of the Society to aid in planting the institutions of the Gospel on our western frontiers, the Trustees especially rejoice. "Our Home Missionary work," they say, "may well be regarded as embracing the whole land. In what part of it are not the sons and daughters of Maine to be found? The portion of its annual receipts which this Society shall deposit in the Treasury in New York, for the benefit of the mighty West, will go to the support of missionaries from Maine, in preaching the Gospel to hearers from Maine. In the Territory of Kansas, there are emigrants from Maine, of sturdy frames and bold hearts, ready to do their part, at the ballot-box and elsewhere, whatever dangers may threaten or enemies assail, on the side of order, law, and liberty; and we would esteem it a privilege, there to aid the good missionaries already sent, and others who are yet to be commissioned, in proclaiming, amidst the din of political and national excitement, the unsearchable riches of Christ."

New Hampshire Missionary Society.

NATHANIEL BOUTON, D.D., President;
BENJAMIN P. STONE, D.D., Secretary and
Treasurer. Office at Concord.

The receipts of the year ending March 1st, were \$7,083.57. Of this amount, \$5,805.02 were expended within the State; and \$1,256.02 were forwarded, by direction of the donors, to the Parent Society. There were also paid directly into the Treasury of the Parent Society, from congregations and individuals in the State, \$344.85; making the total of contributions to this cause, \$7,428.42, and the amount expended beyond the limits of the State, in furtherance of the objects of the National Society, \$1,600.87.

Forty three missionaries have been in commission during the year, and the aggregate of labor performed is thirty four years. The number of members connected with forty six churches aided is 2,114, and the number of pupils in their Sabbath schools is 3,324. Thirty two missionary churches have, within the last twenty years, become self-sustaining.

"With regard to the general aspect of our field," says the Secretary in his Report, "it has still its lights and shades to encourage and dishearten the friends of Home Missions; but the former, we believe, are more prominent than the latter; while the latter furnish no solid arguments for shutting up our bowels of compassion, and for ceasing to remember the poor. Though emigration and deaths are exhausting the little strength of some of our churches, and though the progress of others is made a seeming impossibility, from want of materials or from sectarian hostility, yet it is apparent that that form of sound morals and church order which were dear to our fathers, is yearly gaining a wider respect and influence throughout all the rural districts of New Hampshire. The results of our missionary labors in this State, for the last twenty years, though not such as to prove that the Millennium has come, are yet sufficiently encouraging to fill our hearts with faith and hope for the future." We rejoice in the evidence that the great body of the tried friends of the cause are still determined to hold on in their friendship and liberality, looking forward to the next generation, perhaps, for the gathering of the harvest for which they have been so long sowing the seed."

Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; C. W. STORRS, Esq., Treasurer; Rev. JOHN F. STONE, Secretary. Office at Montpelier.

The receipts of this Society for the year ending March 1st, were \$4,309.01. There were also received into the Treasury of the Parent Society, during its financial year, from congregations and individuals in this State, \$397.05; making the total for Home Missions, \$4,706.06. The expenditures for the year were \$4,853.25.

The number of missionaries employed is 43; three of whom have been installed as pastors. Two churches have taken themselves from the list of beneficiaries during the year; and the whole number founded or fostered by the Society within the last thirty years, which are now sustaining the institutions of the Gospel without aid, is forty two. Many more would have come to this position of independence, had it not been for the drafts annually made upon them by emigration to the West. One of the greatest causes of present weakness and discouragement to the churches in Vermont is from this source.

The Secretary of the Society, in his recent Report, says: "If the depleting effects of emigration shall continue for a few years longer, unless God shall interpose by powerful revivals, I see not but our desolations must greatly increase. Already about one half of the churches in the State are too feeble to support the Gospel without aid. And many are so reduced and disheartened, that they will make no further attempt to have preaching, unless they are visited and encouraged by the assurance of liberal help from the Missionary Society. About fifty churches are now destitute of preaching; and there are about fifty towns in which no Congregational church exists. Not less than one hundred towns have no preaching in our connection, and many of them are without stated preaching by any denomination. Not less than twenty churches, the names of which still appear in the Minutes of our Convention, are so nearly extinct that they can hardly be said to have even 'a little strength.' Nearly all of these must be entirely broken up in a few years, if the causes which have occasioned their weakness continue to operate, and the most decisive measures be not taken to 'strengthen the things that remain,' and help do not come from on high."

Massachusetts Home Missionary Society

R. S. STORRS, D.D., President; BENJAMIN PERKINS, Esq., Treasurer; JOSEPH S. CLARK, D.D., Secretary. Office in Boston.

The receipts of this Society during the year ending March 1st, were \$38,223.84. Of this amount there were expended within the State, \$5,956; and \$31,000 were forwarded to the Treasury of the Parent Society. There were received, in addition, by the American Home Missionary Society, during its financial year—in payment of legacies, \$9,809.47; from the Hampshire Missionary Society, \$1,950; from congregations and individuals, \$7,499.76—in all, \$19,259.23; making the total for the cause in Massachusetts, \$57,483.07, and the amount put at the disposal of the National Society, \$50,259.23. The total of receipts exceeds those of any preceding year, by \$11,185.06; and the amount forwarded to the Treasury of the Parent Society for its general purposes that of any other year, by \$9,486.48.

The number of missionaries in the service of the Society is 42. The churches aided are situated in communities which, without them, would soon become moral desolations. Through their influence, nearly 4,000 souls are gathered into the sanctuary every Sabbath, and more than half that number instructed in Sabbath schools. They comprise a membership of 1,540, nearly 100 of which were added the last year. The last Report of the Society says: "Out of 469 Orthodox Congregational Churches in the State, only 38 are now leaning on the Massachusetts Home Missionary Society for support; which is about 8 per cent. Sixteen years ago, when we numbered only 375 in all, 80 of them, or about 21 per cent., were unable to stand without this staff. Thus is the Lord 'sending us help from the sanctuary and strengthening us out of Zion.'"

The great work of national evangelization this Auxiliary justly regards as its own; and the more largely they contribute of their resources for its advancement, the more earnest are their desires that it may not be impeded, but carried forward on a scale commensurate with its importance. "Look," says their Report, "at the triumphs which have been achieved through the agency of Home Missions all over New England and throughout the great West. Look at the doors continually opening for still greater achieve-

ments on the distant shores of the Pacific. Look at those vast interior solitudes, fifty times as large as Massachusetts, in geographical extent, suddenly resounding with the tread of coming multitudes, rushing forward with intense interest, as if to another battle of Waterloo, unquestionably at hand, and to be decided by the moral forces that are brought into the field within a very short time. In these pressing circumstances, with these exciting prospects before us, who can think of a retrogressive movement without pain? Who can be willing that a year should come to a close without recording some marked progress, when, in answer to every prayer put up to Heaven, there comes back the response of God to Moses, with ever deepening emphasis: 'Wherefore criest thou unto me? Speak to the children of Israel *that they go forward.*'"

Rhode Island Home Missionary Society.

THOMAS SHEPARD, D.D., President; GILBERT RICHMOND, Esq., Providence, Treasurer; Rev. CONSTANTINE BLODGETT, Pawtucket, Secretary.

The receipts of this Society for the year ending March 1st, were \$1,484.74. Add to this \$178.09, paid directly to the Parent Society, and we have \$1,662.81 as the total of Home Missionary collections in this State. The expenditures of the Society were \$1,475.

Seven missionaries have been in commission during the year, prosecuting their labors at important points with fidelity and success. The churches at Tiverton and Slatersville, formerly aided, are now self-sustaining, and the latter, particularly, is an efficient and liberal church.

"The fluctuating character of our manufacturing villages," says the Secretary of the Society, "holds the churches, year after year, at a point, in numbers and pecuniary ability, short of self-support. And this it must do for years to come, rendering our enterprise preëminently one of faith and patience, and requiring large appropriations of missionary aid. We have, however, the satisfaction of doing something to evangelize in a degree this floating mass of operatives, meeting it now in this location, and then in another, and then in another, with the Gospel of salvation, and elevating the character and condition of *all*, and, by the grace of God, saving *some*. The tide of general improve-

ment is yet rising in the communities which enjoy the labors of our missionaries. And the progress in all good is owing to their labors, far more than the people themselves suppose. Our older and self-sustaining churches are reaching, by degrees, the true idea of the Home Missionary work, in its bearings upon temporal and eternal interests, and are rising accordingly to a more liberal and cheerful outlay for the support of feeble churches."

Connecticut Missionary Society.

Rev. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The receipts of this Auxiliary for the year ending March 1st, were \$8,181.38. Of this amount, \$4,206.33 were expended within the State, and \$3,000 have been forwarded to the Parent Society. There were also received from this State, by the American Home Missionary Society, during its financial year—in payment of legacies, \$8,136.55; from congregations and individuals, \$12,828.34—in all, \$20,964.89; making the total from Connecticut \$29,096.27, exceeding by a small amount the receipts of the preceding year, and furnishing \$23,964.89 to be expended through the National Institution on the Western field.

The number of missionaries employed is forty four. Five churches have, during the year, reached the point of independence which enables them to dispense with further aid. And since the connection of this Auxiliary with the Parent Society in 1830, a period of twenty six years, forty churches which have participated in its bounty have become self-supporting; more than one third of them are in manufacturing villages.

The Secretary of the Society, in referring to the work which has been accomplished in the land the last thirty years, says: "The deep and increasing interest in the Home Missionary enterprise through a whole generation, the liberal supply of means furnished for its execution, and the favor extended to it both by God and man, deserve, on a review, the gratitude of every friend of the church and of our country. Nor is gratitude the only feeling which such a review is fitted to inspire. Who can fail to admire the Providence that, in advance of wants, undeveloped and unapprehended by man, devised and had in readiness an instrumentality commensu-

rate with the need; opening new fields for occupation, yet hiding from view the full magnitude of the work, till the patriot and the Christian were strengthened, by overcoming minor difficulties, to meet manfully its rapid succession of demands on their faith, beneficence, and energy? When, more than forty years ago, Mills and Schermerhorn, agents of the Missionary Societies of Connecticut and Massachusetts, lifted the veil which concealed the moral and religious state of the great western valley, the heart-rending scene aroused the churches to action; for the evil, though appalling, was not deemed beyond relief. But, had the work been delayed for a third of a century, and the mighty West been peopled by millions without religious institutions and the safeguard which the Gospel throws around a free government, despair would have paralyzed effort. Enough of novelty to keep alive the missionary spirit, and enough of demand to awaken responsibility without depressing hope, have, from the first, characterized the work, showing that it has ever been the care of a watchful Providence."

Philadelphia Home Missionary Society.

JOHN A. BROWN, Esq., President; HENRY PERKINS, Esq., Treasurer; Rev. ROBERT ADAIR, Secretary. Office at Philadelphia.

The field of this Auxiliary covers the States of Pennsylvania, New Jersey, Maryland, and Delaware, with the District of Columbia. Its *receipts* for the year ending March 1st, were \$7,826.02. Its *expenditures* were \$9,017.08. The balance at the commencement of the year was \$1,565.67, and at the close, \$374.61. There has also been received by the American Home Missionary Society, during the twelve months ending April 1st, from New Jersey, \$877.50; from Pennsylvania, \$175.50; from Maryland, a legacy of \$4,875; from the District of Columbia \$2.62; in all, \$5,930.62; making the total contributions of this field \$13,756.64. This exceeds the total of last year by \$3,492.60.

The number of *missionaries* under commission during the year is *fifty seven*. Forty four are now in commission. Fifteen pulpits are vacant. The churches, with few exceptions, are enjoying the usual share of temporal prosperity, and the attendance on the means of grace has been unusually good, except during the severe weather of the past winter. Some are experiencing a refreshing from the presence of the Lord.

"The great hindrance," says the Secretary, "to a vigorous prosecution of this work is the want of men and means. There are positions of great prospective importance that we can not occupy for want of these. To plant the institutions of the Gospel in such places, the missionary would have to be sustained almost entirely by our Society, which the present state of our funds will not warrant. Had we the men, and the means adequate to sustain them for a few years, in some fields that are yet lying waste within our bounds, we could accomplish a work that would tell with power upon the everlasting interests of future generations."

These observations come with peculiar force at the present time. For, while the receipts of this Auxiliary, in 1853, were \$9,235.53, and in 1854, \$13,845.68; in 1855 they were but \$9,146.14; and in 1856, only \$7,826.02. Thus, in the midst of growing desolations, and in the presence of opportunities of usefulness like those described above, the receipts of the Auxiliary are smaller than they have been since 1852. During the past two years the Home Missionary cause, in this field, has obviously met with serious hindrances. It is hoped that those which have operated to occasion this loss may not be permanent.

Central Agency, New York.

Rev. THEODORE SPENCER, Secretary; J. E. WARNER, Esq., Treasurer. Office at Utica.

The *receipts* of this Agency for the year ending March 1st, were \$5,434.29, being an advance of \$548.68 upon those of the year preceding. In addition, contributions have been made from this field directly to the Treasury of the Society, amounting to \$2,764.15, making a total of \$8,198.44. More than half of this amount was appropriated for the benefit of churches at the West. The sum of \$4,084.90 has been *expended* within the bounds of the Agency.

Forty missionaries have been sustained in this field during the year, who have ministered to forty *five* churches, and have supplied over five thousand souls with the ministrations of the Gospel. Well concerted efforts have been made by several of the Presbyterian and Congregational bodies, in coöperation with this Society, to revive their feeble churches. Under the direction of the Cortland Presbytery, a mass meeting of its churches was held, in January last,

at which every church was represented, and which recommended that those in need of aid should combine, each with one or two of its neighbors, for the support of the stated ministrations of the Gospel. Much good has already resulted from this meeting, and the adoption of this plan. A similar policy is commended to all churches in like circumstances. The increasing deficiency of ministers to meet the ever-growing demand, and the urgent necessity of furnishing a more ample support to those who enter the sacred calling, seem to compel to this course. The various causes of benevolence which signalize our day, have no more active or decided supporters than are to be found in the missionaries of this field. In the rural districts, the Temperance cause, in its new aspects under the prohibitory law, has been very generally sustained and the law enforced, the violation of it forming the exception and not the rule; and it is from the churches that the influences proceeded which secured its observance.

"Recent events," says the Secretary, "have led us to notice, with peculiar satisfaction, the ardent attachment which our churches entertain towards the American Home Missionary Society. So far as our observation has extended, they repose with entire confidence in its principles of operation, in their adaptation to effect the important objects in view, in the suitableness of the means employed to carry them out, and in the wisdom of its administration; and, as a consequence, we have received the hearty co-operation of the churches according to their ability. It is, indeed, a rare pleasure to present the cause to such churches, knowing the kindly spirit in which it will be received, and the generous response which will, almost invariably, follow. They love our Society as their almoner in doing good, and the history of its operations, within our bounds, shows that their views of the good it has effected here are not exaggerated. Since 1826, the Society has aided two hundred and sixty nine churches on this field. These churches have all enjoyed revivals of religion, most of them frequently; and while tens of thousands of souls have been brought under the invitations and warnings of the Gospel, a very considerable number have been converted to Christ. Indeed, portions of this period have been rendered remarkable by the out-pourings of the Divine Spirit, and the harvests of regenerated souls. These churches have sent forth their young

men into the ministry, and have coöperated in every good work. We see no reason to doubt that all of them, with rare exceptions, would now have been abundantly able to sustain themselves, had it not been for the excessive emigration which, for the last twenty five years, has been a constant drain upon their strength. Many which had become self-supporting, have thus been reduced again to a state of dependence; and yet, *ninety two*, or more than one third of the whole number, maintain themselves without aid, and are helpers of the weak."

During the period of which we speak, the sum of \$95,290.33 has been appropriated to the churches on this ground. This has all been raised on the field itself, and large amounts in addition have been poured into our Treasury, and have been expended for the benefit of the churches in the newer settlements. We bless God for the good which the Agency has already accomplished, and look forward to its future with cheerful hope and with large expectations.

Western Agency, New York.

REV. JOHN A. MURRAY, Secretary; W. T. SCOTT, Esq., Treasurer. Office at Geneva.

The *receipts* of this Agency for the year ending March 1st, were \$9,445.60, exceeding those of the year before by \$2,876.40. The *expenditures* were \$6,462.65. The sum of \$2,624 was remitted from its Treasury, and \$13,578.15 were contributed from its field, directly to the Treasury at New York. The contributions, increased as they have been by an installment of \$12,000 of the munificent legacy of Deacon Jabez Goodell, of Buffalo, surpass those of any previous year, amounting in the aggregate to \$23,023.75. Of this sum \$16,561.10 went for the benefit of churches beyond the bounds of the Agency.

Fifty one missionaries have been sustained on this field during the past year, and have ministered to fifty seven churches. Three new fields have been taken up, and eleven missionaries appointed who were not in commission last year. Several houses of worship have been enlarged, and several built; but less has been done than had been anticipated, on account of the failure of the crops. A few of the churches have been blessed with *revivals*. In one, upwards of fifty persons are reported as hopefully converted.

The population of Western New York

is not increasing as in former years. In many of the small villages and rural districts, there has been a decrease of the number of inhabitants. The eyes of thousands are turned towards the West, and these are saying to their neighbors, "Let us go hence!" One pastor of a self-supporting church has been compelled to leave his field, a fourth of the members of his church having emigrated, taking with them almost one half of its pecuniary strength. In many cases foreigners are coming in to occupy the places of those who remove, furnishing new material for the churches to work upon, and fresh obstacles to their progress. The frequency of ministerial changes has also operated unfavorably upon the prosperity of the churches. Some have had as many as five ministers within fourteen years; one has had six in seven years; one has had twelve in thirty one years, and another thirteen in twenty three years.

"It is nearly thirty years," the Secretary observes, "since the organization of this Agency by the American Home Missionary Society. Previous to this time, but few missionaries were on this field, and although there was a population of half a million, the receipts for Home Missions were only about \$640 a year. The Western Agency gave an impulse to the cause, and its success shows the adaptedness of the American Home Missionary Society to the work it has undertaken. Four hundred and forty two missionaries have labored under the supervision of this Agency. Of these, fifty two have gone to their rest, and twenty seven have become superannuated, or been disqualified in other ways for the stated performance of ministerial duty. Three hundred and forty four churches have been aided. Of this number, one hundred and seven are now self-sustaining; namely, eighty nine Presbyterian, and seventeen Congregational churches, with one Lutheran church. Perhaps twenty others, after having reached the point of self-support, have been obliged, by removals, deaths, and the organization of new churches, to apply again for missionary aid. A few have become extinct. Since the second year of the Agency, this field has more than sustained its own feeble churches. Sixteen hundred commissions have been issued, pledging assistance to the amount of \$144,293. The contributions have amounted to \$298,311.04, exceeding the sum be-

stowed upon the feeble churches, by \$154,018.04."

No one can contemplate the results of Home Missionary labor in the State of New York, without having his gratitude and his faith strengthened. He will be grateful for those two hundred churches that have risen from feebleness to strength, and for that devotedness and that munificence which have made them fountains of blessing, not alone to the communities wherein they stand, but to distant regions of our own and other lands. He will be confident that the older churches which have succeeded in their enterprise of benevolence, so as to create such allies as these, will not grow weary in their christian endeavors, and that the instrumentalities which have been thus owned of God here, will continue to be blessed, wherever applied, until no more of our American world remains to be conquered.

Western Reserve Agency, Ohio.

Rev. JAMES H. NEWTON, Perrysburg,
Secretary. T. P. HANDY, Esq., Cleveland,
Treasurer.

The number of *missionaries* sustained on this field during the past year, is *thirty one*. The *receipts* amounted to \$2,524.13; and the *expenditures* to \$2,341.15.

The duties of the secretaryship of this Agency—made vacant in January last by the resignation of Rev. Myron Tracy, since deceased—were acceptably performed for some months by Rev. JOHN C. HART, of Ravenna. This office has more recently been filled by the election of Rev. JAMES H. NEWTON, for a number of years a missionary of this Society at Perrysburgh, in Wood County. Mr. Newton enters upon the interesting and arduous duties of his new position with the cordial good wishes and the confidence of the Committee and of the friends of Home Missions on his own field. May a kind Providence bless his labors, and those of his associates in the Agency, to the churches and the people whose most precious interests are their care.

Some of the churches have been permitted to rejoice in revivals of religion, though we have been cheered with news of this character less frequently than we could have wished.

There is need of more missionary work upon this field than it has been practicable to secure for it. Several

churches seem to be dying out for want of faithful, self-denying ministers to break unto them the bread of life. In all these places, where no watchmen are on the walls of Zion, errorists are busy sowing the seeds of spiritual death. Necromancy has made its appearance in a number of places, and has led astray not a few; while others, in their devotion to "reforms," have forgotten the one reformation which is alone essential. The work of "complete evangelization" is by no means complete yet, on the Western Reserve, although encouraging progress has been made, and present tendencies are, on the whole, favorable. It is a most important field of christian effort; and throws heavy responsibilities upon the churches and ministers, to whom, under God, the care of its spiritual interests has been intrusted.

Marietta Agency, Ohio.

Rev. THOMAS WICKES, Secretary. Office at Marietta.

Ten missionaries have been employed within the bounds of this Agency, during the past year, and have ministered to fourteen feeble churches.

The *receipts* into the Treasury of the Agency have been \$385.63; and the *payments*, \$527.60; the balance of expenditures on this field has been paid from the Treasury at New York.

The past year has not been marked with any unusual successes, and yet has had its encouragements. Says the Secretary: "We have here some faithful, devoted men; nor are they laboring in vain. Some waste places have been made to rejoice, and streams have burst forth in the desert. The means expended in this field have not been lost. The Gospel has won many trophies, and a multitude have been gathered here which shall adorn the Saviour's diadem. God has visited some of the churches with the special tokens of his love; and is pouring out his Spirit upon cities and towns in this region with unwonted power, so as to move the whole population."

But the whole history does not flow in this strain. South-eastern Ohio, in common with adjacent portions of that and of other States, is suffering from emigration and from immigration. In many instances churches are drained of their best strength; and often the population which comes to fill the vacancy, gives the churches more of work

than of reinforcement. No missionary church has reached the point of self-support. One did succeed for a year or two in sustaining its minister, but has since fallen back upon the Society, and is now at a low point. This state of things, however, we have reason to hope, will not continue. South-eastern Ohio is obviously destined to contain a large population. Its mineral wealth is immense; and the southern line of railroad which will be opened within a year to the Ohio river cannot fail to develop these resources to a vast extent. Its agricultural interests must also feel the impulse of this advance, and with the consequent growth of commercial prosperity and of population, it is to be hoped and expected that the churches will increase in strength and in efficiency. Still, some years must pass before these hopes can be realized. Meanwhile it is plainly our duty to be faithful in the work of to-day, keeping all things in readiness for the time of growth which, sooner or later, is sure to come, so that its new responsibilities may not take us unawares.

The Home Missionary work, like that in the foreign field, is a work of faith. We are compelled to endure the day of small things, and to wait patiently the development of God's plan, watchful for every opportunity of doing good, and cherishing undoubting confidence in a final triumph.

Western Ohio.

Rev. MARCUS HICKS, Columbus, Agent.

Thirty nine missionaries have been sustained in this portion of the State, during the past year; and the *contributions* reported amount to \$2,061.61.

No new features of much importance have characterized the experience of this portion of the missionary field during the past year. The high prices of all the necessities of life have pressed heavily upon many of the ministers here, as elsewhere; and in some places emigration to the richer lands of the farther west, has drained off the best strength of once promising congregations. The phases of infidelity, peculiar to the present day, have not neglected to show themselves here; and occasionally men of influence and standing, who had already begun to depart from the simplicity of the truth, have been led still farther astray into absurdities and impieties, realizing in their own persons the fulfillment of the

threatening upon those who "receive not the love of the truth." These errors are only too frequent in almost all portions of the missionary field.

The whole number of *missionaries* sustained in this State the past year, is *eighty*. The *total receipts* through the Treasuries of the Agencies amount to \$4,930.38, which, with \$1,572.22 contributed directly to the Treasury at New York, makes a total for the whole State of \$6,502.58.

The whole sum appropriated to the support of missionaries during the year, taken with the necessary expenses of the Agencies, and a just proportion of the general cost of conducting the Society, would rather exceed than fall short of \$10,000. The churches of Ohio, therefore, fail, as yet, by a very considerable amount, of meeting the necessities of their own field. The deficit is not so large, however, but that we may hope, ere long, to congratulate our brethren of this populous and wealthy State, upon their independence of foreign aid. It must be confessed, indeed, that to one who looks only upon the large cities on the lakes and the river, and the vigorous towns that have sprung up along the many lines of railroad that now cross Ohio in various directions, to one who feasts his eye upon the rich lands of the Scioto valley, or is entertained beneath the hospitable roofs of the merchant princes whose mansions look forth upon the charming dales and heights around Cincinnati, it may seem incredible that *such* a State should need look to the barren hills and shores of New England for aid in the support of her feeble churches. But it is to be remembered, in the first place, that the proportion of this wealth which is in the hands of christian men is much smaller in Ohio than in New England. Moreover, a large share of the christian capital of the State belongs to denominations that do not sympathize with this Society. Also, we must take into account the extensive regions which still remain but sparsely settled, where only a few openings have been made in the primeval forests, and the fields have but just begun to yield their increase, in response to exhausting toils. Finally, we must remember that emigration is severely felt by the churches in certain parts of Ohio; and that the new railroads, while sure to prove, in the end, an incalculable benefit to the State as a whole, are now occasioning changes which are injurious to many particular

towns and rural districts. Facts like these must qualify the judgment which would otherwise be formed, of the fidelity and liberality of the churches of Ohio.

Nevertheless, after making all this allowance, the other fact still remains, that the difference between \$57,000 and \$6,500 is greater than the difference between the available strength of the supporters of this Society in Massachusetts and Ohio. The contrast is too wide. Eastern churches will have reason to admonish the churches whom they have long so liberally, and so gladly aided, unless these shall soon bring up their contributions to a higher mark. For, after making every just and charitable allowance for the circumstances already alluded to, it is still not conceivable that the present discrepancy between the contributions of Ohio for Home Missions, and her real ability to give, need continue. A State with an area of 40,000 square miles, nine tenths of whose surface is susceptible of cultivation, and three fourths of it eminently productive; in agricultural wealth already the third in the Union, and ranking probably as the fourth in mineral wealth also; with sixty considerable towns and villages, a population of two and a quarter millions, and taxable property, valued four years ago at more than five hundred millions of dollars; such a State, skirted on two sides with navigable waters leading to great markets, while her interior is penetrated and crossed in all directions by canals and railroads, and is peopled with an industrious and vigorous population—*such* a State will not look abroad for the support of her feeble churches, longer than is necessary for the development and concentration of her immense though somewhat scattered forces. If Maine, with a valuation of less than \$125,000,000, can spare \$15,000 for Home Missions, Ohio, whose earliest settlements were of the same Puritan stock, possessing now four times the wealth of her sister State, ought surely to be able to raise \$10,000. Another season of favorable harvests will bring, we trust, more favorable returns from this important missionary field.

Indiana.

Rev. HENRY LITTLE, Madison, Agent.

Thirty six missionaries have labored in this State, during the past year, un-

der commissions from this Society, and the sum of \$2,835.47 has been contributed to the cause of Home Missions, being an advance of more than \$1,700 upon the contributions of the previous year.

Indiana is greatly indebted to the assistance rendered through the Home Missionary Society. "It is safe to take all the Presbyterian churches of both Schools, with the Congregational churches, and say, that they were originated and sustained through its instrumentality. The exceptions, if any exist, are very few." The names of forty churches are readily recalled, embracing sixteen now connected with the Presbyterian Church, O. S., that were once dependent, but are now self-supporting. Many others would now have been independent, were it not for the effects of the schism of 1837. This division has been, and is still, most detrimental to the cause of Christ in Indiana, fruitful of feebleness and of dishonor. But for this, each one of the second and third rate towns in the State might be blessed with the invigorating influences of a strong, well compacted, and harmonious church, where now two debilitated and alienated congregations are dwindling under the blight of their rivalry. In some places, not even these relics are left; but in their contentions, both have perished. There is wisdom—for those who are willing to be taught—in these lessons of experience.

Indiana is feeling the effects of emigration as well as Ohio. Sixty persons have been known to go from a single church in one year. A successful and popular minister has recently lost twelve valuable families. The New York and New England emigration goes to regions beyond; and that which comes in from other quarters is not Presbyterian or Calvinistic. Fewer revivals are reported for the past year than for some previous years. Yet the missionaries have labored, in general, with fidelity and success. In some districts the reforms of the day encounter the grossest prejudices. The opposition to the Temperance cause, in one instance broke forth in acts of malignant violence. Elsewhere the missionary has to contend with an ignorant fanaticism, sometimes superstitious and sometimes full of unbelief; and he finds himself surrounded by men denying immortality, or insisting upon baptismal regeneration, or scoffing at all religion—claiming to have proved it by their own personal experience a deceit; or he has to mourn the deplorable backslidings of those who once professed faith in Jesus

Christ, and whose example is now quoted, not only against Christianity, but even against morality.

But while experiences like these are not uncommon in missionary life in Indiana, and elsewhere at the West, there are others of quite a different nature. A single year's labor has sometimes created a church where there was none, established a Sabbath school and prayer meetings, given a new impulse to secular schools, and a healthful stimulus to the whole mind and heart of the community; a house of worship rises to view, while the drinking shops disappear; the Sabbath day is hallowed; a new appreciation of the Gospel's truth and preciousness is imparted, and the whole moral atmosphere of the place is renovated. With facts like these to encourage us in our work within this State, we have every reason to push forward our plans with unflagging energy and unfaltering hope, confident that the time is not very far distant when "we shall witness greater things than these."

Illinois.

Rev. ARATUS KENT, Galena, Agent for Northern Illinois.

In this State, the Society has had in commission since the last Report *ninety three missionaries*; and has received into its Treasury from the same field \$4,952.52—being an advance upon the previous year of \$1,139.57. During the past year the reports from the churches have, in general, been favorable; although the number of revivals of religion has been smaller than in some previous years.

One missionary reports that, as a result, under the divine blessing, of systematic labors continued for the space of two years, "a majority of the population" within his field give hopeful evidence of having been born again. "Day schools have been established, summer and winter, the Sabbath school is in a flourishing condition; and there are but two or three irreligious families, in which the voice of prayer does not ascend, morning and evening." This was accomplished among "a rude, ignorant, and vicious population, unused to the decencies of public worship;" among whom "intemperance, gambling, and Sabbath breaking with other kindred vices, had prevailed to an

alarming extent." It is worthy of note, that these most encouraging results were not the fruits of any extraordinary and startling measures, but the reward of patient, persevering christian labors in all the usual methods, and especially in "neighborhood meetings." We see no good reason why a similar success might not become a matter of common experience.

Among the indirect results of christian fidelity in this State, is one of very considerable significance. The Illinois Central Railroad "is now to a great extent a Sabbath-keeping road. No regular trains run on that day, and very seldom is its sacred quiet broken by the scream of the engine. If a healthful religious interest," says a missionary, "is kept up and increased along these lines, we shall be spared the dreadful consequences of Sabbath violation by this vast corporation. Very soon this company will exert a tremendous influence in this State. How important that this influence be on the right side!" This railroad is fast working a change in the southern counties of Illinois, so long shunned by capital and education, so long given over to ignorance and wickedness. Old towns are growing larger; new villages are springing up. Immigrants are bringing capital and industry; institutions of education are struggling with cheering prospects, for a foothold; ministers are multiplying, and churches are taking a new start. The natural resources of this region are very great; and it is probable that its climate has been much misrepresented. There seems to be no scarcity of healthful localities; and we may hope soon to behold this neglected region swarming with a busy and intelligent population.

The change, material and spiritual, which has come upon the northern and central portions of this State within the last thirty years, is very great. "Whole regions that then presented to the eye an uncultivated wilderness, now bud and blossom as the rose. Places that were then unknown to the white man, except in imagination, now present thriving villages and young cities teeming with the activities of busy life. The uncultivated and untrodden prairies now feel, from east to west, and from north to south, the heavy tread of the iron horse," as he brings from the sea ports the merchandise of foreign climes, the emigrant seeking a new home, the teacher, and the missionary of the cross, or disburthens the soil of its superabun-

dant harvests, interchanging the product of neighboring and of remote localities. The moral changes are as wonderful as the physical. "When I first came to Illinois," testifies one of many witnesses, "morality and religion were almost unknown; Sabbath-breaking, gambling, drinking, horse-racing, and all manner of wickedness, seemed to be the order of the day." Now, even the railroads do not forget the Sabbath day; noble institutions of learning and benevolence are shedding abroad their health-giving light, and hundreds of evangelical churches are pouring benign, renewing influences into the life-blood of the people. The prospect is most cheerful and inspiring, when we look at the greatness of the work, and at the good which God hath wrought. When we turn to look for the laborers who are to occupy this ever widening field, we are compelled to own, alas! that the laborers are few!

Missouri.

Rev. TIMOTHY HILL, St. Louis, Secretary.

The number of *missionaries* sustained in Missouri during the last year is *twenty one*; the *contributions* from the State amount to \$188.75.

Missouri was entered by the missionaries of this Society in the year of its organization, at the same time with Illinois; and the fields then opening in these two States were looked upon with equally cheerful expectations. Similar efforts were made in both for the establishment of churches, schools, and colleges, but with very dissimilar results.

In 1838, fourteen missionaries were sustained within the bounds of this State. In 1842, this number had become reduced to six. During the following year, however, it was so increased that in 1843 twenty missionaries were reported as having held commissions; and the contributions amounted to \$750. Most urgent appeals continued to come from St. Louis, pleading in strong, unqualified phrase the pressing necessities of the State, and the importance of the moment. In a population of over 500,000, there were "less than sixty Presbyterian ministers." "In two sections of the State, each larger than Massachusetts, there was not a single Presbyterian or Congregational minister devoted to the work of saving souls." At the lowest possible estimate, it was said, "twelve missionaries were needed imme-

diately." The Society thereupon exerted itself to meet the emergency thus presented; and the Annual Report of 1846 announced that *ten* missionaries had been sent to Missouri during the year, making the number then under commission twenty five. This number fell the next year to twenty one. The contributions continued small; and it was evident that the work was moving heavily. In 1849 the prospect brightened a little. The receipts amounted to \$1,274.75; and the band of missionaries increased again to twenty five. In 1850, the number of missionaries reached its maximum, thirty three being then reported as under commission during the year. The churches had begun to feel, however, the drain of emigration to Oregon and California. In 1851, there were only twenty nine missionaries; and the receipts were less than \$800. Two years later, there were thirty missionaries; and the contributions reached their maximum, amounting to \$1,369.86. The State was then suffering, not only from emigration, but from European immigration, "introducing a frightful amount of infidelity, intemperance, profanity, and Sabbath desecration." The local Secretary reported, however—after having made extensive tours—that "many of the most formidable obstacles to the progress of the truth were giving way." Among them "*Slavery*, that dreadful power which paralyzes industry and enterprise, is evidently waning before the intelligence, morality, and progress by which the present is distinguished."

The aid granted by Eastern churches through this Society, was most gratefully appreciated by the brethren of Missouri; and had been, from the first, "constant, prompt, and liberal;" and yet, in 1854, the contributions received from this State amounted only to \$285.53; and, notwithstanding urgent appeals for laborers, and strenuous efforts to procure them, the number sustained was less by two than during the preceding year—and this while "as many as eighty counties in Missouri, all containing a sufficient population to require missionary culture, had not been reached by the denominations that sustain this Society." In 1855, the corps of missionaries had suffered a still farther diminution, numbering only twenty four; and the contributions reported were but \$256.25. Meanwhile, excitements on the subject of slavery had been recklessly stimulated, the peace of several of the churches was seriously menaced, and now

three among the most able of the missionaries have been compelled, without any good ground of complaint against them, to leave their fields of labor. Thus it is, that after thirty years of faithful and cordial effort, in coöperation with the churches of Missouri, the Society finds itself with but *twenty one* missionaries in the State—only one more than it had thirteen years ago—and in the receipt of less than \$190 from her churches; while in the neighboring States of Illinois and Iowa, her missionaries increased—during the period from 1842 to 1855—in the one case more than two fold, from fifty to one hundred and two, and in the other more than five fold, from twelve to sixty three.

The religious interests of all these States have suffered from emigration, and from the influx of foreigners. In all, the Gospel has had to contend with infidelity, intemperance, and the love of gain, with the difficulties that arise from newness of settlement and sparseness of population. Missouri is inferior to neither of the others in the richness and variety of her natural resources; for what she may want in fertility of soil, she makes up in the wealth of her mines, and in her navigable rivers. The increase of her population, for the ten years ending in 1850, was nearly 78 per cent., and that of Illinois was less than 79 per cent. What, then, is the occasion of this wide contrast in the success of religious efforts? *Why* are not the churches of Missouri as numerous and as vigorous to-day as those of Illinois? *Why* are they not advancing like those of Iowa? *Why* is it that, in all the States south of the Ohio, a similar ill success has attended missionary operations? These questions force themselves with sorrowful emphasis upon the mind, will not be silenced, and demand of us an honest answer. That answer comes in one word, and that one of the saddest words which an American Christian is ever called to write—**SLAVERY**. The hostile influences of this system are still felt by the missionaries, the churches, and the people of Missouri. The correspondence of this Society from that State establishes the fact of a violent endeavor, on the part of a portion of the inhabitants, to force slavery into Kansas. Nothing could well be more pernicious to the cause of religion and good morals than an effort like this. We must not suppose, however, that all the Christians of Missouri are carried away by this excitement. "I am glad to know," writes

a missionary, "that probably every member of my churches is right on that subject. If the question of freeing the State from that great evil were to be tried on just grounds, they would vote, to a man, for the State to be free."

But although, as honest interpreters of the facts, we are compelled to own these serious discouragements and obstacles to the missionary work in Missouri, let it not be supposed that this Society has reached the end of its labors there. It was established, as an instrument of the churches in doing the work of Christ, who sent forth his disciples to preach the Gospel to a world that was all filled with slavery, and with every abomination. We are not at liberty to doubt that the Gospel is equal to its mission. The ministers sustained by this Society in Missouri are a band of truly faithful and devoted men. Their labors are arduous; and in the face of great embarrassments, they have not been left without manifest and precious tokens of the divine presence. While that is granted, the "children of Israel" must "go forward."

On the whole, the present condition of the churches is as encouraging as, under the circumstances, we could expect. We will never cease to cherish the hope, that this noble State, endowed with such magnificent natural resources, with an imperial position and a vast population, shall yet be blessed with a moral and spiritual progress in some measure commensurate with her material grandeur; nor will we be disheartened though we find that the exercise of much patience and faith is here required, ere the inheritance of the promise is realized.

Michigan.

Rev. HERBERT A. READ, Marshall, Agent.

In this State, this Society has aided, the past year, in the support of *seventy two ministers*, and has received *contributions* amounting to \$2,359.48. Though the year has been one of unusual mortality in this region, only one missionary has fallen; and little interruption of missionary labor has been experienced. The churches have enjoyed at least an ordinary measure of spiritual prosperity, and during the closing months of the missionary year, several of them have been visited with extensive and powerful revivals of religion.

In consequence of the aid received from abroad, in the work of church erec-

tion, more houses of worship have been secured than in any former year. An unusual number, also, are still in process of erection. Seven churches which have hitherto been dependent upon the Society have, within the year, relinquished its aid, and this number would have been considerably increased, but for the partial failure of the wheat harvest in the southern and western portions of the State. Abundant evidence appears that the institutions of the Gospel are more highly prized than heretofore, and that its hidden leaven is diffusing itself through the mass of society, which is taking its type of civilization, more and more, from the teachings of the sanctuary.

But, notwithstanding this advance in religious things, the want of ministerial labor is pressing, nay, even appalling. Of the 200 Presbyterian and Congregational churches in the State, fifty seven are without a shepherd. There are also many villages, containing a population ranging from 500 to 2,000, and rapidly increasing in importance, where there is no church or minister connected with either of these denominations. The population of the State, which now falls little short of 600,000, is increasing more rapidly than at any former period. The line of settlement, in its northward movement, has not yet reached the center of the State. More than half of the southern peninsula, and the whole of the northern is yet an unbroken wilderness. By means of the Detroit and Milwaukie railroad, which traverses the State, passing through the northern tier of settled counties, this section is brought into easy communication with the markets of the East, and as its attractions to the agriculturist are greater than those of the southern portion, it must be rapidly settled. The immense lumber trade of this region, which, the last year, amounted to \$5,000,000, is also creating many business centers along the shores of the lakes, and opening avenues through which the flood of immigration will flow into the interior. The completion of a ship canal, forming a navigable connection between Lake Superior and Lake Michigan, has given a new impulse to mining operations in the northern peninsula, and must multiply fields for missionary labor. Since the last Report, a missionary has been stationed at the Sault St. Marie, and the attention of the Committee has been directed to several points in the mining region which they desire to occupy as soon as suitable laborers can be found. To supply the feebler church-

es in the older settlements, with the ministrations of the sanctuary, and to keep pace with the northern frontier, as with rapid strides it advances upon the retreating wilderness, will require a large accession to the missionary force hitherto employed in this State.

Wisconsin.

Rev. DEXTER CLARY, Beloit, Agent.

The number of *missionaries* who have held commissions in this State, since the last Report, is *eighty seven*, being less by thirteen than the number sustained the preceding year. One missionary has been removed by death, but this diminution is to be attributed, chiefly, to the fact that an unusual number of laborers, in consequence of ill health and other causes, have been compelled to abandon their fields, and the Committee have found it impossible to supply their places. Of those under appointment during the year now reported, seven have preached to congregations of Welsh, one to Germans, and one to Norwegians. One hundred and fifteen churches, and about fifty congregations where churches do not exist, have been steadily supplied with the means of grace.

Since the last Annual Report, fourteen churches have been organized in various parts of the State, and five have ceased to be dependent upon charitable aid. Two of the congregations aided have installed their ministers, and there is, in the community generally, a growing appreciation of the pastoral relation. Twenty five of the congregations of this State, which are in sympathy with this Society, are now under the care of pastors; and the Committee are accustomed to encourage those whom they assist to institute this relation at the earliest practicable period. Sixteen houses of worship have been completed within the year, and twelve others have been commenced. The whole number of church edifices in the State, owned by churches of the denominations now referred to, is one hundred, leaving seventy congregations still unsupplied. The large expenditures of the churches, for the erection of houses of worship, have temporarily embarrassed their efforts to provide for the support of their ministers, and, in some instances, have diminished their contributions to the various objects of benevolence. An additional burden has also been thrown upon the churches, as well as upon the Society, by the neces-

sity for an increase of ministerial support; yet most of them have, during the year, relinquished a portion of the missionary aid previously received, and \$1,655.62 have been *contributed* by congregations in this State, to the funds of the Society. The number of young men preparing for the gospel ministry is larger than at any former period, and the churches seem to be awaking to the duty and necessity of preparing their own sons to replenish and swell the ranks of their future ministry. Revivals of religion have not been as numerous or powerful as in some former years; yet in several churches there have been seasons of special religious interest, and, at the close of the year, several revivals of unusual power were still in progress.

Twenty one years have elapsed since the Home Missionary work was commenced in Wisconsin. In 1835, before a Territorial government had been organized, before a single christian church had been formed, and while the footsteps of the red man were yet fresh in the soil, the vine of the Lord was planted by missionary hands; and in no other State have the fruits of this agency been so rapid and luxuriant in their growth. One hundred and seventy churches already stand as witnesses to the liberality and efficiency of this Institution, and encouragements to the continued prosecution of its work. The newer portions of the State are being rapidly settled. Its dense forests and wild prairies are becoming fruitful fields. In the space of a few months, the infant settlement grows into a thriving village, and the village expands into a city. New fields are thus opened, and new demands created for missionary labor. And, notwithstanding the efforts that have been made to keep pace with this progress, and to meet these demands, there are now in the State, chiefly in the northern part of it, fifteen counties in which there is no minister, and ten others having each but one. In that portion of the State which lies north of the Wisconsin and Fox rivers, containing about 40,000 square miles, there are but twenty four churches, sixteen ministers, and six houses of worship. This region has received a very large accession to its population during the past year. Most of these new settlers are entirely destitute of the means of grace, and, through the few missionaries scattered over this region, they send forth their affecting appeals to the sympathy of their more favored brethren.

The missionary work in this State derives both importance and difficulty from the fact that its population contains a larger foreign element than that of any other State. About one third of the adult inhabitants of Wisconsin were born in Europe. In some portions of the State, they threaten to dispossess the inhabitants of the land, and to dwell therein. In several of the larger towns, they already cast a majority of the votes. Multitudes of them are refugees, either from oppression or justice. They are impatient of all political or religious restraints, and are avowed enemies of the Church, the Bible, the Sabbath, the marriage relation, the cause of Temperance, and all kindred institutions. Most of those who adopt Protestant and orthodox creeds are enslaved to a heartless formalism, and the efforts of this Society to introduce into their churches evangelical principles of membership and discipline, have thus far met with no considerable success. Yet the effort must by no means be abandoned. The arguments and motives which heretofore have urged us to seek the salvation of these strangers within our gates, are now enforced by the warning which God addressed to the Jewish Church respecting the inhabitants of Canaan: "They shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land, which the Lord your God hath given you."

Iowa.

Rev. JULIUS A. REED, Davenport, Agent.

Seventy three missionaries have labored in Iowa during the year, under the direction of this Society, twenty two of whom have entered its service since the last Report. The whole number of laborers sustained is greater by ten than in any previous year. Two of the missionaries, reported at the last Anniversary, have since closed their earthly labors, and entered into their rest.

Ninety six churches, and fifty other missionary districts, have been steadily supplied with the means of grace through the agency of this Society. In order to extend the privileges of the Gospel as widely as possible, the missionaries have distributed their labors, in some instances, over fields too large to be efficiently cultivated; yet by this means a great multitude who, otherwise, would not have been reached, have been

furnished, though inadequately, with gospel privileges, wide regions of moral destitution have been explored, and much information gathered, respecting their spiritual wants, which, however, would be of greater value if an adequate supply of laborers could be found to occupy these opening fields.

In some particulars greater progress has been made during the past year than during any which has preceded it. Twenty churches have been organized in missionary fields, nine houses of worship have been completed, several others are in process of erection, and an advance has been made of about thirty seven and a half per cent. upon the pledges of last year, for the support of the ministry. The *contributions* of the churches of this State, to the Treasury of this Society, within the year, have amounted to \$1,158.43. If the same measure of material prosperity which has been enjoyed the past year shall continue, many of the congregations which have hitherto depended largely, for their sustenance, upon the funds of this Society, will not only relinquish its aid, but become efficient helpers in sending the Gospel to the regions beyond.

The growth of this State is far outstripping the efforts of this Society for its evangelization. Of the ninety seven counties into which it is divided, only forty eight have yet been reached by this agency, and half of these enjoy, each, the labors of but one missionary. Of the remaining forty nine counties, thirty one contain a sufficient population to justify and to demand missionary culture. Twenty five churches, also, are unsupplied with gospel ministrations, and are in danger of becoming extinct for lack of a shepherd's care. A missionary in Southern Iowa thus describes the destitutions within the limits of the ecclesiastical body to which he belongs: "This Association includes a territory of 16,756 square miles, now more or less settled. This is more than twice the area of Massachusetts. The territory of present ministerial effort comprises eleven counties, or 5,956 square miles. The territory unprovided for embraces twenty one counties, containing 10,800 square miles, and had, by the last State census, a population of nearly 40,000. Now it may safely be put at 50,000. These twenty one counties lie between the Des Moines and Missouri rivers. How are these teeming thousands to be supplied with the bread of life?" Another missionary in the western

part of the State makes the following statement: "The Association embraces thirty five counties on the western slope of the State. It covers an area of about twenty one thousand square miles, with a population of about twenty thousand souls. In these thirty five counties there are four ministers who sympathize with your Society. These are able to preach stately in eight counties, and to about one thousand souls; so that nineteen twentieths of the population are destitute, so far as our faith is concerned, of the means of grace."

Into the northern counties, the tide of immigration has flowed with unprecedented rapidity. The population of the State, in 1855, amounted to 325,014; and it is estimated that 100,000 souls have found a home there within the last year. The present rate of increase can hardly fail to continue. Lines of railroad communication with the Eastern States have already reached the Mississippi river at four points opposite to this State. Two railroads extending into the interior are already in operation; and several others are in the process of construction, which will soon traverse the entire breadth of the State. Thus the fertile prairies of Central and Western Iowa will soon be brought into easy communication with the East, and will be dotted over with the homes of hundreds of thousands who will demand the bread of life at the hands of their brethren in the older States. Let the friends of this Institution accept their appropriate share of this responsibility, and gird themselves, with new zeal, to the work committed to their hands.

Minnesota.

The Society has had in commission in this Territory, within the year, *fourteen missionaries*, six of whom have been appointed since the last Annual Report. Four new fields have been occupied, in portions of the Territory recently settled, where it is believed that the timely aid of the Society will result in the speedy establishment of self-sustaining churches. One of the posts occupied, and which is now the outpost of the missionary field in this direction, is Belle Prairie, on the Mississippi river, 113 miles above St. Paul. Near this point commence those vast pineries, which have already become a source of immense wealth to the Territory. In these forests, 600 or 700 men are employed during the winter months. Entirely destitute of the privileges of the Gospel, and removed from the restraints

of religion, they are abandoned to vice and dissipation. In the summer they descend, like a pestilence, upon the cities and villages below. To follow these lumbermen to their camps in the wilderness, and to meet them as they return, with the messages of the Gospel, is one of the arduous and difficult duties devolving upon the watchmen on this northern frontier.

The missionaries in this Territory, with the people to whom they minister, are struggling with the difficulties incident to their frontier and remote position, and to a rigorous climate. The people are generally poor, and oppressed with many and heavy burdens; most of the congregations are small, and either destitute of houses of worship, or burdened with efforts to build them; yet their liberality in sustaining the preaching of the Gospel indicates their high appreciation of its value, and is an encouragement to the Committee to respond to their appeals for temporary aid. Most of the churches have made progress, during the year, towards independence, and one, it is hoped, will not be compelled to apply for further assistance. The amount *received* into the Treasury of the Society from this Territory is \$162.98.

Minnesota is supposed to have doubled its population within the last year. The Governor of the Territory, in his late Message to the Legislature, uses the following language: "In my last annual communication to the Legislature, it was stated that the population of the Territory was about 35,000. One year has passed away since that estimate, based upon statistics then in my possession, and our population during that period has more than doubled. We know from a census taken the past season, and from statistics gathered from other reliable sources, that Minnesota contains, this day, fully seventy five thousand souls—an increase, in 1855, of 40,000, or more than one hundred and fourteen per cent. The vast amount of rich soil not yet occupied; the unsurpassed water power for propelling machinery of every kind; the extensive pineries for supplying lumber; the inexhaustible copper mines of Lake Superior; the invaluable commerce of the Mississippi, Minnesota, and St. Croix rivers; all combine, in an eminent degree, to invite population, capital and wealth; and it requires no excess of credulity to anticipate the most wonderful progress in the next five years." The most rapid immigration has been in the southern portion of the Territory, ex-

tending from the banks of the Mississippi to the Great Bend of the Minnesota. This section probably contains not less than 15,000 souls, the majority of whom arrived there during the last year, and are almost entirely destitute of the means of grace. Urgent appeals in their behalf have already been made to the Committee, and are yet unanswered. From these statements it will be seen that the time has come for greatly enlarged operations in this portion of the missionary field.

Kansas.

At the date of the last Annual Report, two missionaries were laboring in Kansas, and a third was under appointment. He reached the Territory in April, with a company of emigrants from Hampden Co., Mass., and proceeded with them to the place selected for the founding of a colony, on the banks of the Neosho, about one hundred miles from the Missouri border. Here he commenced his labors, which, however, were much interrupted by his own ill health, and that of his family, occasioned by exposure and privation. During the summer, sickness prevailed to such an extent that a majority of the inhabitants left the place, and the missionary was compelled to suspend his labors. Subsequently he resumed his work at Topeka, and in the vicinity; but having been twice visited by domestic bereavement, he was obliged, in March, to return to the East with the remnant of his afflicted family.

The other missionaries have prosecuted their work without interruption, but amid manifold difficulties and embarrassments. One of these is the want of suitable accommodations for public worship. At Manhattan, in the neighborhood of Fort Riley, where a church has been organized, within the year, the congregation has worshiped in a log cabin, without floors or windows, to which, of course, the light of heaven had no access, except by avenues which would admit equally the winds and storms of winter. At Lawrence, the Hall which had been used as a place of worship was, for a time, converted into a barrack for soldiers; and the congregation was driven into a small and inconvenient private room. This difficulty, it is hoped, will soon be obviated by the liberality of the churches at the East.

In other respects, also, the condition of the people of this Territory has been exceedingly unfavorable to the success-

ful prosecution of the missionary work. Many of them have emigrated thither hastily, under the influence of excitement, and with little knowledge of, or preparation for, the extraordinary circumstances that awaited them. With limited resources, in an unsettled country, and surrounded by those in a like condition with themselves, their time, and thought, and means have been engrossed in the work of providing for their pressing physical wants, and spiritual things have been, in a great measure, forgotten. In addition to this, an intense excitement has been produced by the political events of the year. While an invading horde was hovering upon the borders, or actually encamped upon the soil of the Territory; while a question vitally affecting its future character and destiny was being decided by foreign force, against the will of the people, the community was, of course, agitated to its lowest depths. And although the state of feeling disclosed affords a guarantee, in regard to the ultimate issue, in which every patriot and Christian must rejoice; for the present, it is not favorable to the establishment of gospel institutions. Yet, under all these discouragements, the missionaries have labored on in faith and hope, and though the visible results of their labors have been small, they have done something to lay the foundations of many generations.

In these circumstances, the Committee have not deemed it expedient to send additional laborers to this Territory. But the time for such action must be near at hand. The reign of violence will be short. He who stilleth the noise of the seas, the noise of their waves, and the tumult of the people, will ere long compose these angry elements, and prepare a way among them for the feet of him that bringeth good tidings, that publisheth peace. It will be the duty of this Society, by providing a faithful and efficient ministry, to take a prominent part in making Kansas a free, prosperous, and christian State.

Nebraska.

Since the last Anniversary this Territory has been added to the field occupied by this Society. It was organized as a Territory by Congress, in May, 1854; but the repeal of the Missouri restriction, which formed a part of the act of organization, had the effect to direct the attention of the country and the current of emigration chiefly to Kansas.

During the past year, however, several settlements have been established, principally on the banks of the Missouri, near the mouth of the Nebraska or Platte river. Early in the year, the attention of the Committee was called to Omaha City, situated on the Missouri river, opposite to Council Bluffs. It is the present capital of the Territory, and contains five hundred inhabitants. In November last, Rev. Reuben Gaylord, one of the earliest missionaries of this Society to Iowa, was commissioned to occupy this outpost. He left the field where he had labored successfully for seventeen years, to become again a pioneer in the missionary work. His labors have been commenced under encouraging auspices.

Nebraska covers an area of more than 300,000 square miles, being the largest of the political divisions of our national confederacy, and is watered by the Missouri, Platte, White Earth and Yellow Stone rivers and their numerous tributaries. A large portion of it presents unrivaled attractions to the agriculturist. A railroad will soon be completed, across the State of Iowa, to a point on the Missouri river, opposite to Omaha City, connecting that distant outpost, by iron links, to the Atlantic coast. This Territory must therefore soon be occupied by tens of thousands, for whose spiritual welfare the charities and prayers of God's people will be invoked. The Committee, accepting the new responsibility thus providentially devolved upon them, have unfurled the Gospel standard at the portal of this great Territory. They must look to those in whose behalf they act, to enable them to keep pace with the incoming army of occupation, as it extends its peaceful conquests over this vast domain.

California.

Rev. TIMOTHY DWIGHT HUNT, San Francisco, Agent.

Four missionaries have been sent to California since the date of the last Annual Report, and one who had been sustained by his people during the preceding year, has been commissioned to labor in another section of the State. The whole number sustained by the Society within the last twelve months is *thirteen*. All the new fields occupied are important towns in the mining region of North-

ern California. One of them, Iowa City, contains, within a radius of two miles, about 4000 inhabitants, where, eighteen months ago, the tall pines stood in unbroken solitude. Downieville and Shasta, where missionaries have been stationed during the year, are places of equal or greater importance, but have been less rapid in their growth. These towns, like most others in California, are peculiarly subject to sudden vicissitudes, and may lose their present relative consequence; but they now seem likely to be permanent centers of influence.

The scenes which have greeted the missionaries, at their entrance into these fields of labor, have been appalling. A community consisting of 1,000 or 2,000 souls, and which is the business center for three or four times as many miners, which has no Sabbath, or sanctuary, or preacher of the Gospel; where theaters, and drinking saloons, and brothels, and gaming houses receive more visitors, and tradesmen transact more business, on God's day, than on all the other days of the week; where not even a private Christian can be found to administer the consolations of religion at the bedside of the dying, or in the house of mourning—such a community presents little that is attractive to the eye of a christian minister, except its urgent need of gospel institutions. Yet such have been the features of nearly every field occupied by this Society in California, until the standard of the cross has been erected by the missionary. The aspects of the missionary work, throughout the State, have not materially changed since the last Report. Much hindrance has been experienced from fires, financial embarrassments, the failure of the crops, and the fluctuations incident to mining pursuits; and the churches have made less progress than they expected towards the condition of self-support. Most of them, however, are gradually increasing in their membership, their material resources, and their moral influence. A large sum has been expended, during the year, in the erection of houses of worship, and *contributions*, to the amount of \$447.77, have been made to this Society. A striking change has already been effected in the morals of the communities blessed with the labors of the missionaries. Gambling, Sabbath-breaking, licentiousness, intemperance, and other prevailing vices have received a sensible check, and public sentiment, in regard to all subjects affecting the welfare of society, has reached a higher standard.

The Agent of the Society has made a more thorough missionary survey of the State than has ever been made before; and the information he has gathered, in regard to its religious condition and wants, is of great value. A portion of it has been given to the public in the pages of the Home Missionary. In a recent tour in the northern part of the State, several important towns were visited for which no ministerial provision has yet been made. One of them, not yet one year old, but containing, within a circle of two miles' radius, two thousand souls, supports two theaters, but no church, and its religious privileges consist of a visit from a Methodist itinerant preacher once in two weeks. In view of such destitution, and of the consequent appalling wickedness which everywhere met his view, the Agent urges the vigorous prosecution of the missionary work, at whatever expense. "Home Missions," he says, "will prove the mightiest agency of our much needed reforms, and of our development in all the elements of true social and national prosperity and glory. Establish the Sabbath, rear a church, found a school, open a lyceum and a reading-room, and thus form the nucleus of a thinking, sober, religious community, and lay the foundation for a virtuous, law-abiding, God-fearing public sentiment on all our coasts, and in all our valleys, and along all our mountain streams, and in all our settlements and encampments, and who in the East would not feel less solicitude for husbands, and brothers, and sons, and sisters, and daughters, now scattered over this land? What a burden will be lifted from ten thousand hearts, when it shall be known in eastern homes that, wherever the loved ones of their broken circle may wander, over our wide territory, they cannot go beyond the limits of the acknowledged and honored Sabbath, nor beyond the sight of the country or village church, nor where the sound of the solemn bell cannot greet them, nor where the voice of the herald of salvation cannot reach them! What a burden, too, will be lifted from the church, when the universal establishment of the Gospel, in all the rich valleys, and over all the flowering prairies, and over the tops and down in the gorges of the wooded and woodless mountains, and on the banks of the bays, and lakes, and rivers, and ocean shores of California, and Oregon, and Washington, shall decide the character and destiny of their great future!"

Oregon.

Eight missionaries have labored in this Territory, under the direction of the Society, during the past year, two of whom have received their commission since the last Anniversary. One of the latter sailed from New York in October last, and has taken charge of the church at Portland, which had been destitute for a year and a half; the other had labored in Oregon for many years, as a missionary of the American Board to the Nez Percés Indians. He has been commissioned to minister to three churches, in the valley of the Upper Willamette, which were gathered by his labors. During a portion of the year, Rev. HARVEY CLARKE, who had also been employed for several years among the Indians, has been engaged in a temporary agency for this Society. He has given his attention chiefly to the exploration of the destitute portions of the Territory, and to the occasional supply of congregations for which no other provision could be made.

Three or four of the churches have enjoyed, during the year, the refreshing visits of the Spirit. But the accessions from the world have in no case been large, and the general progress of the missionary work has been slow. The peculiar hindrances which have opposed the labors of the missionaries, in this Territory, have been frequently referred to in former Reports. New obstacles have arisen during the year just closed. In the early part of it, an extraordinary ferment was produced, and thousands were enticed from their homes by the reported discovery of gold in Washington Territory. Scarcely had this bubble burst, and the people returned to their usual avocations, when the storm of war burst upon them. The fierce excitement which followed, the interruption of business, the desecration of the Sabbath by warlike preparations, and the departure of many to the theater of conflict, have greatly hindered the labors of the missionaries, and impaired the influence of the truth. But the good seed has been faithfully sown; truth has been widely disseminated by means of Bibles and tracts; the interests of education and temperance have visibly advanced; and a few sheaves have been gathered—the first fruits, it is hoped, of an approaching and abundant harvest. The missionaries have applied, repeatedly and urgently, for additional laborers, to supply congregations already gathered, and to enter new fields. These appeals have gone forth to the churches, through the periodical of the Society,

but an adequate reinforcement has not yet been found.

It is the purpose of the Committee, as soon as a suitable laborer can be procured, to occupy at least one station in Washington Territory. Rev. Mr. Hunt visited this region in the autumn, at the request of the Committee, and has communicated much interesting intelligence respecting its condition and prospects. Olympia, the capital of the Territory, situated at the southern extremity of Puget Sound, contains already about 400 inhabitants; and several other settlements, along the shores of the Sound, give promise of future importance, and will soon demand the attention of the Society. "At present," says Mr. Hunt, "there are but 6,000 people in the whole Territory. But, even now, her lumber-trade is greater than that of Oregon, while the very small portion of her soil under cultivation supplies all the wants of her people, and yields a large surplus for markets abroad. We believe this Territory will yet become a State worthy of the great and honored name it bears; and I need say no more to impress you with the importance of embracing it, as soon as practicable, in the field of your missionary work."

GENERAL SURVEY.

With this record, closes the thirtieth year of the labors of this Society. Having completed this survey of its operations for the last twelve months, we propose to glance, in conclusion, at some of the results which have been achieved since this work began. With noble and lofty aims, with almost prophetic sagacity, the venerable men who originated this Society laid its foundations, and summoned the friends of Christ to its support. Yet their vision did not compass the full magnitude and bearings of the work to which they put their hands. "The name which they gave to their Association when they baptized its infancy, with tears of believing hope," still defines the sphere of its labors; but how changed the field which that name describes! How different the "Home" which spreads out to our vision, from that for whose evangelization the founders of this Institution planned, and toiled, and prayed, thirty years ago! Since that time nearly 1,000,000 of square miles have been added to our national domain, and 17,000,000 to our population. Seven States have been received to our

Confederacy, containing, now, two and a half millions of inhabitants, and nearly equaling in territorial extent the twenty four States then existing. The population of the great States and Territories that lie north and west of the Ohio, and which now form the principal field of the Society's operations, has swelled from half a million to 8,000,000 of souls. Europe too, has, in the mean time, transferred more than 4,000,000 of her people to our shores, to be saved by our fidelity or lost through our neglect. The army of emigration which then seemed pausing on the banks of the Ohio and the Wabash, has pushed on westward across forest and prairie, and lake and river, till it has scaled the Rocky Mountains, and has founded an empire on the shores of the Pacific, whence Christianity shall go forth, completing the circuit of the globe, to bless the continent that gave it birth. Awed by these majestic movements of Providence, yet bewildered, almost, by the awfulness of the trust they impose, we exclaim: "O Lord, thou hast increased the nation; thou art glorified; thou hast removed it far unto all the ends of the earth."

That the labors of the Society have not kept pace with the demands of the field intrusted to its care, is painfully evident. That a larger measure of fidelity and zeal would not have secured far greater results, we dare not claim. In this review we find abundant cause for humiliation before God; yet we can not survey the history and achievements of this enterprise, without fervent gratitude to him who, with instruments so poor, and by means so feeble, has accomplished a work so vast. The fields that have enjoyed its beneficent culture are in nearly every State and Territory of the Union, and extend from the mouth of the St. Croix to the Golden Gate of California. Nearly one half of the existing churches of New England, have been indebted to its fostering care. In Central and Western New York, the same may be said of nearly 600 churches, comprising about four fifths of those connected with the denominations that sustain this Institution. On the Western Reserve in Ohio, nearly every church has been planted or nurtured by its husbandry. In these fields, however, to a very limited extent, this Society entered into the labors of other organizations which had been pioneers in this work. But in the farther West, very little systematic missionary effort had been attempted previous to this time. During its first year, the Society sustained

the only minister, of the denominations now referred to, who was preaching the Gospel in the great Territory of Michigan, where now it can count more than 200 churches, which are trophies of its labors. By its agency, less than twenty three years ago, the first congregation of white men that ever assembled for worship on the western shore of Lake Michigan, was gathered by a missionary of this Society, within the walls of Fort Dearborn, where now stands the city of Chicago, with its 90,000 inhabitants; and within a circle of 150 miles radius, drawn from that center, and in which not a single church then existed, not less than 400 have since been planted by this single instrumentality. Less than twenty one years have elapsed since the gospel standard was first erected in Wisconsin, and now this Society is permitted to point to 170 public altars which have been reared by its hand. In Missouri, its operations were commenced at an earlier period, and have been hindered by peculiar obstacles; yet every Presbyterian church in that State, except two or three in its principal city, has shared its bounty. It followed the advancing tide of emigration, as it swept over the prairies of Iowa, and now, after a period of less than twenty years, it finds nearly 100 churches, in that infant State, which are the offspring of its beneficence. It has ascended the Mississippi, erecting the standard of the Cross along its frowning bluffs and verdant slopes, till the feet of him that bringeth good tidings, and those of the adventurous pioneer, have been arrested by the dark forests that shade the upper streams of the Father of Waters. Its messengers were the first standard-bearers of that peaceful army that claimed, and by the grace of God will hold, the virgin soil of Kansas and Nebraska for truth and freedom. Following in the track of our conquering armies, it embarked upon the great and wide sea, and bore the Ark of Salvation to our new-born empire on the Pacific coast. In the face of unparalleled difficulties, it has done more than any, perhaps than every other organization, to rear the religious institutions which shall bless the millions who are to inhabit those distant shores.

In prosecuting this work, it has collected and disbursed \$3,102,048.77. The number of laborers under its commission in a single year, has increased from 169 to 986; its yearly income from \$18,140.76 to \$193,548.37; and the fields occupied, from 196 to 1,965. Under its direction

17,296 years of ministerial service have been performed; the Gospel has been proclaimed at about 4,300 stations, in thirty six States and Territories; and 137,941 souls have been gathered into churches receiving its aid. About 1,000 churches, reared by its labors, have passed from the list of its beneficiaries to that of its patrons; and among them are some of the most prominent and useful churches in the land. From tender plants, in this brief period, they have become Cedars of Lebanon. They stand, thickly planted, among the rugged hills of New England; along the great thoroughfares of travel and traffic that penetrate the interior; in the commercial centers that line the shores of our mediterranean waters; on the river-sides and over the broad prairies of the remoter West, and in the rising cities of our Pacific borders. On no field of evangelical effort has the promise been more strikingly fulfilled: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

We gain, however, but a very partial view of the results of this Society's labors, unless we pursue them into every department, and over every field of social, intellectual, and moral, as well as religious enterprise. We must trace them in those noble systems of education for which many of our younger States are honorably distinguished, and in their seminaries of learning, of every class, from the primary to the collegiate school. We must look for them in all benevolent, humane, and reformatory institutions. We must detect them in all those social and public movements by which good morals are secured, wholesome sentiments diffused, and all the higher interests of society conserved. Nay, we must follow these streams just now bursting from their fountain-head, as they flow in a thousand channels, and in ever increasing volume, through all future time.

From this cheering retrospect we would gather fresh courage for our ever augmenting work. As we turn to contemplate its claims, we find in it new elements of interest and importance. Even in some of the older Western States, a new missionary era has just commenced. That stupendous system of internal improvements, now in progress in those States, is augmenting by hundreds of millions their material wealth, and enhancing in a like ratio the importance of their religious culture. Along the

line of the great thoroughfares that are spreading their iron web over those primeval solitudes, towns and villages are springing up in great numbers, and with marvelous rapidity. And as, year by year, these avenues are opened through regions yet untouched by the foremost wave of emigration; as the emigrant hosts penetrate our vast northern wilderness and gather along the now solitary shores of our great inland seas; as the pilgrims of freedom spread themselves over the broad prairies of Kansas and Nebraska; as the primeval forests that fringe the banks of the Columbia and the Straits of Juan de Fuca, fall before the ax of the pioneer; as the gold-seeking hordes of the Sierra Nevada crystallize into the forms of permanent society, the field of this Institution will be enlarged and its work increased. To meet these accumulating responsibilities, and carry forward this enterprise on a scale commensurate

with the country's growth and wants, will call for a higher standard of liberality, and zeal, and faith, accompanied by the constant blessing of Heaven. "Hitherto hath the Lord helped us;" and his continued favor is the only and sufficient pledge of our future success. Let then the conductors and patrons of the Society gird up their loins for the labors of another year, humbly invoking the aid of him whose servants they are: "YE THAT MAKE MENTION OF THE LORD, KEEP NOT SILENCE, AND GIVE HIM NO REST TILL HE ESTABLISH, AND TILL HE MAKE JERUSALEM A PRAISE IN THE EARTH."

In behalf of the Executive Committee,

MILTON BADGER,
DAVID B. COE,
DANIEL P. NOYES,

Secretaries for Correspondence.

Missionary Intelligence.

OREGON.

From Rev. Obed Dickinson, Salem, Marion Co.

Missionary Toils.

How fast time rolls on! My third year of missionary life closes to-day. These three years in Oregon, I can truly say, have been years of work. I have not been absent a Sabbath from the pulpit on account of sickness; and, except for my broken leg, and the ten weeks' detention by it, have regularly discharged the duties of a gospel minister. During the first year or two, I was compelled to devote some time to the building of a house to shelter myself and family; yet I did no more than was absolutely necessary. I hired all that I could hire with what funds I could muster, devoting my own time principally to the work of the ministry. Let no one come to Oregon as a missionary, to live easy. There is no easy work to be done in this field; and from what I know of missionary life in other parts of the West, the ministers there have work to do also.

Pastoral Visitation.

During the last six months, I have visited as a pastor, conversed with, and prayed with all the families, except two or three, which make up my four congregations; and though it has taken much time and strength, I have rejoiced in it. If these visits have done them no good, they have done *me* good. They have helped me to feel for sinners. I have met my people face to face at their own homes; and it makes them seem more nearly a part of myself. Their feelings become my feelings; their joys and sorrows are my own; and when I preach, I seem to see myself and them more nearly, standing together at the bar of God. This is what I want. If pastoral visiting, conversation, and prayer in the families of our people, will help us to lose sight of earth, and to preach as if in the presence of Christ our judge, then it is what we want.

Prevalence of Wickedness.

In looking over my labors for the past year, I find but little that is pleasant to report to the churches which have sustained us here. If I were called upon to

speak of war, the gathering and disbanding of troops, the profanity, Sabbath-breaking, or intemperance of these enlisting for the field, I could make out a full report. A list of sins would be full. It was only this morning that the last body of men which has been mustered into service at Salem left the town. This being the capital, to which most of the troops are gathered, the place where our public men reside, and consequently the place to which the reports and expresses from the seat of war, north and south, come, we have been kept in a constant state of excitement.

The Indian War.

A report has just come in of the massacre of a company of twenty men at the mouth of Rogue River, by Indians, supposed to be friendly. The Indian Agent had gone to take a small tribe under his care, who had said that they did not wish to fight the white people, as the other tribes were soliciting them to do. But there was treachery in their professed friendship; and the whole company which went to bring them in have fallen victims to their bloody hands. The Indians at the south have hitherto proved victorious in every battle. Not more than from thirty to forty of them have been killed, according to the best reports; while about a hundred and fifty of our own people have fallen. Rogue river valley, and all south of the Umpqua river, is either burned and laid waste, or in such a state of constant alarm, that nothing is done. Southern Oregon is ruined; and the Indians are daily gaining courage. They fight with the desperation of fiends; and have even begun their work of death in Umpqua Valley. Where this state of things will end, God only knows. If they do not receive a check soon, Oregon is ruined. At the north the Indians have lost one battle, but they have no disposition to yield; and there is now a strong probability that we shall have years of war. At Puget Sound, Mr. Goodell writes, the people are mostly "forted up," the towns are picketed in, and the Indians are growing bolder and stronger every day; farming is stopped, the cattle of many are driven off or shot, and all are obliged to be constantly on their guard, if they go out of town, as the savages pick off all they can find alone.

According to good authority, the force of the Indians engaged in the war is about as follows: In Southern Oregon,

five hundred; in Whitman's Valley, at the north, two thousand; and at the Sound, from three to five hundred.

CALIFORNIA.

From Rev. William C. Pond, Downieville, Sierra Co.

My impression of the importance of the field which I now occupy, has deepened with increased acquaintance with it. This place will be a very important place ultimately; indeed, it is so now; and there is reason to suppose that during the approaching summer, its population will be very much increased. Buildings of a more permanent character, both for homes and for business, are either commenced or projected; and every thing about us bears the appearance of thrift and hopefulness.

I am happy to report that the last quarter has been one of much encouragement, so far as the externals of religion are concerned. Early in January, we were enabled to transfer our services from the ungainly and incommodious room we were then occupying, to a fine hall, the largest and most pleasant in the village. This has been comfortably furnished throughout, and is let to us, lights and care of room included, at the low rate of thirty dollars a month.

Immediately upon entering our hall we organized a Sabbath school and a Bible class, which have continued with much interest to the present time. And we are encouraged to observe that the good we do in these efforts is not bounded by the visible extent of our operations. For, in organizing one Sabbath school, we have called into life, or raised from the dead, another. Our Methodist brethren had had one living a languishing life for some time before I arrived here. But soon afterwards, it ceased its sessions, though we did what we could for it; and, as we supposed, its life became extinct. But when we had organized a school, the discovery was made that its predecessor was not dead, but sleeping, and it suddenly woke to new life and energy, which we trust it may never lose. As there are but few children here at present, both schools, and ours particularly, are small. But for the sake of our Methodist brethren and their school, as well as the few interesting and evidently interested children who attend ours, we feel bound to keep it up.

The session of our Bible class takes

place immediately after the close of the Sabbath school, and as we study the Sabbath school lesson of the succeeding Sabbath, we add to its usual advantages that of a teachers' meeting. This class is well attended and deeply interesting.

During most of the winter the Methodists have assembled with us in the hall, and I have yielded to their pastor one of the services upon the Sabbath. But recently a new minister of that denomination has arrived, and they have started services by themselves. This, of course, makes for a time quite a diminution in our apparent congregation; but I am confident that it will turn out for the furtherance of the Gospel on the whole. I believe that already in consequence of it a larger number of people listen to the Gospel. Before the division, the attendance was from fifty to ninety; now, upon our particular service it is from thirty to fifty; and the Methodist congregation is still larger, as I suppose.

Progress.

The progress in external morality, and in external regard for religion, within the last six months, has been such as to excite the grateful surprise of even the most sanguine. Said one of the officers of our church, "Never have we had such a winter as this in Downieville." Once, drunken brawls were the order of the night, and of the day too, upon the Sabbath; now, our streets, though full of bustle, especially upon the Sabbath, show no indecencies; and ladies may pass through them freely without a blush. Heretofore, balls, two or three, often, in a week, were thronged throughout the winter; and those who would not attend them were threatened with the ban of society; this winter only one ball has been attempted, and that was a failure, so that one of the votaries of such amusements has actually threatened that she would leave town, society was getting so bad! Once, it was a social crime to say any thing against the theater; this winter, even when a company of our own citizens, amateurs, perform for professedly charitable purposes, many are found to reply to the most urgent solicitations that they would not give in charity in that way. Six months ago, the only religious congregation in the village numbered from fifteen to thirty; now, there are two congregations, each numbering from thirty to fifty. There is a gradually increasing regard for the Sabbath, and many business men who still trade upon that day,

are thinking on their ways, and I hope will soon turn their feet to the law and the house of God. And besides these there are many little indications of good—little taken singly, but weighty in the aggregate—which one sees in his daily walks and in private conversation, straws which show the turn the current of affairs is taking.

So much for externals. I can not tell you of any conversions. May God forgive me, in so far as the fault is mine! There has been one case of religious interest, from which I still hope for a happy result. I would not have you suppose that we have nothing but encouragements. It is not so. But it is true that the discouragements are only such as I expected to meet with, and indicate only what I knew before, that we must be willing to labor and to wait. The most valuable processes in nature and in grace are generally slow.

INDIANA.

"Anti-Missionary Baptists."

The peculiar notions of the Anti-Missionary Baptists pervade this whole community; and it would seem that the adult population must pass away before any general evangelization can take place. Scarcely any thing of social or moral progress meets with favor in this body of Baptists. Intemperance, even, shelters itself in their doctrine, of liberty to drink whisky—a doctrine which they themselves sometimes illustrate by their own intoxication.

Need of the Maine Law.

The Prohibitory Law has done much for us, but we have some fears of its being rendered null by the court. Emigrants to regions farther west, in passing through Indiana, find it troublesome to obtain liquor. An instance of this occurred in this county a few days ago. A man with a one horse wagon, in which were his wife and seven children, stopped at a liquor agency to get drink. His plea was that he wished liquor as medicine for his sick wife. She, however, was not so sick as to desire such a dose, and objected to the purchase, on the ground that it would take too much of their money, fifty cents being all they had. This objection prevented the sale, to the no little vexation of the husband.

So soon as they got out of sight of the village, the man dragged his wife from the wagon, beat her terribly, and compelled her to return to the village for liquor, threatening if she came back without it he would kill her. The poor woman was so afraid of her husband that she complained of him to the magistrate; and forthwith he was taken and locked up in the county jail. In this helpless, wretched, and starving family, at the mercy of a husband and father maddened with a thirst for liquor, what an argument we have for the Prohibitory Law! And yet we have men, even preachers, denouncing it as an infringement of our *liberties*. It is not wonderful that a people so instructed, should be concerned more for sensual gratification and secular interest, than for their souls, and for the progress of Christ's kingdom.

The Sabbath, unless it be meeting day, is hardly remembered as holy time. An evidence of this was recently exhibited in a neighborhood almost within hearing of the church bells of the village, by three families continuing to work in their customary way, not knowing that it was the Sabbath day. A physician seeing them at work charged them, pleasantly, with being a wicked set. After consulting the almanac to find out the day, they were convinced it was the Sabbath and stopped their labor.

OHIO.

From Rev. Francis Muzzy, Gilead, Wood Co.

Ignorant and Violent Sectarrians.

The great hindrance and discouragement which we here meet with, is a readiness on the part of the people to embrace error, and run after every kind of preaching. The Gospel as it is revealed to us, and the preaching of the Gospel as the means of the salvation of men, are becoming unpopular with many, and other means are invented and tried. Where this is not the case, it is the custom of certain denominations when they see that any good is being done, or when any special effort is made or about to be made by other denominations to further the cause of truth and religion, to set in, and either oppose outright, or make such a confusion as to prevent, if

possible, any further good results. This is the difficulty which we have to meet here. Let us labor as faithfully as we may, and organize Sabbath schools and try to do all the good we can among the people, just as we are about to realize some little fruits of our labor, some new preacher of strange doctrine will come in, and, by slander and misrepresentation, will distract the people and draw them away from duty, so that no permanent good shall be effected. But I suppose that all kinds of error and delusion must have a field and an opportunity in which to manifest themselves; and ours may be the one chosen by Providence for this purpose. There is this about it, for the encouragement of the friends of truth, that whenever they do have such field, and such opportunity, they do not fail to show their true nature and tendency. So that, on the whole, truth is advanced, though indirectly.

From a Missionary in Morrow County.

Infidel Tenderness.

A few weeks ago, I was called to preach at the funeral of a lady in ———. She died, we have reason to believe, a Christian. Her husband, a wealthy and somewhat prominent citizen, is an opposer to religion, an infidel. When, about a year ago, his son died, he would allow no religious exercises at the funeral; and during the sickness of his wife he would not suffer a minister of the Gospel to pray with her. A short time before her death, she, knowing the opposition of her husband, and hoping the family might be benefited, made arrangements with her friends to have preaching at her funeral, and to be buried in a Christian manner, requesting me to officiate. After her death, Mr. ——— tried to frustrate the arrangements, denying that she had made them; but the friends were determined to carry them out according to her request; he had to yield, and attended with the rest, though in light colored every day clothes, without any signs of mourning, while all the other relations wore the appropriate habiliments of affliction. Such is indecent, obstinate infidelity. May God save our land from its blighting influence.

Changes and Destitutions.

Changes in the ministry are here very frequent. During the twenty six years

I have been in this region, more than sixty ministers have been connected with me in the same Presbytery, and now we have but *twelve*, to supply *twenty four* churches, and *ten* counties.

Our destitutions are alarming, and the laborers few. Multitudes are neglecting a preached Gospel within their reach, while many others have none to neglect. In this region, embraced within a circle eight miles in diameter, including about four thousand souls, I think not more than one fourth attend public worship at the different churches on the Sabbath. There is much visiting, and lounging, and pleasure riding on that day; while irreligion, and vice, and infidelity, and error abound.

From Rev. A. D. Chapman, Porter, Delaware Co.

Poor Child!

I have continued my appointments as heretofore, and had designed, ere this, to have visited from house to house throughout this entire field. But I have not been able to do so, in consequence of the severe illness of one of my sons, a little boy seven years old. For thirteen weeks he has not been able to help himself. For several weeks, he was almost utterly helpless, and could lie only in one position. He is now unable to rise up or lie down in bed without assistance; and then seldom without excruciating pain. For several weeks, we had to watch over him constantly, night and day. This affliction has necessarily kept me at home, during most of the time that I might otherwise have devoted to pastoral visitation. I have often fulfilled my evening appointments, and then rode seven miles home after night, to take care of the boy till morning, at the expense of half my own sleep. In his paroxysms of pain, I am compelled to rise from two to half a dozen times, and sometimes more, during the night, and attend to his necessities. He is wasted away to almost a skeleton, and we had despaired of his recovery, till recently. He now suffers less, and a ray of hope has dawned upon us.

A Reviving.

From about the date of my last report, there has seemed to be a rising of religious feeling in the church, and in the minds of Christians a disposition to labor and pray more fervently for the outpouring of the Spirit of God, and the reviving

of his work. The brethren are few and widely separated, geographically, which rendered it difficult to keep up the weekly prayer meeting. They covenanted together, however, to have a season of prayer at 10 o'clock every Sabbath morning, before the sermon, so as to afford an opportunity to as many as possible to be present.

When possible, I was with them; but it was not always so. It was a measure of their own, in which I concurred, and have rejoiced. I have for the last three years utterly refused to take the lead of any measure, or bear any responsibility in any work, that I knew them qualified to perform or sustain, but have rolled it upon them—such as superintending the Sabbath school, directing the prayer meeting, soliciting and collecting subscriptions for benevolent objects. But I am always with them in all these things, with shoulder to the wheel, and occasionally take the lead. But I tell them, there is a work for *them*, as a church, to perform, and I ought not to take upon myself such responsibility, but give myself to the word, and to pastoral labor. If I attempt to do their work and my own at the same time, both are liable to failure. This change of the time of prayer meeting was made when our Sabbath school closed, on account of stormy weather, and has continued till now, and will probably be permanent.

Encouragement for Parents and Teachers.

A large majority of these are scholars of our Sabbath school;—and all, with two exceptions, are nearly allied to the church, i. e., are children of the members, or husbands whose wives are professing Christians. We have our responsibilities increased, and our labors augmented, by the above stated facts. A way of access is now opened to every family and every person, for more efficient pastoral labor, which we are resolved shall be performed, to prepare the way for another, and we hope greater, refreshing at our next communion, when we expect to admit these young converts to the communion of the church. If nothing had been accomplished more than the reviving of Christians, it would have been a great work, and we all, I trust, should appreciate it with thanksgiving; but when we see our children and youth embracing Christ, and taking shelter under the shadow of our Almighty Saviour, we can not give full expression of our hearts' love to our blessed Redeemer.

Appointments by the Executive Committee of the American Home Missionary Society, in April, 1856.

Not in Commission last year.

Rev. H. Penfield, Knoxville, Iowa.
 Rev. E. Osswald, (German,) Columbus, Wis.
 Rev. J. D. Pierce, Salem, Mich.
 Rev. G. C. Strong, Grandville, Mich.
 Rev. A. C. Tuttle, Paw Paw, Mich.
 Rev. James Wilson, Waltham, Ill.
 Rev. J. C. Seybold, (German,) Warsaw, Ill.
 Rev. D. H. Temple, Dixon, Ill.
 Rev. C. L. Watson, Spring Creek, Ill.
 Rev. B. Mills, Dorsey, Ky.
 Rev. T. Bellamy, Alexander, N. Y.
 Rev. A. Benedict, Yorktown, N. Y.
 Rev. C. C. Wallace, Upper Morrisania, N. Y.

Re-appointed.

Rev. J. E. McMurray, Brighton and Washington, Iowa.
 Rev. R. Colston, Brooklyn and vic., Iowa.
 Rev. J. Summers, Benton, Iowa.
 Rev. W. Jones, Cedar Rapids, Iowa.
 Rev. J. C. Ewing, Winterset, Iowa.
 Rev. J. Mather, Red Rock and South Jasper, Iowa.
 Rev. T. Lyman, North Pepin, Wis.
 Rev. J. D. Strong, Fairplay, Wis.
 Rev. A. Warren, Milton, Wis.
 Rev. C. Marsh, Waupaca and vic., Wis.

Rev. S. W. Eaton, Lancaster, Wis.
 Rev. R. Sewell, Fulton, Wis.
 Rev. Anson Clark, Hartford, Wis.
 Rev. J. W. Allen, Sheboygan Falls, Wis.
 Rev. R. Williams, Sacramento and Ontario, Wis.
 Rev. William Fuller, Sturgis and Burr Oak, Mich.
 Rev. Hiram Elmer, Chelsea, Mich.
 Rev. J. H. Hard, Cannon and Algoma Center, Mich.
 Rev. H. Bates, Goodrich, Mich.
 Rev. J. McLaurin, Fentonville, Mich.
 Rev. J. Howell, Sharon, Mich.
 Rev. E. B. Olmsted, Caledonia and Cairo, Ill.
 Rev. Joseph Wilson, Long Point and Pleasant Prairie, Ill.
 Rev. J. B. Smith, Elizabeth and Plum River, Ill.
 Rev. S. Uhlfelder, Marine, Ill.
 Rev. J. G. Rankin, Carrollton, Ill.
 Rev. A. M. Dixon, Mechanicsburg, Williamsville and Shelbyville, Ill.
 Rev. H. Bergen, Shabbeny, Ill.
 Rev. C. H. Force, South Ottawa, Ill.
 Rev. J. M. Bishop, Bedford, Ind.
 Rev. H. Wason, Vevay, Ind.
 Rev. H. Shedd, Mt. Gilead, O.
 Rev. J. R. Wright, Ridgeville, O.
 Rev. D. Van Valkenburg, Exeter, N. Y.
 Rev. Edward Cope, Mount Upton, N. Y.
 Rev. C. Chapman, Meredith, N. Y.
 Rev. N. M. Clute, Middleport, N. Y.

Receipts of the American Home Missionary Society, in April, 1856.

NEW HAMPSHIRE—

Epsom, a friend, by L. W. Peabody,	\$3 00
Henniker, Cong. Ch. and Soc., by Rev. B. P. Stone, D.D., to constitute J. K. Connor, Mrs. Mary D. Wallace, and James Wilkins L.M's.,	91 50

VERMONT—

Wallingford, J. M. Hill, to const. Dr. Cephas K. Martindale, of La Crosse, Wis., a L. M., by H. H. Saunderson,	30 00
Anonymous,	2 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by B. Perkins, Esq., Treasurer,	4,500 00
Boxford, bequest of Mrs. Sarah Porter, W. N. Cleveland, Adm'r,	100 00
Chesterfield, bequest of Miss Lois Davis, by William Davis,	100 00
Granby, Cong. Ch., of which \$30 is to const. Rev. Henry Mills a L. M., by Asa Pease,	139 76
Hadley, First Parish, Ladies' Sew. Circle, in full, to const. Mrs. Edward Gaylord and Mrs. Stephen Johnson L. M's., by Mrs. Edwin Smith,	43 00
Northampton, E. & L. Allen,	5 00

CONNECTICUT—

Clinton, Ladies' Benev. Soc., by Mrs. P. C. Stannard,	16 70
Benev. Assoc., by Rev. John Spaulding,	40 00
Fairfield, legacy of Hon. Gideon Tomlinson, by Mrs. Lydia A. Tomlinson, Ex'r,	200 00
Ladies' Benev. Assoc., by Mrs. J. T. Denison,	64 45
Madison, Cong. Ch. and Soc., to const. Joseph W. Dudley L. M.,	30 00
Middletown, Fem. H. M. S., by Miss Julia A. Russell,	5 00
New London, Capt. Morgan, by Rev. H. Loomis,	25 00

First Cong. Soc., by W. C. Crump, of which \$30 is to const. Mrs. S. R. Lockwood a L. M., and \$20 is in part to const. Mrs. Mary C. Crump a L. M.,	\$205 76
Plymouth Hollow, anonymous,	5 00
South Cornwall, Cong. Ch. and Soc., by J. Calhoun,	24 04
Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	16 00
Torrington, Cong. Ch. and Soc., to const. Rev. Stephen Fenn a L. M.,	32 00
Willimantic, Ladies H. M. S., by Rev. S. G. Willard,	20 00

NEW YORK—

Adams, Lovina Kellogg,	1 50
Amber, Mrs. L. A. Adams, L. M., in part,	5 00
Beekmantown, Presb. Ch., by Rev. Joel Smith,	10 00
Berkshire, First Cong. Ch., by A. P. Belcher, to const. Dea. Asa Ball a L. M.,	33 00
Binghamton, Rev. P. and Mrs. Matilda Lockwood, in part to const. Miss Theodosia Lockwood a L. M.,	10 00
Brooklyn—	
Third Presb. Ch., Ann. Coll., \$61;	
Mon. Con. Coll., \$46; by W. W. Huribut,	107 00
South Presb. Ch., Mon. Con. Coll., by Rev. D. A. Holbrook,	26 75
New England Cong. Ch., East. Dist., by Mr. Mather,	20 00
Castle Creek, by Rev. H. Smith,	13 00
Catskill, a friend, in part to const. J. Edward Graham a L. D.,	25 00
Centerville, Presb. Ch., by Rev. T. F. White,	18 81
Central Agency, by J. E. Warner, Treas.,	600 00
Chazy, Cong. Ch., by Rev. A. D. Brinkerhoff,	50 00
Cooperstown, Fem. Miss. Soc., of which \$30 is from Martha S. Bowers, to const. Miss Martha Bowers Priest, of Homer, a L. M.,	84 50

Durham, Abijah Pratt,	\$10 00	New Albany,	
Franklin, First Cong. Ch., by A. S. Cham-		Second Presb. Ch.,	\$160 80
berlin,	8 00	Third Presb. Ch.,	88 00
Geneva, Presb. Ch., Henry Dwight, Esq.,	500 00	New Washington, Presb. Ch.,	1 00
Groversville, Cong. Ch., by Rev. H. N.		North Madison, Presb. Ch.,	26 50
Dunning,	202 00	Pleasant Ridge, Presb. Ch.,	5 00
Harlem, Presb. Ch., Mon. Con. Coll., by		Salem, Presb. Ch.,	80 00
E. Ketchum,	5 03	Southport, Presb. Ch.,	17 61
Jamesville, Coll., by Rev. W. E. Cald-		Terre Haute, Cong. Ch.,	64 90
well,	6 00	Clinton, Rev. James Boggs,	5 00
Mechanicsville, Presb. Ch., by Rev. P.			
Barbour,	15 00	ILLINOIS—	
Meredith, Cong. Ch., by Rev. C. Chapman,	12 00	Annawan, Cong. Ch., by Rev. Asa Pres-	
Montgomery Presb. Ch., by A. Cornwell,	43 63	cott,	7 50
New York City, E. J. Woolsey, \$250;		Barrington, Cong. Ch., by Rev. D. S.	
Rev. Harmon Loomis, in part to const.		Dickinson,	12 91
William T. Loomis a L. M., \$20; A. S.		Brooklyn and vicinity, Presb. Ch., by	
Peet, \$1,	271 00	Rev. John Ballard,	10 00
Fourteenth St. Presb. Ch., Rev. F. Y.		Chicago, D. R. Holt, to const. Jeremiah	
Vail,	25 00	Holt, of Cleveland, O., a L. M., by S. L.	
Fourth Avenue Presb. Ch., Ladies'		Brown,	80 00
Assoc., by Mrs. F. A. Conkling,	65 00	Du Page, First Presb. Ch., by Rev. C. L.	
Madison Square Presb. Ch., Zebulon		Bartlett,	13 00
S. Ely, \$500; A. R. Wetmore, \$150;	655 00	Galesburgh, Evan. Luth. Ch., by Rev. T.	
Dr. C. F. Heyward, \$5,	20 62	N. Hasselquist,	14 86
Church of the Puritans, Mon. Con.	60 00	Griggsville, Cong. Ch., Mon. Con. Coll., by	
Coll., by O. E. Wood,	5 00	Willard Guild,	29 50
Seventh Presb. Ch., by C. Merrill,	1 00	Moline, Dea. Elias Gilbert, by C. Pitta,	8 00
Tabernacle Cong. Ch., John Gray,	31 00	Otter Creek, Cong. Ch., by Rev. James	
Orange Co., a friend,	30 00	Hodges,	12 52
Poughkeepsie, First Presb. Ch., Mon. Con.	45 00	Payson, a friend,	8 00
Coll., by James Bowne,	30 00	Richmond, Cong. Ch., by Rev. C. C. Cad-	
Randolph, Cong. Ch., by Rev. O. D. Hib-		well,	18 00
bard,	45 00	Stonington, Cong. Ch., J. P. and Mrs.	
Schenectady, Presb. Ch., by Rev. J. Trum-	30 00	Williams,	5 00
bull Backus,	11 00	Wythe, Cong. Ch., by Rev. T. H. Johnson,	5 00
Seneca Falls, E. Partridge, L. M.,	20 00		
Somers, Ladies' Miss. Soc., by Rev. D. D.		MICHIGAN—	
T. McLaughlin,	388 34	Received by Rev. H. A. Read,	
Spencertown, Isaac Dean, L. M., in full,	25 00	Adams, Mrs. Parker,	1 00
Springfield, on account of legacy of Dea.	20 00	Albion, Presb. Ch.,	27 00
B. Rathbone,		Ann Arbor, Cong. Ch.,	5 00
Tompkins, Second Presb. Ch., by Rev. S.		Clinton, Cong. Ch., to const. Rev.	
J. White,		L. S. Hyde a L. M.	82 47
Walton, Cong. Ch., by Rev. J. S. Pattengill,		Hudson, Cong. Ch.,	84 23
		Ionia, Cong. Ch.,	20 75
NEW JERSEY—		Jackson, Cong. Ch.,	83 40
Hanover, First Presb. Ch. and Cong., by		Marshall, Presb. Ch.,	169 27
Rev. J. M. Johnson,	50 00	Mount Clemens, Presb. Ch.,	10 00
Hoboken, First Presb. Ch., by Rev. I. P.		Parma, Presb. Ch.,	10 00
Stryker,	8 00	Stoney Creek, Presb. Ch.,	41 00
Jersey City, Second Presb. Ch., by Rev.		Ypsilanti, Presb. Ch.,	12 00
C. Hoover,	15 03	A friend, in full, to const. Rev. J.	
Morristown, Second Presb. Ch., Ladies,	8 00	A. Ranney, of Allegan, a L. M.	20 00
by Mrs. Joanna Woodruff,	1 00	Canaan and Plainfield, Cong. Ch., by Rev.	
New Vernon, Rev. W. Hunting,		J. H. Hard,	5 00
Princeton, on account of legacy of Robert		Cold Water, Presb. Ch., Mon. Con. Coll.,	
Voorhees,	500 00	by Rev. R. S. Goodman, \$2; Coll. by	
		W. H. Beach, \$21,	23 00
PENNSYLVANIA—		Detroit, First Presb. Ch., by Rev. George	
Philadelphia, J. S., by Rev. Robert Adair,	30 00	Duffield, D.D.,	70 00
Wattsburgh, Presb. Ch., by Jacob Witts,	5 00	Vienna and Genesee, Cong. Ch., by Rev.	
		A. B. Pratt,	7 00
VIRGINIA—			
Presbytery of Winchester, by Rev. J. T.		MISSOURI—	
Hargrave, \$25; by Rev. S. R. Stewart,	50 00	Fairmount, Presb. Ch., by Rev. Timothy	
\$25,		Hill,	5 00
OHIO—		St. Louis, Holland Presb. Ch., by Rev. F.	
Franklin Furnace, E. D. Ricker,	10 00	Delvean,	10 00
Hockingport, Cong. Ch., by Rev. C. D.		WISCONSIN—	
Curtis,	18 85	Arlington, Rev. A. G. Dunning, L. M., by	
Lexington, Second Presb. Ch., and Mount		Rev. H. Little,	80 00
Gilead Presb. Ch., \$12.80; Rev. Henry		Baraboo, Rev. George Spaulding,	10 00
Shedd, \$5,	17 30	Beaver Dam, Presb. Ch., by Rev. Dexter	
New Lexington, Presb. Ch., by Rev. S.		Clary,	28 00
W. Rose,	17 20	Fort Atkinson, Cong. Ch., by Rev. Dexter	
		Clary,	10 00
INDIANA—		Genoa, Cong. Ch., by Rev. C. C. Cadwell,	22 00
Received by Rev. Henry Little,		Janesville, First Cong. Ch., by Rev.	
Attica, Presb. Ch.,	30 00	Hiram Foote,	56 40
Bainbridge, Presb. Ch.,	10 00	Neanah, Cong. Ch., by Rev. Hiram Marsh,	10 25
Crawfordsville, Presb. Ch.	60 23	Princeton, Cong. Ch., by Rev. E. G. Brad-	
Dayton, Presb. Ch.,	19 00	ford,	7 00
Indianapolis, Second Presb. Ch.,	125 00	Rockville, Thomas Davis, by Rev. E.	
Laporte, Presb. Ch.,	190 00	Morris,	2 50
Madison, Presb. Ch.,	180 12		

Shullsburgh and Monticello, Presb. Cha., by Rev. John Raynard,	\$10 00
Taycheedah, Cong. Ch., by Rev. M. Ever- dell,	5 00

IOWA—

Benton, Presb. Ch., by Rev. John Sum- mers,	8 00
Bentonsport, Cong. Ch., by Rev. O. French,	80 50
Fort Madison, Ger. Ch., \$15; Ladies' Sew. Soc., \$5, by Rev. Konrad Bless,	20 00
Garnaville, Ger. Ch., by Rev. J. A. Reed,	15 00
Lyons, First Presb. Ch. and Cong., by Rev. Daniel Clark,	14 00
Montrose, Presb. Ch., by Rev. E. D. Holt,	8 29
Muscatine, Cong. Ch., by Rev. A. B. Rob- bins,	42 47

MINNESOTA—

St. Anthony, First Cong. Ch., by Rev. C. Secombe,	10 00
	\$11,824 30.

*In the Home Missionary for March, the ac-
knowledgment from Amherst, N. H., should have
been Aaron Lawrence, to const. Cornelia M. and
Annie M. Lawrence L. M's.*

*Also, in the May Number, Verona, N. Y., Presb.
Ch., \$66.84, should be Vernon, Presb. Ch., \$50, and
Verona, Presb. Ch., \$16.34.*

Donations of Clothing, &c.

Middletown, Ct., Fem. H. M. S., by Miss Julia A. Russell, a barrel,	68 48
Morristown, N. J., Second Presb. Ch., Ladies, by Mrs. Joanna Woodruff, a box,	96 00

*Receipts of the Western Reserve Agency, Cleve-
land, O., from Jan. 1, to April 1, 1856. T. P.
HANDY, Treasurer.*

Anstinburgh, Cong. Ch.,	16 76
Dividend,	5 00
Brighton, Cong. Ch.,	10 05
Castalia, Cong. Ch., bal.,	4 00
Cleveland, a friend,	10 00
Second Presb. Ch.,	27 25
Dover, Cong. Ch.,	5 05
East Plymouth, Mrs. H. Blackman,	25
Ellsworth, Joseph Coult,	5 00
United Presb. and Cong. Ch.,	8 00
Farmington, Cong. Ch.,	6 00
Gustavus, Presb. and Cong. Ch.,	11 35
Hartford, Beth Hayes, Esq.,	5 00
Jefferson, Mrs. Wade, \$2; Mrs. Parsons, \$1; Dea. J. Wetmore, \$1,	4 00
Johnston, Cong. Ch.,	15 72
Kinsman, Presb. and Cong. Ch.,	48 25
Maumee City, A. Scott,	1 00
Medina, Cong. Ch., by Rev. D. A. Grosvenor,	25 00
Mesopotamia, Cong. Ch.,	19 68
Newton Falls, Presb. and Cong. Ch.,	76 04
Nowalk, Presb. Ch., bal.,	5 37
Orwell, Mrs. Pratt, \$1; C. A. B. Pratt, \$3,	4 00
Perru, Cong. Ch., bal.,	5 00
Rochester, Cong. Ch., by Rev. M. Elliott,	10 00
Rome, Cong. Ch., in part to const. Rev. F. L. Arnold, a L. M.,	22 36
Ruggles, S. Monroe, by Rev. W. F. Milliken,	1 00
Sharon, Pa., Welsh Cong. Ch.,	5 00
Toledo, Cong. Ch., by Rev. W. W. Williams,	108 57
Upper Sandusky, Ger. Ref. Ch., by Rev. J. J. Brecht,	2 50
Vermillion, Cong. Ch.,	13 26
Vienna, Cong. Ch., Coll. in part,	11 25
Wellington, Cong. Ch.,	10 03

West Andover, Cong. Ch.,	\$4 75
West Williamsfield, Cong. Ch., in part,	4 25
An aged Widow, \$1; avails of paper, \$1.50,	2 50
	\$513 71

Donation of Clothing received by the Western
Reserve Agency.

Rome, Fem. Benev. Soc., a bundle,	5 50
-----------------------------------	------

Receipts of the Massachusetts Home Missionary
Society, in March, 1856. BENJAMIN PERKINS,
Treasurer.

Billerica, Rev. J. G. D. Stearns,	10 00
Boston, a Lady, by J. Tappan, Esq.,	5 00
Bowdoin Street Ch., bal. of Coll.,	10 00
Braintree, Rev. Dr. Storrs' Soc., Quarterly Coll., \$16; Mon. Con. Coll., \$86,	52 00
Bridgewater, Trin. Cong. Soc.,	13 00
Dedham, Rev. Dr. Burgess' Soc., Ladies,	47 00
Dudley, Miss Maria Bates,	5 00
First Cong. Ch. and Soc.,	60 14
East Hampton, Hon. Samuel Williston,	100 00
Enfield, Benev. Soc., \$150 of which is from friends, to const. Rev. Erastus Curtis, Mrs. Erastus Curtis, W. L. Howard, A. H. Nor- cutt, and Mrs. A. L. Norcutt L. M's.	450 00
Equinunk, Pa., W. H. Hall,	5 00
Haverhill, East, Rev. Mr. Lewis' Soc.,	28 00
Hopkinton, First Ch. and Soc.,	11 00
Lawrence, Sylvia Howe, L. M.,	80 00
Lincoln, Cong. Ch. and Soc., Ladies,	33 00
Newburyport, on account of legacy of the late Hon. W. B. Banister,	250 00
Newton, First Ch. and Soc.,	32 57
Plympton, Cong. Ch. and Soc.,	8 67
Provincetown, Cong. Ch. and Soc.,	11 40
Southborough, P. E. Soc., to const. Rev. David M. Elwood a L. M.,	31 83
Southbridge, Cong. Ch. and Soc.,	133 88
Stoneham, Ladies' Benev. Soc., to const. Mrs. Susan Wiley and Mrs. Mary L. Dun- lap L. M's.,	62 00
Sudbury, Ladies' H. M. S., to const. Mrs. Sarah Jones and Mrs. Lucy B. Eaton L. M's.,	60 00
Taunton, West, Fem. Benev. Soc.,	12 50
Tisbury, Holmes' Hble Cong. Soc.,	14 00
Uxbridge, Evan. Cong. Soc.,	70 00
Wayland, Rev. Mr. Allen's Soc.,	9 53
Westborough, Evan. Ch. and Soc.,	62 94
West Roxbury, Rev. Mr. Laurie's Soc., to const. Mrs. R. H. Richmond, Mrs. S. E. Stockman, Mrs. E. C. Banfield, Mrs. M. Lowry, Mrs. D. Goodman, Mrs. H. Keith, and Mrs. E. Chapin L. M's.,	210 69
Worcester, Legacy of William Winchester, Esq., by William Greenleaf, Ex'r.,	500 00
Union Ch. and Soc.,	58 34
Yarmouth, West, Rev. Mr. Wells' Soc.,	8 33
	\$2,415 91

Receipts of the Alton Presbytery, Illinois, for the
year ending April 1, 1856.

Alton, Presb. Ch.,	185 04
Belleville, Presb. Ch.,	20 00
Brighton, Presb. Ch.,	25 00
Bunker Hill, Presb. Ch.,	45 95
Fidelity, Presb. Ch.,	5 65
Greenville, Presb. Ch.,	23 50
Jerseyville, Presb. Ch.,	53 00
Monticello, Presb. Ch.,	45 00
Spring Cove, Presb. Ch.,	10 00
Union, Presb. Ch.,	12 30
	\$375 44

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIX.

JULY, 1856.

No. 3.

Personal Responsibility in Home Missions:

An Address by Rev. FREDERICK G. CLARK, at the Anniversary of the American Home Missionary Society, May 7th, 1856, on moving the following resolution:

RESOLVED: That the principle of personal responsibility to Christ, as pervading all departments of the work, is our main reliance for the successful prosecution of Home Missions.

MR. PRESIDENT: The theme of Home Missions, especially on occasions like this, is very apt to assume what might seem an ambitious form. Our speakers have seemed to stand far above us, on some imaginary mountain. Thence they have surveyed, as by a single glance, the vast stretch of the field. At their feet, smiling now in fruitfulness, lie those sections of our own State which to our fathers were missionary ground. Forty years ago, "The Young Men's Missionary Society," of this city, were sending the Gospel to the counties of Oswego and St. Lawrence! From such humble beginnings, to what grandeur of proportion has the work advanced! From that stand point of rational anticipation, what a scene is spread out to view! How field stretches beyond field, State beyond State, Territory beyond Territory. Away moves the restless line of empire, as if borne by magic hands. The nation is moving her tent-stakes by day and by night. Her cords lengthen continually. History seems to

blend with prophecy, and, beyond the lifted veil of futurity, we are shown States numbered by scores, distances in our own home measured by thousands of miles, and people counted by tens and hundreds of millions. Our home is seen extending literally from sea to sea. Our villages and cities checker the mighty landscape. Population, agriculture, mechanic art, science, Christianity, flow triumphantly through our valleys, and rise by resistless progress upon our Alleghany and Rocky Mountain slopes. Our vast rivers are covered with merchandise, and with human souls. The scream of our engines startles the wilderness, and the hoarse cough of our propellers is heard far up our unfrequented streams. Imagination runs wild at the scene, and outstrips credulity in the eagerness of her flight.

We do not marvel, sir, that enthusiasm should kindle at scenes like these. And if the prophets of our national destiny should at times become extravagant under such influences, perhaps the coldest critic might excuse the fault.

But we are concerned with this scene as it presents a kingdom to be won for Jesus. By some magic wand we would gladly transform the scenery, so that it should present only a vast multitude of human souls; of souls gathered from all nations and countries—yes, and from our own firesides, too; of souls for which the blood of a Divine Redeemer has been shed; of souls for whose eternal welfare we are to put forth our earnest christian endeavors. We would shut out every aspect of this fascinating scene, which could hinder our appreciation of the gigantic work to be done for Christ. This land belongs to our Immanuel. His scepter is to be stretched over it. His throne is to be set up on it. His divine honors are to be sung by its vast multitudes. He is to be enthroned in these hearts as Redeemer and King. Righteousness is to flow along all these valleys, and to reach our mountain tops, in the fullness of its tide. Truly "there remaineth yet very much land to be possessed." And the possession is to be Christ's, through the aid of human instrumentality.

And now the problem is propounded, *How shall this great work be done?* How shall we prosecute the cause to its utmost completion? We would fain bid our seers to another burden. We would have them sit down to the task of estimating the military stores required for a campaign like this. Tell us, by what arithmetic we shall compute the treasures of spiritual strength, which are requisite to achieve this triumph. Measure for us the mighty sum of almsgiving, and prayer, and faith, and heroism. Picture to us the fierce struggles of truth with error, the onsets, the repulses, the pursuits, the victories. Count all, and tell us the sum which must be expended, before this vast domain of human souls shall be subdued to Jesus.

Ah, sir, this work is no child's play! It is easy to boast at putting on the harness. It is easy to be full of courage, when we see brilliant uniforms and plumes dancing, and banners waving. But it is another thing, to be brave when the gloss of military trappings is gone, when banners are riddled with shot, when plumes are tattered, and the army is marching weary, faint, and struggling, through the swamp and the wilderness. So it is easy for us, to-night, to exult in the prospect of this land subdued to our King. But, sir, victories are won by sharp fighting, and the heart must be stout and brave, which nerves the arm in the hour of conflict. This great work is a campaign which will test the power and endurance of the Church. Those missionary

churches do not grow up in the wilderness by any magic power. Strong arms must hew the timber, dig the trenches, and rear the walls. Cares, and tears, and prayers, and struggling hopes must be laid with holy faith under each corner stone.

Upon what, then, shall we rely, as certain to secure this result? Surely no ephemeral principles will answer here. No diluted, or merely human principles will do the work. I would not insure a cause so gigantic, so long-drawn in its destiny, if it must rest on its own popularity. Will you trust it to national ambition? No, sir; that will fail. Will you trust it to any amount of personal or social influence? No, sir. Will you rely on any measure or past success; or upon any views of national or ecclesiastical expediency? No, sir, to none of these, can you intrust a cause so vast, and so peculiar in its origin and destiny. All these mere human dependencies are liable to fail you in the very heat of the conflict. God is teaching us some striking lessons on this subject, at the present time. His providence is bidding us, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" We are being forced to the inquiry, "If the foundations be destroyed, what can the righteous do?" The landscape of christian activity is undergoing a surprising change. New features are presented. Old ones, and those with which we are most familiar, are settling down. Volcanic agencies are upheaving the surface of human opinion. Mountains spring forth suddenly from the plain. We can not be long inattentive to this changing scenery of christian activity, or we shall feel ourselves lost, and our spiritual geography out of date.

If I mistake not, the solution of this problem is indicated in our Resolution. The principle of *personal responsibility to Christ* is, under God, our main reliance for the successful prosecution of our work. We need this principle, pervading the enterprise in all its departments. Under its influence the work began. Under the same influence, it must continue and end.

I will venture to represent the spirit of our Resolution, as some kind angel from the throne of God. She comes, whispering gently in the ear, "Come down from those giddy heights of observation. You have seen enough. You know the vastness of the work. Come, learn the lesson of its accomplishment." So saying, she seems to lead us aside, to a quiet spot, away from the noise, and strife, and ambition of this world. Let us patiently follow her, she will do us no harm; and her heavenly lessons may be life to us and our cause.

Following this kind monitor, I find myself in a vast area of holy motive. It is a garden inclosed. The wordling never comes there. To him the theme is all a mystery. This influence is as the "hidden manna" of the Apocalypse, and the "white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." The scenery of this sacred spot has two central points. Each is eloquent. One is Calvary; the other the "Great White Throne!" One is the cross; the other, the scepter of judgment. At the one, I see Jesus crucified; his mild eye bent on me, and seeming to say:

" 'This have I done for thee!
What doest thou for me?'

By this agony and blood you are mine—bought with soul-throbbings, and tears, and death!" Here, I learn to say with the sainted Schwartz, "Soul, re-

member what it cost Jesus Christ to save you!"—and with the Apostle, "He died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again." Thus do I feel myself bound to that very cross by the great cord of dying love, and by the countless strands of divine sympathy and grace. These heavenly influences, issuing from the cross, seem to enter my very soul, and to pervade my whole being. I am carried away by the measureless claims of divine love, until I exclaim with the christian poet:

"But drops of tears can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do!"

But as yet this principle is only half-developed. I look up, and behold that "great white throne," and the Judge sitting there. The earth and the heavens have fled away, and no place is found for them. In view of that throne, I am charged to be faithful, "before the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." I find that inquisition is to be made as to my fidelity. The eye of the heart-searching Jesus is on me, measuring my deportment towards every claim, every bond, every obligation. Wherever Christ's cause is impoverished, or in sorrow, I see only Jesus in person; I must visit and succor him. Ah, mysterious relation of my soul to Christ! Here at once, a three-fold bond holds me to his patient service. Its strands are the Redemption, the Sovereignty, and the Judgeship of Jesus! This, then, is the principle, and the only one, to which we dare commit our cause. The argument in its behalf need not be protracted. The pious heart grasps it, in every throb of its holy emotion. Time would fail to spread it out, to-night.

Were I to attempt the plea, my first argument would be the very *simplicity* of the principle—that, which with some, might prejudice the case. Great things are simple. The all-controlling agencies of nature are simple. Its manifold phenomena depend upon the operation of a few simple principles. Our physical necessities depend on simple things. Condiments and viands are not to be compared with bread; nor wine with water. A simple principle in philosophy will strike right and order throughout the entire system. Give the soul one simple principle of undoubted authority, and it will go long and far in the light of it.

We too easily forget the axiom of this heavenly science of doing good. We are like the astronomer, who, in the exaltation of success, should despise to use the first principles of mathematics. He becomes involved in hopeless confusion. Yesterday his towering intellect may have walked among the stars. To-day he falls to the earth in failure and shame. The novice in the science, who carries along his first principles, will soon outstrip the philosopher, who outgrows the memory and the use of his axioms.

So, sir, do we need to have our eye-single, if the whole body is to be full of light. Yet is it not true, that there is a fearful tendency in us to the adulteration of principle? Whatever may be our starting-point of holy action, do not the pure principles of Christianity too easily become mixed? They are diluted with philosophy, expediency, social and ecclesiastical expediency, until it would

require a nice analysis to discriminate between the divine and the human, in our motives of action.

I plead for this principle, also, that it is *divine*, and therefore perpetual in its working. It is the creation of God's Spirit in the soul of man. It has to do with fixed and immutable things. Its bearings are all taken with reference to the cross and the judgment throne. It is entirely independent of earthly relations and contingencies. It is superior to all fluctuations of popularity, expediency, or encouragement. Times may change, but this principle abides the same. Measures, policy, the currents of popular feeling may change; but responsibility to Christ is a principle as immutable as the throne on which he will sit in judgment. Human principles, merely, are like wells dug in rainy seasons, ample in spring-time, but dry in the drought of August. But divine principles, springing from the mountains of eternal truth, are perennial streams of holy motive. The hotter the sun, the more copiously do the dissolving snows give forth their streams of water, to be the life and joy of the land. Thus, in some countries, there are summer freshets. So divine principles flow to us all the more richly, and with a higher appreciation, when merely human plans and principles are found to fail, and thus prove their ephemeral nature.

As a divine principle, the spirit of our resolution brings us into sympathy with its Author. It is the providence of God in the soul, corresponding to the march of his sublime purposes without. It identifies us with Christ, and his work with ours; and enables us to realize our high destiny as laborers together with God. Dependence on God will thus be ever realized. The Church will understand and develop the responsibilities of faith, and at every stage of her work will ever occupy an humble posture before the mercy-seat. Thus faith and works will go on at equal pace, until they reap their mutual reward.

This principle is essentially *cross-bearing*, and for this reason is our main reliance. It rests upon the words of Jesus to every convert, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." This is the first lesson of our discipleship. It is a lesson, too, which we may never forget or outgrow. I believe, sir, there will ever be something heroic in earnest Christianity. It is so under all skies, and in all circumstances. For such a type of piety is sure to find a cross in its way. Our border missionaries, who set up the outposts of the kingdom, and who toil and suffer there, are heroes. Yes, sir, to many of them I would apply the epithet in its higher sense. Our missionary wives are heroines. God only knows what they do and suffer, for his cause. Their heroism is unnoticed by earth; but I believe it draws the admiring gaze of heaven. There is heroism, too, in many an humble home where toil, and self-denial, and faith, and patience are blended, to furnish their annual tribute to this cause. I would gladly lead you to one such home, which I have in mind. You should see the utmost simplicity of life and manners. You should find a style of living which would be despised in many a fashionable christian family. But, sir, you should find a deep-fixed principle of responsibility to Christ, which will ever bear its fruit, though no Agent come, and no outward influence be exerted.

Give us this spirit, then, and our cause will never decline. Install this heroism, this readiness to do, to suffer, to wait, in all departments of this work; let us have it in the office of our Secretaries, in our pulpits, in our homes, at our

distant missionary stations—everywhere, whither our labor and our influence are to go, and the work will never stop, for any hardship or sacrifices.

Finally, this principle is essentially *Home Missionary*. True Christianity develops in the heart, and thence works outward in widening circles, to the utmost shore of influence. The pebble cast into the lake can cause by one movement the concentric ripples to hasten to the bank. So Christianity follows patiently in the channels of natural sympathy, finding there its path of duty, and its most obvious development of responsibility. It is guided in this course by the harmonious lessons of Scripture, which say to those possessed of heavenly knowledge, "Come thou and thy house into the ark." "Teach them to thy children." "Go call thy husband and come hither." "Believe, and thou shalt be saved, and thy house." "Go home to thy friends, and tell them how great things the Lord hath done for thee."

Always doubt that piety, sir, which does not shine at home, and bear its grateful testimony at the fireside. True religion will pass from heart to heart in the sacred channel of home affection. It is a morbid religion which develops, fungus-like, all in one direction, over-leaping home and its sacred claims, to spend itself only on distant objects. It will, indeed, reach every interest, and in due time light up every field with its glow. It will encircle the earth with its sympathy, and alms and prayer. But its growth will be symmetrical. From the fireside it will extend regularly outward by rapid development, finding in neighbor and fellow-citizen only a brother, and in country only *the home*, whose roof is the sky, and whose side-walls God has placed far asunder. Thus a simple piety, at work to discharge its responsibilities to Christ, is found to be the highest form of *patriotism*.

This, then, Mr. President, I would propose as our main reliance in this cause. Acting out this principle we shall ever be found following the cloud of providence through whatever stretch of wilderness it may lead. Our chief want in all this work, ever has been and ever will be, the simple principle of love and obligation to Jesus, a spirit like our Master's, producing forbearance, love, zeal, and patient continuance in well-doing. Let this be in us and abound, and we shall never be unfruitful. Possessed of this principle, we shall never tire in our work—never ignore our obligations to this cause, through any pressure of other interests, never lay down our arms, till we are ordered by the Captain of our salvation to exchange toil for rest, faith for sight, and temptation for the security and crown of heaven.

Missionary Intelligence.

OREGON.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

An Oregon Church.

I have preached at five out-stations during the current year, making six stations in all. We have forty six members in this church, sixteen males and thirty females. In town the average attendance is, in the morning, fifty, and in the evening, thirty. At four out-stations, the average is twenty; and at a fifth, twenty five or thirty. We may count three or four hopeful conversions during the year, although more than this number have come forward as Christians, dating their hope several years back. We have received six on profession of faith, during the year. One more would have joined us, had his health permitted his attending on the communion Sabbath. We have received two by letter.

Our church members have kept up four Sabbath schools, for a part, or all of the year. One of twenty scholars, conducted by a lady, for a few weeks, was stopped by the rains, but will be resumed. Another was kept seven months by three members, and averaged twenty pupils; and another for eight months, by three members, assisted by others, numbered some twenty and twenty five pupils. All these will soon be resumed. The Sabbath school of this church has been sustained all the year by eight or ten persons, and has averaged forty scholars, and from three to ten members of the Bible class. I have organized no church during the year; but I should do so at one of my out-stations, if we had hope of furnishing them with a pastor.

Our contributions to the A. B. C. F. M., for the year, amount to \$57; and to the American Home Missionary Society, \$51.50. Our contributions to the Oregon Auxiliary Tract Society were \$20; and to our Sabbath school Library, also about \$20. Our Bible Society contribution will be taken next Sabbath. It was omitted last year. About \$300 were subscribed and paid for my support, by the friends here. A larger sum has been subscribed for the coming year. A subscription is now on foot to re-

paint the church, build a cupola, fit up the grounds, and make it worthy of its purposes. Our people prize the pastoral relation more than at first. We sustain regularly a weekly prayer-meeting; and those who can not meet with us, observe the hour at home.

From Rev. Thomas Condon, Albany, Linn Co.

Moving.

Want of means prevented our moving while the weather was suitable. The church at Tualatin found it difficult to raise what was promised us from that source, and no draft coming from you, the fall rains began before we could get started. Thus caught, I was compelled to hasten on our little family with a few necessities, and leave our larger furniture behind us at the Plains. Our journey, performed three weeks later than it should have been, cost us exorbitantly; and we found ourselves, after two weeks of hard effort, in our new field without house or household goods. Our plan contemplated a small house put up, and our furniture moved; but we found it the wrong season for pushing through a plan without means. Our wants were promptly met, however, by a good brother of our little church here, who very cordially invited us to share his home, rather than that we should attempt to build at so late a season. We gratefully accepted his offer, until one of our neighbors, wishing to return to the States, offered to sell us a home, and give me several years to pay for it. Finding the terms such as to make their acceptance preferable to building, I bought the house, and we are now comparatively comfortable.

The Neighborhood.

There are here many estimable christian families, in connection with the different denominations of our land, and some interesting families and individuals who have no religious connection; while a considerable number cherish strong prejudices against Christians, and against

Christianity itself. Where so many denominations are represented in a sparse population, and a strong effort is made by each to keep its own membership in regular attendance upon its own meetings, congregations will necessarily be small. Taking these things into account, our Sabbath congregations here are as large as we could expect; and our own reception by the neighborhood by no means discouraging.

Albany is an interesting field. A larger portion of its population turn out to Sabbath meetings than that of any place at which I have yet been called to preach. It is eight miles from our preaching place at Grand Prairie.

The little Church of Grand Prairie, which has invited me here, still consists of but five members. We are expecting a considerable addition, at our next communion.

From Rev. P. B. Chamberlain, Portland, Washington Co.

Good Beginning.

We found Portland much the same, as it has often been represented by others—a very pleasant town, on the whole, with probably from 1500 to 2000 people, the life and business of which is almost wholly mercantile. We have two good public schools, and one good academy; in all of which there are from 250 to 300 scholars. There are five churches in the place, Episcopal, Baptist, Methodist, Catholic, and our own. Four of these have very good meeting-houses.

The Catholics have a meeting only on alternate Sabbaths, and I am told, have very few attendants, at that. The Episcopalians have an average attendance of about 60 or 70, and a Sabbath school of about 40 members. The Baptists have a Sabbath school of 30. The Methodists have an attendance of about 125, and a Sabbath school of 30 or 40.

When we arrived here, we found a very neat, comfortable house of worship, capable of accommodating 200, or over, though still incumbered, as you are aware, with a heavy debt. The church we found much run down, and the Society scattered, owing to their having had no regular preaching for nearly two years.

There are only eight members of our church still residing in this vicinity. The rest are gone, I know not where. Through the commendable efforts of one man, a small Sabbath school has been

kept up, through all their discouragements, and was in a very good condition when we arrived.

My congregation has been gradually increasing from the first, until, for the last four Sabbaths, I think it has averaged full one hundred and fifty, both morning and evening. Our Sabbath school, also, has nearly or quite doubled its numbers during the same time, having now full forty scholars, and eight good teachers.

We have been able to form a very good choir of singers, which draws in some; and then, a very large proportion of the community here are young men from New England and New York, intelligent, enterprising young men, who, so far as they favor any religion, favor that of their fathers.

From Rev. Martin Kellogg, Shasta, Shasta Co.

Progress.

My last, written after a fortnight's residence in Shasta, spoke only of prospects. Now, at the close of the first quarter, I can report something of progress. The first Sabbaths I spent here were in the worst of the rainy season; and the rain and mud, coupled with a chronic habit of non-attendance at church, so far outweighed the novelty of hearing a new preacher—to say nothing of better motives—as to leave me very scanty audiences. Only twenty or thirty came at first. Since the year opened, the Sabbaths have been uniformly pleasant, allowing the natural increase of attendance which was to be looked for. About seventy now encourage me by their presence. We still meet in the Methodist church, the pastor occupying it only in the evening. Church members are nearly as hard to find as when I first wrote. Several have come to light; but they are sadly infrequent.

This is the most cheerless aspect of my work—the want of christian sympathy and coöperation. I hope I shall be led to rely the more trustfully on our all-sufficient "Friend." But it is hard to cut adrift from holy *human* sympathies, so cheering and invigorating to the burdened minister of the Word, and toil almost single-handed in the midst of desolations like these. Well it is for us, that there are hallowed hours of soul-elevation, when our visions are not of the earth, and faith draws down the steadying power of the world to come.

After all, there is a peculiar pleasure in such labors. There is a "stern, impatient joy" in entering such a conflict—a higher exhilaration than the noblest worldly enterprise can give. Its source is celestial; no human reliance is of any avail.

I wish I could report the evidences of God's reviving presence. External progress is all I can speak of. There is, perhaps, a probability that a new church-edifice will be erected the coming season. One is much needed, larger and better located than the Methodist house.

*From Rev. J. S. Zelie, Mokelumne Hill,
Calaveras Co.*

Abounding Labors.

There are many points around here, where I might preach, if I could do it on the Sabbath, but my time is all taken up on that day. We need another man here or at Jackson; and then these outposts could be supplied. I am the only preacher of the Presbyterian or Congregational order in these two counties. There ought to be one, at least, in each; then they could assist each other. I *can not* do justice to Jackson. I am willing to do all in my power, but there is too much for me, or any other one man. My congregation here is increasing; in Jackson it is hardly as large as it was a while since. The average attendance here now is seventy or seventy-five.

Sunday Trade.

We are hoping that our present Legislature will pass a law prohibiting Sunday trade. If they do, it will be a great point gained for California. I have circulated a petition in all this region, for this object. They are being circulated and sent in from other parts of the State.

*From Rev. David McClure, Georgetown,
El Dorado Co.*

Churches Formed.

Last Sabbath was a memorable day in the history of missionary labors in this place. A little light has at last broken in upon the worse than heathen darkness which surrounds us. Six witnesses for the truth, four of them living three miles beyond the limits of George-

town in different directions, have concentrated their feeble rays, and formed a church of Jesus Christ. Our beloved brother, and your efficient Agent, Rev. T. Dwight Hunt, was with us on that interesting occasion, and assisted in the duties of the day.

An Ominous Picture.

Last Sabbath also closed a year's residence in this place. It has been a year of great trial; a year whose labors have brought much valuable experience to the soul of the minister of the Gospel. It has given him greater insight into the desperate wickedness of the heart, and its determined opposition to God, than he ever had before. It has convinced us, that the great masses of California, at least so far as its mining population is concerned, have deliberately and willfully chosen Mammon for their God; and the darkness of infidelity and scepticism is fast settling around them. Many of them have been living so long in the neglect of religious duties, heeding neither the voice of God in his Word, nor the admonitions of conscience, that they appear to be given up to follow out the inclinations of their depraved hearts. There is no disposition to come to the light; yea, they *hate* it; for wicked deeds will be reprov'd. I have found many sad cases where there was once enlightenment, where there had once been the tasting of "the good word of God, and the powers of the world to come," those who at home were professing Christians, and in some instances, officers of the church, but whose love of gold has become so deep and strong a root of evil, that health of body and soul are daily offered as a sacrifice upon the altar of their god. Ah! how often have we been pained to know that while only some thirty would give respectful attention to the messages of love and mercy from God on the Sabbath, hundreds would be attending to their merchandising, or assembling in their haunts of guilty pleasures. The theater, the circus, the dance-house, and the gaming saloons have been crowded, while God's house has been deserted, and his worship despised. True, we have had public attention turned to some of the grosser forms of immorality. A gambling law, and one for the suppression of "noisy and barbarous amusements on the Sabbath," have been enacted; and there is now a movement to obtain a law for the better observance of the Sabbath. Still, gambling is carried on extensively in this

place, and we have had theatrical performances, bull and bear fights on the Sabbath. It is also doubtful whether a Sabbath law, requiring stores and other places of business and amusement to close, can be enforced at present. The truth is, and it ought not to be concealed, there is very little religious restraint in this community.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City, Douglas Co.

Omaha City, in February, 1856.

I see unmistakable evidence of energy and enterprise in this place, that give promise of progress, and a season of great activity in business and improvements. Already stone is drawn for numerous foundations. All expect a large emigration, and preparations are made accordingly. Property is advancing; and in business the prospects are very flattering. When we consider, that but one year and a half since there was but one log house in Omaha City, and that now it has a population of 600 or 800 souls, the place gives evidence of a spirit on the part of its inhabitants, that will cause it to increase and develop very rapidly. For beauty, the situation is unsurpassed. It is on the great thoroughfare of travel westward; and will, beyond all doubt, be the first point on the Missouri River reached by a railroad. This place and Council Bluff City will then occupy the same position on this river, that Davenport and Rock Island City do on the Mississippi. You can thus see at a glance the relative and future importance of this point, and the necessity of the vigorous prosecution of the work of evangelization. When the spring is fairly inaugurated, and I can leave home, I shall be happy to explore, somewhat, up and down the river. Most of the settlements, as yet, are near the Missouri. In the interest that has been felt in Kansas, Nebraska has been in a great measure overlooked; and it is not as well known abroad as it will be. Nothing but the scarcity of timber will prevent a State from growing up on the western side of the Missouri, with a rapidity that has not been witnessed even in this "fast age." You must prepare for a great work here, at no distant day.

Church Prospects.

As yet, we have no houses of worship, and no school-house. Many begin to feel that this state of things must not continue. There is far too little moral restraint. Sabbath-breaking, profanity, and drinking are quite common; and altogether the minds of the people are occupied mostly with other things than the concerns of the soul. Still there is a conscience among the people in favor of religion; and the truth held before that conscience will have its effect. I have preached once every Sabbath since I commenced my labors. My appointment has been at three, P.M., a somewhat unfavorable hour, especially here. The morning and evening were previously occupied by a Methodist and Baptist brother. I have been gratified with the serious and thoughtful attention, that has been given to plain, searching truth by those who compose my congregation. We have but one place of meeting, and that is in the building used by the Legislature. The conviction is forced upon me, that we must build a house of worship. We are beginning to move in that matter. As a preparatory step to erecting a house and organizing a church, I have deemed it expedient to form a religious society, and seek to enlist the sympathy and interest of those who do not belong to the church. I have drawn up a constitution, and yesterday, in company with Gov. Richardson, visited a number of the leading men of the place, several of whom readily gave their names to our articles of incorporation, and all promised help in building a house. We have drawn up a subscription paper, which will be circulated in a few days. I have recently received calls from two ladies, who report themselves as church members and identified in interest with us. They bid me a hearty welcome. Mrs. Gaylord is about taking steps to form a Ladies' Society, which I think important to give us acquaintance with each other.

I hope to be able to form a church soon; and trust it will become a vigorous and efficient agency for good. I am well satisfied that I did not come a day too soon; and although I have been able to do but little, owing to the severity of the winter, yet I am putting things in form, I trust, so that we shall soon be prepared to prosecute our work vigorously.

Nebraska Comforts and Costs.

A few words in reference to our situation and expenses. For five weeks, we

were obliged to remain in the house which we first occupied; and such intense cold we never experienced. With all the fire we could make, water would freeze within a foot of the stove, very frequently. We were all kept, however, did not freeze, and enjoyed for the most part good health. We thought of what we had left, but felt that the Lord had called us here, and we did not desire to return. Four weeks since, I secured a more comfortable dwelling. It has two rooms, one of good size and the other small—no cellar or chamber, no well, or other conveniences. For this, we have to pay \$21 a month. Superfine flour is from \$8 to \$8.50 a hundred pounds; but we have used an inferior article, which we get for seven dollars. We have denied ourselves the luxury of butter, at 35 cents a pound. Potatoes are \$1 a bushel, and dried apples from \$3.50 to \$4 a bushel; wood, \$3.50 to \$4 a cord. A man with a team charges \$4 a day, for labor. Sugar is 12½ cents a pound; and other groceries in proportion. You will readily see, from the above prices, that with the most rigid economy, our expenses have been heavy. But winter is passing away, and spring, with its cheering influence, is drawing near. The ice-bridge across the Missouri is becoming unsafe, except for footmen; and soon, this highway of commerce will be open for the rush of business and travel. My prayer is, that the Lord will gird me with strength and wisdom, for the work that must soon crowd upon me.

Fatal Affray.

Society is necessarily in a forming state, and there is more or less of strife and contention; yet I think I have heard of less than is common, in settlements of so recent origin, and such rapid development. Our hearts were saddened a few days since, by the report of an altercation between two individuals at an embryo city some twenty miles from this place, which terminated fatally to one of the parties. The persons concerned were from Council Bluffs; and there had been difficulty between them for some time. They met at the place of the fatal affray, and both desired to spend the night in the same cabin, which was the only comfortable shelter in a winter night. The one that first took possession denied entrance to the other. They came to blows, one was stabbed, and the other was shot dead by a third person, who was within. The person who was

killed had, a short time previous, expressed an anxiety about his spiritual interests; and when urged to yield himself to the service of God replied, that his business was so much upon his mind that he could not give his attention to the concerns of the soul. "What shall it profit a man!"

"The Poor Indian."

We have been forcibly reminded within the last month that we are really on the "frontier." The town has been thronged with the native Indians, the former lords of this soil. There were, at one time for about two weeks, 800 or 900 of the Omaha Indians encamped about two miles from this place. One day, they were all in town at once; and received from the government agent 600 sacks of flour, and several hogsheads of sugar.

MISSOURI.

*From Rev. William H. Smith, Calhoun,
Henry Co.*

Universalism.

In taking a retrospective view of the past missionary year, I can see evident tokens of the divine goodness, both to myself personally, and to the church over which I am placed as an overseer. God has not indeed forgotten to be gracious. His own people here have been refreshed, and some perishing souls have, during the year, been brought to rejoice in Christ as their Saviour, and thus an accelerated force has been given to the word of God. But still it has not had that "free course" which it claims, nor has it been "glorified" as it ought to have been by those to whose intense spiritual wants it has been so wisely adapted by its beneficent Author. The selfishness, and blindness, and deep chronic corruptions of the human heart, have resisted the truth; and, besides, that gross, destructive error—Universalism, has strengthened the hands of the wicked, by promising him life, thus causing the word to be unprofitable, where, otherwise, I have good reason to believe, it would have been productive of good fruits. This is the prominent error with which I have to contend. It makes a mock at sin, ridicules serious impressions, or convictions of sin, and

ignores the great cardinal feature of the Gospel, and, through its baneful influence, I think, some young persons, who were, in the fall, seriously impressed, have had all their serious impressions driven away.

My Sabbath school here is small. It would be larger, if the families connected with the church were not so much scattered. Besides, it seems a hard matter, here, to get parents to prepare so as to bring their children with them to church, regularly.

Missouri still presents a hard field for the operations of your Society. Those whom you commission do not set forth the popular doctrines, such as salvation by immersion; nor do they fall in with the rabid propagandists of slavery.

From Rev. Joseph V. Barks, Warsaw, Benton Co.

Campbellism—Destitutions.

I believe that I can say that progress has been made, the past year. Our people seem more united, and love our church and the cause of Christ more. We are the constant subjects of what some would call persecution. Campbellism is rife among us, and its attendant fruit, Universalism, is pushing out more boldly. Hence, the simple story of the Cross, and justification by faith only, are by no means popular. The latter doctrine is flatly denied by these reformers.

The destitution of this region is great. Several important fields are vacant. Springfield, a town of 1000 inhabitants, is destitute of Presbyterian preaching. So is Bates County, where two small churches are vacant. We greatly need from four to six men, at places where the people are willing to pay liberally.

Bates County lies upon the Kansas border, some seventy five miles south of the Missouri river. It contains but a small population, and very few slaves. The surface is undulating, and well watered; and the streams are lined with timber. Immigrants are now coming in from Indiana, Illinois, Eastern Tennessee, and from other portions of the South West. We are assured that there is a reasonable prospect, that the two churches mentioned above would become self-supporting within two or three years,

if they could enjoy the ministrations of a faithful pastor. Hitherto, the slavery excitement has not agitated this county, and the sentiment of a large portion of its inhabitants has been quietly but decidedly in favor of freedom. Who is willing to go, and break to this people the bread of life?

From another Missionary.

Access to Slaves.

I have always had access to the slaves as well as the masters, have held up to both the depravity of the heart, and Christ the Saviour for both, enjoined on both the necessity of faith and repentance; and when I have seen either out of the line of his duty, I have referred him to Paul's letter to the Ephesians, 6 : 5-10.

The first person that I ever felt I was instrumental in bringing to the Saviour was an African slave, who died shortly afterward in the triumphs of faith; and I had the privilege of preaching a sermon at her funeral to a large and respectable congregation, most of them slaves, and the exercises were closed by an old white-headed slave, who might be considered another "Uncle Tom."

Since I have been in this State, I have been instrumental in bringing many slaves to a knowledge of the truth as it is in Jesus. I was once assisting a brother minister in a protracted meeting. During the progress of the meeting, it became necessary to have preaching at two different places at the same time. I was requested by some who are masters, to go with their slaves to a large and convenient tent which had been stretched for their comfort and convenience. I went with the negroes, and preached to them; and the work of grace began there in a special manner, and appeared to spread from them to the whites; and, before the meeting closed, between twenty and thirty persons professed to have found the Saviour precious to their souls, many of them slaves. I will leave this point, with asking the question: "Which will shine the brightest in the minister's crown, the soul of the master or of the slave, seeing they have both been washed in the blood of the Lamb?" Answer who can! I can not.

I have free access to both masters and slaves. Often do I go into the negro's humble dwelling, sit down by his side,

talk with him on the great themes of the Gospel, read the Bible to him, and recommend him to God, in prayer—he and I both on our knees together—and, after this exercise, go directly to the parlor, and discuss the subject of Slavery with the master, in all its features and influences, for time and eternity. As to my church members, they have no slaves, except one individual, and that individual owns but one—or, rather, one man who is a supporter of the church, and whose *wife* is a member, has bought a slave.

No member of my other church owns slaves, and, on the whole, they are anti-slavery in their feelings; but they do not see any good that would result from raising an excitement on the subject, therefore, as prudent men, they remain silent.

Remember the Missouri Ministers.

The missionaries in Missouri are in circumstances of great difficulty. Surrounded by excitements that have already brought us to the beginnings of a civil war, and that threaten the peace of the whole land, and the stability of the Government, each one of them is the focus of a hundred malignant eyes eager to spy occasions for contumely and violence—many of them objects of suspicion, for the very reason, that they will neither do nor justify violence, nor “is any deceit in their mouth,” they require more than human wisdom to hold on their way successfully, neither betraying the cause of truth, nor neglecting their daily duties, nor affording to enemies a pretext for interference. Let these men be affectionately remembered by their brethren; and, as we think of them, let our prayers arise in secret to Him who answereth openly. This is the time, above all others, when men should pray as they walk by the way, and as they are busied about their daily work. They should pray, if for no other reason, in order that their own hearts may be calm and humble, their minds clear and firm, their whole being attuned to the breathings of the Spirit of God, and prompt at his command.

ILLINOIS.

A Parent's Bereavement.

Hitherto we have been an unbroken band. In all the scenes of trial through

which we have been called to pass, our little number has been kept whole. But now, death has been among us, and we have been joined to the great company of mourners. The little one, the lamb of the fold, has been taken from our arms, and carried to the bosom of the great Shepherd. I do not know that this affliction has been more severe upon us, than like visitations in very many other cases. Yet, you may know that we love to speak of our sorrows to those who will be ready to sympathize with us.

Severe as this blow has been upon us, we have had reason to wonder how much of sweetness the Lord can mingle in such a cup of bitterness, how many soothing and comforting considerations are suggested by the word and Spirit of God, to take away the sting from the wound; and especially sweet is the thought, that Jesus is such a Saviour, that he can be believed at such a time to take the loved one in his arms, and hold and keep it safe. But after all, the pang of separation and loss is not wholly removed, and at times its pain seems almost insupportable. I trust, however, we have not been left to complain or repine. For the most part, it has been easy in grief and tears, to bow, and say: “Thy will be done;” and at all times, it has been our earnest prayer, that the Master would not afflict in vain, but, by the chastisement, sanctify us more fully, as chosen vessels of glory and service to himself.

One thing that makes sickness here peculiarly distressing is, the want of a good physician. Of late, we have felt compelled to do without the aid of the profession, as it is practised here; for we feel that we owe the death of our little one to the reckless malpractice of those who pretend to be doctors. To the same cause we attribute much of the sickness of our children. Trials of this kind are peculiar to a new country, and perhaps to this locality.

I scarcely know whether it is best to send what I have written. It is asking a good deal of you, to be interested in so much that is merely personal. But, could I give you a full history of all the causes and influences that are working here, and of the elements of evil that have long held sway, but now begin to see that they must struggle for the supremacy, which they are doomed to lose, in the steady advance of the Kingdom of Heaven—if you could be made to see the strife that is obviously entering into every phase of every event, see it as we

feel it, you would understand that all these matters are not personal alone, but in them all we seem to have an identity with the work which we came here to do. And sure I am, that no considerations of an earthly nature would induce us to stay where such experiences must be endured.

From Rev. John W. McCord, Marion, Williamson Co.

Hindrances.

The causes of the apathy at Marion, are various. It is probable that wordliness is the most prominent cause, but there is evidently another influence, which has crippled the energies of the church at Marion, and that is, the influence of Rationalism, connected with Universalism, which has prevailed to a considerable extent—not in the church, but in the community. It is much to be deplored, that some of the religious training of the community for some years past, has conspired to strengthen this plausible form of infidelity. But, notwithstanding all these mighty influences, I am glad to be able to say, that there is manifestly a growing interest at Marion, which encourages me to hope, that truth, which is not of man but of God, must and will prevail. My congregations were larger, and more attentive during the winter, although it was excessively cold, than they were last summer. May the Lord grant us his Spirit abundantly, that the uncorrupted truth may prevail here, until error of every form has been dispelled.

It is abundantly evident that, were it not for the assistance obtained from abroad, the cause of truth would not be sustained in this field, and, from past experience and observation, for thirty two years in the ministry, I am more and more convinced, that a people left to grope their way through the fogs of error and superstition, with but a scanty proportion of the wholesome leaven of truth, are prone to fall into unbelief.

May the Lord grant me a heart to be truly thankful for his goodness to me through your benevolent Institution; and may his Holy Spirit inspire many benevolent hearts at the West, as well as at the East, to contribute to its funds. Sure I am, that if the utility of your benevolent Society, were duly appreciated, in view of the widening field here in the West, the necessity for a vast in-

crease in the receipts of the Society, would not only be seen, but deeply felt. The Lord hasten it in his time.

From Rev. Charles Witte, (German,) Okan, Washington Co.

Hostility to Faithful Preaching.

The thoughts of hearts have been revealed, in this quarter. Many asked earnestly, "What must I do to be saved?" and I hope in the Lord, that they will become believers in Christ Jesus. But with a pressed heart I must yet say, that many, many others, the longer they do hear the word of the Cross, the more hostility they offer. One came to me, and said: "We don't like that you preach of hell and condemnation, and that you preach against the whisky and intemperance, and that you name the sin of the people, and that you preach of children of God, and children of the devil. You must preach that we all are children of God, and altogether come into heaven—then it is all good, and you will have much more salary." Others said the same, in a business meeting of the congregation, with oaths and bluster. I told them, "I am a minister of Jesus Christ, and I have to preach as he commands me in his Word, and I will preach the holy word of God, so long as he grants me to open my mouth. Read the Holy Bible, and ye will find the harmony between my preaching and the holy word of God." But the infidels are not to be convinced. They gnashed with their teeth over that speech, and I believe, if they did not fear the power of the Government, they would have done with me as the Jews did with Stephen. But I pray with Stephen: "Lord, lay not this sin to their charge." And I beg you, dearly beloved fathers and brethren of the American Home Missionary Society, pray with me for the conversion of this people.

From a Missionary in Effingham Co.

Missionary Discouragements.

The scattered condition of the church, spread over a territory twenty miles in extent, and the many streams of water without bridges, which often have to be gone around, or nearly so, render this a very laborious field. It is, moreover, a

very discouraging field to the eye of sense. Sickness, cholera, and other diseases, have prevailed to an extent never before known here, and have rendered meetings very thin. Indeed, some denominations have discontinued them on this account. Another discouragement about holding meetings has been the very unusual quantity of rain and high water. Then the scattered condition of the church and people, and the division into so many sects, and the distance they have to travel in order to attend their own meetings—all contribute to dishearten those who are not in the lively and strong exercise of faith and love. If we wish to hold a communion season, or elect elders or deacons, or take any important vote, it is almost or quite impossible to get the scattered church together. And, for about three weeks, the cold was so intense, that very few came out to divine worship. Yet, of all the discouragements with which I meet—out of my own heart—the influence of *backslidden* professors of religion, yet retaining their membership in different Presbyterian and Congregational churches, is the greatest. There are *twelve* such within the bounds of this church. In addition to these things, if it were worthy of mention, we ourselves have suffered very much in an open, cold house, during the severe weather. But this is of little comparative importance; we can well afford to endure it, if we can be instrumental in saving this church and building up the cause of God here, for the church was fast running down.

From a Missionary in Massac Co.

Work Enough.

I have visited from house to house, and distributed about five thousand five hundred pages of tracts, besides some volumes of "The American Messenger," "The Journal of Missions," five or six volumes of "The Home Missionary." I am also in daily expectation of receiving fifty numbers of "The American Messenger," and the same number of "The Penny Gazette," for gratuitous circulation. I have two preaching places, also, six or seven miles in the country, that are quite interesting fields of labor. My congregations here are reasonably large, and composed of the most respectable and intelligent part of the citizens, who listen with good attention and apparent interest. There is an

old organization of a County Bible Society here, but it has done nothing, that I can learn, for the last two years. We hope soon to have it resuscitated. The Temperance cause drags heavily here, and drunkenness, and almost every other vice prevails to an alarming degree. I suppose that it would be hard to find a place in the Free States, of the same population, where there is so little piety, and so much wickedness. Out of a population of thirteen hundred, I have not found more than ten persons, who give evidence of vital piety. There may be more, but I have not found them.

*From Rev. E. B. Olmsted, Caledonia,
Pulaski Co.*

Cairo.

A singular state of things exists in Cairo. A building is fully completed and paid for, to be occupied by a church that is yet to be constituted. A society, too, is formed, to be in connection with a church yet unborn. The necessity for continued aid to this place, may be seen in the fact, that in a permanent population of about a thousand souls, there are but two feeble churches; a Methodist church, numbering about twenty members, and a Baptist church of less than twelve. The former is supplied by a pastor who lives in the city. The Baptist minister lives seven miles out, and preaches in Cairo once a month. At the same time, there are nearly *forty* drinking places, from the finely furnished saloon to the lowest and vilest dens of infamy. The only newspaper—issued weekly and tri-weekly—publishes, with disgusting minuteness, all the vile deeds of which the editors have any knowledge. There are a few citizens, occupying prominent positions, who were once members of the church, but are not known as such in Cairo, and the most urgent efforts have failed to bring them out again on the Lord's side. All these things are against us, and our only hope is; that the preaching of the Gospel will be sustained by your Society, until, by immigration, or by the transformation of some who are here, there will be material for the establishment of a church.

Revival.

I am most happy in being able to report a different state of things in Caledonia. God is blessing us here with a most gracious outpouring of his Spirit.

For nearly three weeks I have been aided by a brother minister. We have had preaching every night during that time. At first the attendance was small; but the few members of the church were much engaged; and faithful and importunate prayer was offered for the salvation of souls. We visited all the families in the village and vicinity. The meeting increased in interest; and soon many were inquiring what must we do? The weather, before unusually cold for our climate, now became dreadfully so. Snow fell to the depth of seven inches. Our church not being plastered, we resorted to the school-house, a most uncomfortable, but a smaller building; and many pressed in, to suffer, but to hear. Four, who are rejoicing in newness of life, and two others, members of churches once existing here, but now extinct, have united with the church. Thus, our little church of nine, is increased to fifteen. We thank God, and take courage. Others are deeply concerned; and our hope is that they will find the precious Saviour, and come into his visible kingdom. Our meetings are still continued. Last night, a young woman, who has throughout the meeting manifested much hostility to the good work, rose up to ask the prayers of God's people. Her mother is a godly woman, and a member of our church; and has spent nights of anguish and prayer for this impenitent child. Can it be that she will fail to find the pearl of great price? O God, give us this soul also! I may add, that those united to the church will increase immensely its moral force.

truth of the statement there made. It is a true picture—would that it were not. We are cursed, all over this western country, with those who, in the older States, were prominent church-members, but who stand aloof, or even in opposition here, because things “are not according to the pattern shown in the Green or White Mountains,” in New York, Boston, Troy, or elsewhere. The truth too often is, such men have no piety; and they are glad of *any* excuse for neglecting that which they know to be the duty of Christians. If such would only come among us, and not make themselves known as church members, they would do us much less injury. But they first lead us to expect much, and then disappoint all our expectations by standing aloof, and continually finding fault with something or some body, most generally with the minister. But while this is true of many coming to us from the older States, yet it is not true of all. Many noble men and true do you send us, who manfully “come up to the help of the Lord against the mighty.” We pray the Lord of the harvest that he would increase their number an hundred fold.

*From Rev. N. P. Coltrin, Plymouth,
Hancock Co.*

Liberation of Slaves.

One of our church members, Mr. Robert Hall, has lately gone to his rest. He leaves a wife and a large family of children, all of whom are professed Christians. He lived and died believing in the Gospel that gives freedom to the oppressed. Nearly twenty years ago he came from North Carolina to this community, bringing with him several slaves whom he desired to be set free. Driven from here, he traveled from State to State, in weariness, in perils, and often in sickness nigh unto death, till he achieved his good design, and settled the people providentially under his care, in liberty and safety.

*From Rev. John G. Rankin, Carrollton,
Greene Co.*

Dead Christians.

I had intended to say something about the trials that missionaries in this new country are subjected to, on account of the character exhibited by professing Christians coming from the East. In many instances those who were prominent members there, will not identify themselves with Christians here. But I find this subject so fully discussed in the Home Missionary for December, 1855, that I do not think it necessary to say any thing farther on the subject than simply to bear my testimony to the

This letter has been waiting a long time for publication; but we do not deem it proper to omit public and honorable mention of sacrifices and toils so noble as those here recorded. May the day come when they shall no longer be needed!

TENNESSEE.

From Rev. William E. Caldwell, Cleveland, Bradley Co.

Preaching to Slaves.

Nothing of special interest has occurred during the past quarter outside of the regular routine of duties. I think, however, that people generally have taken more interest in attending the preaching of the word. Especially has this been the case at my meetings for the colored people, when it frequently happens that I have larger and more solemn assemblies than among the whites. When I see the earnestness with which they listen, and the honest simplicity with which they appear to receive the word of God, and when I hear their rich and melodious voices pouring forth the praises of God, and then, in their prayers of fervent but simple eloquence, thank God for the gift of his Son, and for the "heral' ob de cross who preach Jesus to us poor sinners," and then their prayers for blessings in my own heart and on my labors, it makes me feel that this is one of the most important branches of my labor, and that it is a blessed privilege to preach the Gospel to such a people.

Poor because they Think so.

During the spring, I went a short distance out of the bounds of one of my congregations, to get up a Sabbath school. A library was to be purchased; but after the collection was made and I had put in one dollar, we had only \$5 in all. They then asked that I solicit from the American S. S. Union a donation of \$5 worth of books. This I declined doing, at first; telling them that a neighborhood as wealthy as that really was, ought not to go begging for books, but should maintain their own school with their own money. To this they replied that there were a great many poor people in the neighborhood, and besides that, the last year had been remarkably severe in its drought, and now hard times were pressing them, and that the protracted dry weather was likely to cut off their present crops. Finding that the school must be abandoned, unless a donation could be secured, I concluded that it was better to ask it, rather than give up the school—knowing that they were amply able to meet all its expenses, and that as soon as the school should go into operation, and they should come to

appreciate all its good influences and advantages, they would cheerfully sustain it. In view of these considerations, I was led to ask the donation, which was granted.

Timely Almsgiving!

Just about this time, there was published in one of the weekly newspapers an anonymous article making some general statements—which, by the way, were about true—concerning the great scarcity of corn, and the consequent suffering of the poor, especially among the farmers, from the short crops of last year, and the severe droughts of the spring. In answer to this anonymous newspaper article, just one week after I had endeavored to raise money for the Sabbath school cause, and in the very same neighborhood, there was received at the railroad depot fifty bushels of corn, free of freight charges, all marked "for distribution among the poor of that neighborhood." And now, what do you suppose was the result of that event upon the minds of the people? Why, sirs, the people spontaneously met together, and such an indignation meeting as they had! It was said that the sending of the corn there was an insult to the community; and that if the writer of that article could be found, they would teach him how to talk about their *poverty*; and that they would show that they were able to buy their own corn, and pay for it, too, if they could only know who had sent it! I need but add, in conclusion, that when their pride and independence in reference to "the meat that perisheth," had been contrasted with their penurious conduct in regard to the eternal food of the immortal soul, the effect was happy; and the remaining \$5 was obtained without further trouble or delay.

Thus it is true that often more from the want of right views and feelings than from a want of means, Home Missions, Sabbath schools, and all our benevolent operations, must at first be carried on by the charitable contributions of those who have learned to appreciate the blessings which these institutions seek to impart.

NEW YORK.

The Laborer Worthy of his Hire.

The question of duty stated in this letter, has undoubtedly occurred to the minds of

many country pastors. Would that a correlative question of duty had as often occurred to their congregations. How far it is obligatory upon a minister to "endure hardness," when, in all human probability, he could be doing as much good in some other place, where he and his family could be much more comfortable, and where his children would enjoy privileges of education that are now forbidden them, is often a question of great moment and difficulty. If, now, the churches would ask, *as often*—what right have we to be starving this man here, compelling him to study without books—as the children of Israel made bricks without straw—forbidding him the proper and needful opportunities of conference with his brethren on occasions of public interest, chaining him like a galley-slave to his bench—if congregations felt more sensibly the weight of questions like these, the difficulty would be, in great part, removed. But the world is not yet the Church; and in many instances churches give but very defective proof of their separation from the world. We must struggle on, with such light as we can get, and trust, where we can not see.

The contemplation of what is duty in regard to this people and this church, is becoming to me a very painful matter. I wish to do right, and to follow closely the leadings of Providence. I am laboring here on an inadequate salary; and, what is worse, I find it next to an impossibility to collect my salary. There is now due me more than 116 dollars, which ought to have been paid two months ago. I find myself obliged "to pinch" to get along and keep out of debt. I adopted a plan when I came here, that I would not get a thing unless I could pay for it, down; and I have kept my resolution, and shall do so, unless there should be sickness in my family. I am obliged to remain at home when there are important anniversaries held in the county, because I can not command the money to enable me to attend them; and many opportunities for improvement are lost, because I can not bear the expense of going to and from places where they are to be enjoyed. I know of churches where an adequate salary is paid, or offered; and yet they can not get a man to stand in their pulpits as a candidate. The question comes up before me in this shape: Ought I to spend my time on this field, under such circumstances,

when there are other fields that are no less important, and are suffering to no less an extent than this would were it destitute of a minister, and where the laborer receives, in some respects, the wages of his labor? Ought a minister, with nothing to throw himself back upon except the cold charities of the church, to be satisfied to spend the best of his days, and receive only his rations of bread, meat, and clothes? Can he afford to give the church, year-after year, the difference between what he ought to receive and what is promised him—if he is so fortunate as to get even that? In theory, it is good to endure hardness as a good soldier of Christ; and as far as myself is concerned I am willing to bear it longer; but I believe my family have some claims on me. Now, I wish to do right, to follow the will of the Lord; but I am more and more inclined to think that one field is as dear to him as another. To know what is my duty is my desire; and I am, I believe, willing to follow it; but it is very hard for a man to live on faith alone. If I could see any way for remaining here, without being found wanting in duties owed to others, I would not say one word. These things come up before me so painfully and frequently, that they destroy, in no slight degree, my efficiency; though I think I am willing that the Lord's will shall be done.

From another Missionary.

The inadequacy of my salary pinches me in the means of livelihood so exceedingly hard, that my mind is over much burdened, and I am tempted to seek some other means of support. The price of all kinds of provisions continues so high, that I find I must surrender, or do worse. Rather than contract debts that I can not pay, I would lay down my commission. I have borne it almost too long, already. I increasingly feel the need of more books, but I can not purchase them. To see my family hungry or in need of raiment, and not be able to relieve them, is what I can not consent to, so long as my muscles will allow me to labor with my hands for food and raiment. And yet, I love to preach the Gospel; though I do it poorly it is my meat and drink; and although I have been obliged to secularize my time and strength in a measure, I feel that it would be hard to give up my work. Pardon me for thus introducing in my

report an item which I know not that I ever mentioned before.

It is the continued effort of this Society to raise the standard of ministerial support to the point which justice and expediency alike demand. But public sentiment is sovereign in a matter like this, and no organization can go far beyond the line which that has laid down. The influence of many ministers has been seriously crippled, by the meagreness of their support; and it is to be feared that in cases not a few, the energy, courage, and enterprise of a pastor has been so reduced by this absence of a liberal estimation of his office, as to furnish an apparent ground for the excuse, "We give him all that he earns."

From Rev. S. Bourne, Flushing, L. I.

An Enterprising young Church.

The following pleasant letter has been waiting some months for publication. The spirit and example of this church is worthy of imitation.

I have the pleasure to inform you, that our church, after having received assistance from your Society less than four years, have resolved to support their pastor without your aid. We are still an infant church, and it will be a great effort for us to walk alone. Though we have increased from eighteen members to sixty, we are still without much pecuniary strength; and our limited means are greatly exhausted by the efforts we have put forth, the past year, to erect a house of worship. But we have resolved to *try* to sustain ourselves, trusting in the help of God for success. We have been led to take this step, in part, by the great religious destitution of the village of Strattonport, which has recently sprung up, about three miles distant from us, whose wants are even more pressing than our own. It is a place of nearly 1500 inhabitants, rapidly increasing, and without a single resident minister of the Gospel of any denomination. We thought that if we ceased to draw upon your resources, you would be better able to grant the help needed by this multitude perishing for lack of the bread

of life. And to show you how loudly this "Macedonian call" comes to us: out of our scanty means we promise to raise \$150, towards the support of a missionary to labor there. In leaving you we offer this testimonial of our appreciation of your blessed work, in which we now desire to participate, and, at the same time, prove how highly we esteem the benefits we have received from your aid, by presenting a candidate to fill the place we have vacant.

A few statistics of our history as a church may not be unacceptable. This church has received from your Society in all . . . \$750.00
We have paid back, . . . 182.24

The balance against us, which we regard as a debt, is, . . . \$567.76
The church was organized in a school house, July 1, 1851, with 18 members, and in the following winter a chapel was erected costing about \$1000. This year, we are to enter a new and commodious house of worship, costing about \$12,000, the audience room of which is 72 ft. by 52 ft., lighted with gas, and furnished with all the modern improvements and means of comfort; and we now number sixty members.

In addition to our own Sabbath school, the members of the church have successfully sustained a mission school in Strattonport, where the number of scholars has varied from fifty to one hundred. The church in this way have been cultivating the spirit of missionary enterprise; and I trust that this small beginning will result in greater and still more self-denying efforts to extend the knowledge of the Gospel. Though we have been blessed by no signal outpouring of the Holy Spirit, we have been favored with some tokens of his presence and quickening power. The church has been growing in faith and spiritual strength. We are more united in labors for the good of souls. We have in successful operation a Ladies' Sewing Society, a Boys' Missionary Society, and a Girls' Missionary Society, which have all been formed during the past year, and promise much good in the future. We now need the copious effusions of the Holy Spirit upon pastor and people, and for this we pray while we labor and wait. It is due to the former pastor, Rev. C. O. Reynolds, who held a commission from you nearly three years before my settlement over the church, to say, that much of this prosperity comes by the blessing of God upon his self-denying labors.

*From Rev. Henry Toelke, (German),
New York City.*

Visitation among the Germans.

It was my plan to visit, this quarter, eight hundred families, and the number visited is nine hundred and ninety three. To convey an idea of how this part of the city, where our church is located, is being settled by Germans, I will give an outline of my visits. I commenced in September upon the district extending from Delancey up to Houston, and from Christie down to Essex street; and in that portion I visited about eight hundred families; and the number of German residents is still larger in that part, as I find always many families not at home, and tavern-keepers, etc., I pass by. I suppose that about twelve hundred German families may be living at present in the part I just lined out; and almost all the new houses built in this portion of the city, are large houses for families of the laboring class, where some five, ten, or even twenty families are found beneath one roof, each paying a monthly rent, varying from five to twelve dollars. These houses are mostly inhabited by Germans.

These visits, I happily can state, have been a blessing to me in many respects; partly, as I thus became acquainted with many immortal souls, and could give them my welcome as a christian fellow-countryman, here in their adopted home—and usually I received their welcome in return—but principally, as I have become acquainted with the temporal and spiritual condition of the mass, I could sympathize with them. But this was mostly the sympathy of mourning about the waste state of Christianity. I made my visits short, from five to fifteen minutes, in order to reach a large number.

Necessity of Personal Efforts.

Perhaps one in every six that I meet tell me that they do not go to church at all. This class I would divide again. One part are infidels and indifferentists; their dislike to the christian church or institutions has become habitual. The other part has nearly reached the same dreary and cavernous region, in consequence of their irregularities, they being regular in temporal things and irregular in spiritual things. Their temporal and spiritual home may be compared to a hill, where the one side is in tolerably good culture, but the other side entirely neglected, a home of wild animals and

weeds. In conversation it soon becomes evident, to which class of the infidels each one belongs. The cultivated of these indifferentists state, in a polite manner, that they do not go to church; the less educated give the same in a rough manner. The other party wandering among the ruins of the large city of infidelity, without a fixed home, have not courage to unfurl the standard of their religion. They give doubtful answers, making me a present with half-way promises, that they will visit our church. I am convinced that this class will never become true Christians, and not even visitors of the sanctuary, unless some christian friend calls upon them again and again, urging them to leave their idle company, and their working on the Sabbath, and to go with him to church. The christian friend must also help them to fulfill their promise. For example when they say, "Next Sunday we will go to church," he must bring them to church, as children are brought from the street to Sunday school. This may be the needful work among the English, too; but among the Germans it is particularly so; as the mass look upon the church only as a State organization, and not as an institution which in its nature is free, because it is heavenly. When persons, such as I have just spoken of, are brought to church, they soon feel there, that the church is not an institution for huddling up the soul into the misty theories of the dark ages, but an institution of true liberty in the all-sided progress of our age, of the only King who is creating every one a man, a governor, and a king. Then their specter ideas about the church are banished, and these very persons often become active Christians.

Strangers.

Another class of those I have visited, perhaps the largest—one in every five—state, that they have been here only a short time, under or over a year, and as yet do not feel at home in America, and have not known hitherto of any Protestant church. They also say that it was told them, that in New York, if any one had no pew in the church, or did not pay at the entry, he or she was turned out.—Something of that kind has been, and is still the case in some German churches, mostly Catholics.—Therefore they were afraid of going to church. They usually thank me for my invitation, and promise to come. With some I have reason to doubt, whether their words are the blos-

soms of their heart. Of others I can think that it is their intention; but as their good purpose has an isolated location among the thousands of worldly plans, like a garden between glaciers, I can but fear that they will not find their way to the sanctuary; as I fear about a messenger, whose custom it has been to frequent every tavern along his road, and who is promising now, that he will never halt until he has reached his goal. From ten who give the promise, perhaps one or two I have the pleasure of seeing in the church at the first, second, or third Sabbath.

Results.

Of the immediate results of these visits I can say very little, as I do not know how many of these persons have been present in our church. Still, a goodly number have attended; and others, I hope, will attend. But I will fix my standard higher, and hope to draw immortal souls to that height, because these souls are among the redeemed of Christ. God himself became man for them. Bethlehem, Calvary, and Zion are for them; and in my imperfections I have pointed the sinner's heart to these celestial spheres, and I came and went in accordance with the Saviour's command: "And into whatever house you enter, first say: Peace be to this house."

I found one man who frankly stated that he was an atheist, and, at the same time, that he was a better man than scores of Christians. His wife expressed the same opinion; yet I felt, she did it not with the same spirit. The husband had brought her, with his incessant noisy arguments, gradually downwards into his northern valley, and for the sake of family peace she forsakes the Bible and the sanctuary, which she else would use and frequent. I conversed about forty minutes with them; and when I gave them my view about Christianity, that it is not a particle of mere form, but life in the center, and life in the circumference, as the sun is natural life, then the stout atheist exclaimed: "Such a religion I honor, and if I could see it in human society, I would probably become a member."

The German field in New York.

It is my aim, and I can say, my heart-felt wish, to make the American Christ-

ians in New York, as far I as can, acquainted with this vast part of Immanuel's field. The German population of New York number, according to different private estimations, upwards of 100,000; and this number is increasing annually; and in comparison with what is done for the English population, very little is done among the Germans for their eternal welfare. I rejoice that already a number of American Christians are taking an active interest in the German field; but my prayer is, that a greater number of the warm-hearted professors of Jesus in New York may direct their attention to the missionary work, which should be carried on among the Germans in this metropolis. This is indeed a field white for harvest, but the laborers are few. There is no field, comparatively speaking, in New York, where more talent is being lost for Zion, than among the Germans, in the present and in the rising generations. The loss lies here: It is a nation—I speak of the Protestants, and these are by far the greatest number—of good common education, with the feeling of liberty, but whose fusion under the religious and political institutions of this blessed country is yet imperfect. I am sure that many, many a young man of talent, who is greeting these shores in expectation of spending his life in happiness in America, many children who have to receive every thing under God, from America, and to give every thing—good or bad—to America, that many a one of fine abilities can be saved from fearful destruction, if Zion's builders are faithful in bringing them from their places of danger, into contact with christian operations, the church, the Sunday school, and other institutions. The urgent want on one side, and the sanctified talent on the other side, talent of the American christians—which has not yet turned with combined effort to this part of the dominion of Him whose paradise is this land, and the temples of his paradise the redeemed souls—this all constrains me to speak in behalf of this field. Will not many a Christian, who is anxious that New York may become the first city of Christianity in America, (and I hope it will become by its growing importance, the first city on this globe,) say: I will do something for the German population in New York, I will do it *now*, in 1856?

Appointments by the Executive Committee of the American Home Missionary Society, in May, 1856.

Not in Commission last year.

Rev. J. D. Sands, to go to Iowa.
 Rev. Evan Harris, Ixonia and vicinity, Wis.
 Rev. Levi Wheelock, Otsego, Mich.
 Rev. N. H. Barnes, Dowagiac, Mich.
 Rev. J. Frost, Minonk, Panola, and Kappa, Ill.
 Rev. William B. Atkinson, Carthage, Ill.
 Rev. P. A. Beane, Hampden, O.
 Rev. C. C. Stevens, Crown Point, N. Y.

Redeepointed.

Rev. William A. Tenney, to go to Oregon.
 Rev. John Parry, Emmett and Welsh Prairie, Wis.
 Rev. William J. Smith, Buena Vista, Willow Creek, and vicinity, Wis.
 Rev. Ole Andrewson, Clinton and vicinity, Wis.
 Rev. David Pinkerton, Two Rivers, Wis.
 Rev. Israel C. Holmes, Maple Grove and vicinity, Wis.
 Rev. George W. Nicholls, Adams, Mich.
 Rev. E. R. Salter, Erie and La Salle, Mich.
 Rev. Chaucey Osborn, Brighton, Mich.
 Rev. Justin Marsh, Concord, Mich.
 Rev. Edwin T. Branch, Campbell's Corners and New Canandaigua, Mich.

Rev. J. B. Madoulet, near St. Joseph and vicinity, Mo.
 Rev. Conrad H. Hekmann, Line Creek, Weston, Westport, and Independence, Mo.
 Rev. William H. Smith, New Salem, Mo.
 Rev. Joseph Butler, Irvington and vicinity, Ill.
 Rev. John Ballard, Versailles, Unity, Liberty, and New Maysville, Ill.
 Rev. William Porter, Port Byron and Hampton, Ill.
 Rev. Silas Jessup, Paw Paw, Ill.
 Rev. John Hawks, Montezuma and Toronto, Ind.
 Rev. Franklin E. Sheldon, Zoar and Palmetto, Ind.
 Rev. Samuel D. Smith, Morrow and vicinity, O., half the time.
 Rev. Nehemiah C. Coffin, Piqua, O.
 Rev. Evan Evans, Radnor, O.
 Rev. Wm. H. Bay, Racine, Bashan, and Chester, O.
 Rev. D. A. Grosvenor, Medina, O.
 Rev. Augustus Cone, Gustavus, O.
 Rev. Madison Elliott, Rochester, O.
 Rev. Gould C. Judson, Ruggles, O.
 Rev. John J. Brecht, Upper Sandusky, O.
 Rev. James C. Egbert, West Hoboken, N. J.
 Rev. Amos N. Freeman, (colored,) Brooklyn, N. Y.
 Rev. Jonathan C. Gibbs, (colored,) Troy, N. Y.
 Rev. Azel Downs, Mount Hope, N. Y.
 Rev. Augustus B. Collins, Long Ridge, Ct.

Receipts of the American Home Missionary Society, in May, 1856.

NEW HAMPSHIRE—

Concord, East Cong. Soc., by H. A. Kendall, 5 00
 Hinsdale, Rev. U. H. Wells, in full, to const. Annie M. Wells a L. M., 10 00
 Cong. Soc., by John B. Merrill, 13 15
 South Lyndeborough, Israel Crane, 5 00

VERMONT—

Burlington, Luther Clark, by Rev. J. S. Gallagher, 10 00
 Newbury, First Cong. Ch., by Rev. A. Dean, Jr., 18 00
 Swanton, Female Cent Soc., to const. Mrs. Lucia E. Blakeman a L. M., by S. F. Blackman, 30 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treasurer, 4,500 00
 East Hampton, legacy of Rev. Payson Williston, D. D., by Hon. Samuel Williston, Ex'r, 1,001 49
 Easton, by Mrs. L. Drake, 2 00
 Franklin, on account of legacy of Sylvia Ware, by L. D. Morse, Ex'r, 25 00
 Hadley, Third Cong. Ch. Gen. Benev. Soc., of which \$30 is to constitute Mrs. Della Ann Miller, of Williamsburgh, Mass., a L. M., by C. P. Hitchcock, 45 00
 Hampshire, Miss. Soc., by E. Williams, *Treas.*—
 Cummington, Miss Clarissa Briggs, to const. Mrs. Clarissa Briggs Robinson a L. M., \$30 00
 Haydenville, Cong. Soc., 34 50
 Northampton, Edwards Ch. Fem. Benev. Soc., \$25; Nathaniel Clark, \$10, 35 00
 Westhampton, Gent., \$57.50; Ladies, \$18.12; Ladies' Circle of Industry, in part to const. Mrs. Joel Cook a L. M., \$21.83, 92 45
 Whately, Second Parish, 44 15
 Williamsburgh, First Parish, 53 61
 Other sources, 310 29 600 00
 Long Meadow, W. C. Goldthwait, 5 00
 Newburyport, on account of legacy of Mrs. Joanna Jones, by Jacob Stone, Ex'r, 500 00

Northampton, John Clark, 25 00
 Reading, on account of legacy of John Damon, by C. Wakefield, Ex'r, 10 00
 Richmond, Miss Melissa Rossiter, to const. Frank P. Rossiter a L. M., by H. R. Hubbell, 30 00
 Shrewsbury, Cong. Ch., to const. Mrs. Persis Allen a L. M., by L. Maynard, 30 00
 Stippican, Cong. Soc., in part to const. Rev. Nathaniel Cobb a L. M., 19 00
 South Reading, Burrage Yale, to const. Mrs. Emily C. Toland and Mrs. Almira E. Towle L. Ms., 60 00
 Springfield, Olivet Ch., to const. Deacon W. H. Bowdoin a L. M., by Rev. G. De F. Folsom, 30 00
 Westborough, Ladies' Sew. Circle, by M. P. Hardy, 5 00

CONNECTICUT—

Branford, Cong. Ch. and Soc., by Dea. Harvey Page, 44 00
 Columbia Cong. Ch., by Rev. F. D. Avery, 27 00
 East Woodstock, Cong. Ch., by George Danielson, to const. James Walker a L. M., 39 75
 Ellsworth, Cong. Ch., in full to const. Mrs. Cornelia Parry a L. M., by Rev. P. B. Parry, 17 50
 Goshen, Cong. Ch. and Soc., by Rev. L. Perrin, 173 25
 Killingworth, Home Miss. Soc., by Rev. Hiram Bell, to const. Henry Hull a L. M., 30 00
 Middletown, Ladies' H. M. S., by Henriette W. Brewer, to const. Rev. John H. Newton a L. M., 30 00
 New Hartford Center, Cong. Ch. and Soc., by Rev. Edwin Hall, Jr., 37 54
 New London, Ct., Second Cong. Ch., by Robert Coit, 37 81
 Norwich, First Cong. Ch., by Rev. H. P. Arms, 62 55
 Redding, Rev. Jonathan Bartlett, by Rev. D. D. Frost, 3 00
 Roxbury, Cong. Ch. and Soc., by Austin Isham, to const. Henry S. Hurlbut a L. M., 43 00

Sharon, First Cong. Ch. and Soc., by J. D. Elliott,	69 25
Southbury Cong. Ch., by Rev. G. P. Prudden, to const. Sherman Tuttle a L. M.,	83 ■
Stamford, Cong. Ch. and Soc., by T. Davenport,	139 85
Washington, Ladies' Sew. Soc., by Mary E. Calhoun,	5 00
Watertown, Cong. Ch. and Soc., by Rev. C. Goodrich,	60 00
Westport, Cong. Soc.,	22 00

NEW YORK—

Baiting Hollow and Fire Place Cong. Ch., by Rev. O. Young,	12 50
Brooklyn—	
Miss E. Wolcott, in part to const. Henry Thomas a L. M.,	10 00
Elm Place Cong. Ch., by S. D. Crosby,	8 09
First Presb. Ch., Mon. Con. Coll., by Henry Ide,	42 26
Church of the Pilgrims, Coll., in part, of which \$150 is to const. William W. Rossiter a L. D., and Charles H. Skidmore a L. M., by D. W. Smith,	936 27
Treas., \$916.27; D. C. Ripley, \$20,	
Second Presb. Ch., by B. W. De Lamater,	238 10
South Presb. Ch., Mon. Con. Coll., by Rev. D. A. Holbrook,	36 63
Westminster Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	13 80
Buskirk's Bridge, Dr. F. V. N. Morris,	10 00
Cairo Presb. Ch., Calvin Boardman, in full to const. Miss Isabella D. Boardman a L. M., by Rev. S. W. Roe,	25 00
Candor, Cong. Ch., Abel Hart, to const. Latimer B. Gates, John Kirk, and Peter I. Krom L. Ms.,	100 00
Canterbury, Presb. Ch., by Rev. J. Stillman,	10 00
Champion, Ladies' Char. Soc., by P. F. Hubbard,	5 00
Coldenham, on account of legacy of Sam'l T. Scott, by Isabella B. Scott, Ex'r,	50 00
Greenville, Presb. Ch., Mon. Con. Coll.,	22 00
Hannibal Cong. Ch., Abram Watson, by Anna Watson,	10 00
Jamestown, Cong. Ch. Sab. Sch., by J. H. Gordon,	11 21
Lakeville, Presb. Ch., by Daniel Bosley,	47 00
Lewiston, Presb. Ch., to const. Rev. Joshua Cook a L. M., by O. P. Scovell,	83 00
Leyden, on account of legacy of Ruell Kimball, by R. Kimball, Ex'r,	4 00
Middle Granville, Cong. Ch. Sab. Sch., by Levi Crosby,	20 00
Milton, Sumner Colman,	10 00
New Haven, Cong. Ch., Job Dowd, to const. Miss Zilpha A. Root, of New Haven, and Miss Lucy A. Williams, of Colosse, L. Ms.,	60 00
New Windsor, Presb. Ch., Mon. Con. Coll., from three individuals, by Rev. J. I. Ostrom,	2 00
New-York City—	
Ira W. Blain, \$10; a friend, \$5,	15 00
Allen St. Presb. Ch., Thomas Kennedy,	5 00
Madison Square Presb. Ch., Eli Goodwin, \$50; T. Ketcham, \$50; E. Hills, \$30,	130 00
West Presb. Ch., Sab. Sch. Miss. Assoc., by Edward Earl,	162 14
North Elba, Cong. Ch., by Rev. D. C. Osgood,	5 00
Norwich, Isaac Foote,	10 00
Palmyra, Miss Tabitha Sheffield, L. M. in part,	25 00
Port Jefferson, Cong. Ch., by Rev. S. T. Gibbs,	12 00
Ridgebury, Presb. Ch., by Rev. C. S. Arms,	35 00
Southold, Gordon Case, by Rev. Mr. Hunting,	2 50
Troy, Liberty St. Presb. Ch., by Rev. J. C. Gibbs,	5 00

Valatie, First Presb. Ch., to const. Mrs. Mary D. Abbott and Mrs. Lucy W. Phelps L. Ms., by L. H. Phelps,	60 00
Westford, on account of legacy of John Kelso, Jr., by James Kelso, Ex'r,	100 00

NEW JERSEY—

Halifax Fem. Miss. Soc., by Miss Rhoda L. Henry,	6 00
Paterson, a friend,	10 00
Parsippany, Pres. Ch. Fem. Evan. Soc., by Miss M. O. Ford,	11 00
West Hoboken, First Presb. Ch., by Rev. J. C. Egbert,	6 84

PENNSYLVANIA—

Philadelphia, Independent Presb. Ch. Miss. Assoc., by Rev. R. Adair,	30 00
Stauben, Cong. Ch., by Rev. T. A. Gale,	10 00

DISTRICT OF COLUMBIA—

Washington, Col. B. F. Larned, U.S.A.	50 00
---------------------------------------	-------

VIRGINIA—

Bethesda, Presb. Ch., \$5; Mrs. P. H. Brown, 1; S. Davidson, 1,	7 00
New River Presbytery, by Rev. L. C. Brown,	\$75 00
By Rev. I. N. Naff,	75 00
Winchester Presbytery, by Rev. John McMurran,	50 00

TENNESSEE—

Bristol, J. R. Anderson, by Rev. J. Marsh,	2 00
--	------

OHIO—

Received by Rev. Marcus Hicks—	
Addison, Presb. Ch.	\$12 00
Cincinnati, Second Presb. Ch.,	286 90
Circleville, First Presb. Ch., to const. Mrs. Catharine A. Rowland and Rev. P. M. Bartlett L. Ms.,	60 00
Columbus, Second Presb. Ch.,	23 75
Jackson, First Presb. Ch.,	12 00
Alexandria, Cong. Ch., Rev. E. A. Beach,	844 65
Gallipolis, First Presb. Ch., by Rev. Warren Taylor,	6 00
Perrysburgh, O., Rev. J. H. Newton,	21 50
Warren, First Presb. Ch., by E. Spear, to const. Henry Adams and Julius King L. Ms.,	5 00
Yellow Springs, Presb. Ch., by Rev. S. D. Smith,	67 29
A family offering,	9 00
	4 00

INDIANA—

Bethel, Presb. Ch., by Rev. B. F. Stuart,	8 00
Lawrenceport and Livonia, Presb. Chs., \$4.16; Rev. J. A. Tiffany, \$0.84,	5 00
Salem, Angola, and Flint Presb. Chs., by Rev. H. B. Warren,	22 00

ILLINOIS—

Augusta and Plymouth, Presb. Chs., by Rev. G. D. Young,	29 25
Channahon and Lisbon, Ill., Cong. Chs., by Rev. Alvah Day,	62 50
Hickory Creek Presb. Ch., by Rev. T. H. Holmes,	5 00
Joliet Cong. Ch., by Rev. L. H. Loss,	15 00
Lee Center, First Cong. Ch., by Rev. S. W. Phelps,	17 00
Nora Cong. Ch. and Scales Mound Presb. Ch., by Rev. A. D. Laughlin,	11 00
Oswego, First Cong. Ch., by Rev. I. Van Antwerp,	7 00
Payson, Cong. Ch. Mon. Con. Coll., by David Prince,	20 00
Quincy, First Cong. Ch., by Rev. O. H. Bull,	51 00
Sheffield, Cong. Ch., by Rev. A. Lyman,	12 50
Vandalia Presb. Ch., by Rev. Joseph Gordon,	81 00
Washington, Presb. Ch., by Rev. W. Andrews,	8 00
A friend,	1 00

MICHIGAN—

Augusta, Stoney Creek, Fem. Benev. Soc., by Mrs. F. G. Crittenden,	10 00
Deerfield, Rev. D. B. Campbell,	2 00
Fentonville, Presb. Ch., by Rev. J. McLaurin,	32 50
Hartford, Rev. Aaron Rowe,	1 50
Hillsdale, Presb. Ch., by Rev. C. Clark,	48 00
Jonesville, Presb. Ch., Mon. Con. Coll., by Rev. H. L. Stanley,	7 00
Kalamazoo, First Presb. Ch., of which \$80 is from F. W. O. and F. E. W., to const. Luther E. Trask a L. M., and \$100 is to const. Frederick W. Curtinusa L. D.,	130 00
Newton and Fredonia, Cong. Chs., by Rev. A. W. Bushnell,	5 00
Sebewa and Portland, Cong. Chs., \$7.37; D. B. Weld \$10; by Rev. H. Root,	17 37
Springport and Tompkins, Presb. Chs., by Rev. Seth Hardy,	50
Tecomshe, Presb. Ch., by Rev. A. W. Bushnell,	10 00
Wheatland, Cong. Ch., by Rev. M. M. Porter,	11 20

MISSOURI—

Weston, Presb. Ch., George T. Hulse, to const. himself. Mrs. Mary B. Hulse, and James W. Hulse L. Ms.,	97 87
Weston, Line Creek and Westport, Ger. Presb. Chs., by Rev. C. H. Hekman,	9 00

WISCONSIN—

Center, Albany and Magnolia, Cong. Chs., by Rev. J. Jameson,	14 87
Fort Atkinson, Cong. Ch., by Rev. D. C. Curtis,	20 00
Fort Howard, Cong. Ch., by Rev. C. W. Munroe,	7 30
Hartland, Cong. Ch., by Rev. S. H. Barreau,	6 00
Johnstown, Cong. Ch., by Rev. S. S. Bicknell,	8 00
Racine Presb. Ch., by Rev. D. Clary,	63 56
Sheboygan, Cong. Ch., Mon. Con. Coll., by Rev. C. W. Camp,	11 51
Wauwatosa, First Cong. Ch., by Joseph A. Warren,	30 00
Wycocena, First Cong. Ch., by Rev. S. E. Miner,	7 00

IOWA—

Bellevue and Coltonville, Cong. Chs., by Rev. W. L. Colman,	25 45
Garnaville and Elkader, Cong. Chs., by Rev. L. P. Matthews,	30 00
Marion, First Cong. Ch., by Rev. Albert Manson,	20 00
Mount Pleasant, Cong. Ch., by Rev. T. Packard,	15 58
Quasqueton, Cong. Ch., by Rev. B. Roberts,	10 00
Volney, Farmersburgh, and Monona, by Rev. D. B. Davidson,	29 15
Waterloo, Presb. Ch., by Rev. M. Robinson,	5 00

MINNESOTA—

Minneapolis, Mrs. J. Dean, by Rev. G. H. Pond,	4 45
--	------

CALIFORNIA—

Received by Rev. T. D. Hunt—	
Bidwell's Bar,	\$13 50
Georgetown,	25 00
Placerville,	30 00
	63 50

SANDWICH ISLANDS—

Kohalu, Coll. by Rev. E. Bond,	30 00
HOME MISSIONARY, by B. Perkins,	67 49

\$12,192 89

Donations of Clothing, &c.

Concord, N. H., East Cong. Ch., Ladies, by Henry A. Kendall, a barrel,	34 38
Delaware, O., Second Presb. Ch., Ladies' Sew. Circle, by Mrs. M. D. Covell, a box,	38 45
Easton, Mass., by Mrs. Lydia Drake, a barrel,	34 79
Hyde Park, N. Y., Mrs. J. W. Wheeler, a bundle,	
Lyme, Ct., a Lady, for Sab. Sch. Libraries, Miller's Place, N. Y., Ladies' Sew. Soc., by Rev. T. Harries, a box,	30 00
New Haven, Ct., Center Ch., Ladies' H. M. S., by E. North, a box,	140 00
New York, Allen St. Ch., Ladies' Sew. Soc., a box,	190 46
Truxton, N. Y., Cong. Ch., a bundle.	
Washington, Ct., Ladies' Sew. Soc., by Mary E. Calhoun,	74 00
Westborough, Mass., Ladies' Sew. Circle, by M. P. Hardy, a box,	75 05
Williamstown, Mass., Ladies' Sew. Soc., by A. L. Danforth, box,	25 00

Receipts of the Massachusetts Home Missionary Society, in April, 1856. BENJAMIN PERKINS, Treasurer.

Amherst, from the estate of Rev. Joseph Haven, deceased,	\$50 00
First Parish, Hon. Edward Dickinson, to const. Miss Susan H. Gilbert a L. M.,	30 00
Athol, Evan. Soc., to const. Rev. J. F. Norton a L. M.,	30 00
Barnstable, a friend,	5 00
Billerica, Evan. Cong. Soc., Mon. Con. Coll.,	35 00
Brimfield, Benev. Soc.,	71 67
Conway, Cong. Ch. and Soc.,	137 46
Dorchester Village Ch., to const. Rev. Theo. S. Munger a L. M.,	49 22
Mrs. Elizabeth Withington, to const. Mrs. Clarissa Rice a L. M.,	30 00
Falmouth North, Rev. Mr. Greene's Soc., Mon. Con. Coll.,	15 00
Grantville, Cong. Ch. and Soc.,	24 37
Holliston, Cong. Ch. and Soc., to const. Dr. Timothy Fisk and William S. Batchelder L. Ms.,	100 00
Lowell, Appleton St. Ch.,	104 00
Middlefield, Cong. Ch. and Soc.,	24 10
New Bedford, North Cong. Ch.,	73 05
Newbury West, Second Parish,	12 45
Newton Centre, Ladies' Soc.,	30 00
Pepperell, Evan. Cong. Soc.,	27 35
Prince Edward Co., Va., Mrs. Ann H. Whitaker,	5 00
Salisbury, Rocky Hill, two individuals,	6 00
Scituate, First Trinitarian Ch. and Soc.,	31 29
Sherburn, Evan. Soc.,	25 00
Sudbury, Evan. Un. Soc.,	30 35
Taunton West, Mr. Ide,	5 00
Ware Village, Gent., \$270.85; Ladies, \$113.97; Sew. Soc., \$13, to const. G. K. Cutler, W. C. Eaton, W. C. Marsh, Mrs. A. E. P. Perkins, Mrs. N. S. Simmons, Mrs. Lyman Spaulding, Miss Susan Carpenter, and Mrs. E. R. Pepper L. Ms.,	397 82
Westboro, Evan. Ch. and Soc., Mon. Con. Coll.,	31 40
West Brookfield, in part of legacy of Mrs. Elizabeth Ellis,	20 00
Cong. Soc., to const. Col. N. Pratt and Dea. Moses Hall L. Ms.,	71 22
Weston, Mrs. M. A. H. Bigelow, to const. Richard F. Fuller a L. M.,	30 00
West Roxbury, South Evan. Soc., bal.,	3 00
Worcester, Central Ch., of which \$100 is to const. Hon. Emery Washburn a L. D.,	204 03
Salem St. Ch.,	50 50
Yarmouth West, Rev. J. H. Wells,	8 33
A friend,	20 00

\$1,792 61

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

AUGUST, 1856.

No. 4.

Conservatism and Reform Harmonized by the Gospel.

THIS sentiment, embodied in the following resolution, is the topic of an Address delivered at the Anniversary of this Society, in May last, by Rev. HORACE JAMES, of Worcester, Mass.

RESOLVED, *That the work of Home Missions, being essentially the work of the Gospel, furnishes a basis upon which the most stately conservatism and the most thorough reform may coöperate in the unity of the Spirit and the bond of peace.*

MR. PRESIDENT: It is the single aim and sublime purpose of your Society, as set forth in its published documents, to bring this entire land of ours under the powerful and benignant influence of the Gospel. You, sir, will cheerfully acknowledge this to be its holy mission. Those on whom it especially devolves to perform its labors, in all the different departments, claim for themselves, and boldly claim, that they are doing on this field the precise work of the Gospel, no less, no more. On this they ground their expectation of the sympathy and support of the christian community.

This is as it should be. This is the secret of your increasing influence with the churches. The American Home Missionary Society could not report nearly two hundred thousand dollars as passing through its Treasury, and one thousand missionaries as performing its christian labors, in a single year, did not its numerous benefactors, all over the land, believe, at least, that it is directly and efficiently hastening the triumph, throughout this whole area, of the glorious Gospel of the blessed God.

If you should ever descend, brethren, from this high vantage ground, a chill-

ing distrust of your operations would begin to creep over the public mind; your short-comings would be discussed in the religious journals and in the private conferences of those who love God and an unbound word; funds would begin to be withheld, and men would boldly talk of coming up, in the strength of united and indignant suffrage, to restore to our beloved Society the defenses it had abandoned. Sir, it is the safety of such an organization as this, its only safety, ultimately, to stand squarely and unequivocally upon the gospel platform. And therefore the very work in which we are engaged invites us, as we meet again to-night in joy, to refresh ourselves with a view of those eternal principles on which our enterprise is based.

The resolution just read alludes to a double work, one to be wrought in opposite directions, combining the elements of high conservatism and radical reform. not in a way to contradict or to neutralize each other, but to give instead wholeness, beauty, efficiency, point and prevalence to the truth. My intelligent hearers must have noticed that most things which are by constitution truly beautiful or great, result from a union of apparently antagonistic forces held by each other in mutual repose. Equipoise is the law of the pendulum, the law of the tides as they gracefully rise and fall, the law of the winds and of the waves. The heat of the tropics is matched by the ice of the poles; winter is confronted by summer, day-light by darkness, and deluge by drought. January and July keep guard of frost and fire upon the out-posts of the year. In mechanics, action and reaction; in vital functions, renewal and waste; in economics, demand and supply; in magnetism, the positive and the negative; and in celestial motions, gravitation and centrifugal force, continually restrain each other; and ceaseless harmony is the result of their ceaseless antagonism.

The Gospel, also, has a two-fold voice, though its deep meaning is ever one. It comes to us from that Divine Being who mingles mercies and judgments together for our discipline; who gives to us free-will under the condition of absolute dependence; who allures by promises, and warns by imprecations; and who has prepared both a prison-house and a paradise, in which may be developed forever the eternal distinctions between right and wrong. And therefore it is fitting that the divine system of truth and salvation should combine a variety of forces, and propose to itself a compound result. The first object of the Gospel is to secure personal holiness. But organic changes follow next, and are requisite to its free course and full development. It first regenerates the man; and then, through him, reforms society and perfects institutions.

In doing this work it exhibits a *wonderful conservatism*. Its cardinal design is the conservation of eternal interests, the soul's great salvation. It comes to plant, to build, to reap, and gather into the garner of God. It comes to lift up the hands that hang down, and confirm the feeble knees; to establish on an immovable foundation whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. The holiness of Deity is infinitely and eternally glorious; and a sweet savor of it is shed by the Gospel along the paths that human feet have trod. The light of heaven reflected from Gethsemane and Calvary, gilds the entire panorama of human history, and throws upon the whole picture a nameless charm. No conservatism exists like that of the Gospel. Nothing can so embalm an evanescent grace, or fix a changing excellence. Whatever has been done on earth to satisfy the longing of the heart for rest, to meet the aspiration of the true man for deliverance from continual fluctuation, from unprincipled and unscrupulous compliance with the ever varying demands of selfishness and sin, has been done by the Gospel; and the sweet heaven, up to whose

supernal glory the Gospel undertakes to lift us, and with us a lost but ransomed race, is an abode in which is to be gathered, rank upon rank, all the perfected goodness and blessedness of the universe. The stately conservatism of the Gospel finds its completion and fulfillment amid the splendors of the New Jerusalem.

Not less true is it that the Gospel discovers a *powerful element of reform*. Its first work in the soul is to overthrow the fundamental law of its existence and action; inaugurating a reform so vital, so deep, so radical as to be compared in the Scriptures to the most violent changes we are acquainted with in nature. Creation, birth, death, and crucifixion are terms none too strong to convey to us a just conception of it. The work of reform, once begun, must ever move on. The Gospel, striking all the while at the sins of the individual, gives him no rest, except in the putting away of every thing offensive to God, or injurious to man. It continues to renovate and change him from grace to grace and glory to glory, until he comes unto a perfect man, unto the measure of the stature of the fullness of Christ.

What the Gospel does for the individual, the same will it do for society. It first works out its proper results upon one man and one woman who are united in the guidance of a household, and through them reforms the whole family. It affects a large number of families, and so gains power with a community. It lays its hand next upon institutions, gives law to organizations, modifies governments, dictates to kings and princes, and confidently sets its simple utterance against all the mandates of earthly authority. It aims at nothing short of the absolute annihilation of all wickedness. It cuts off remorselessly every practice or precept that is not coincident with the law of love. It makes a clean sweep through all departments of thought and effort. It explores every corner of the universe; and there is not a loophole of retreat in all the government of God where the smallest sin can hide itself away from gospel scrutiny and gospel malediction. Nowhere but in that world into which shall in no wise enter any thing that worketh abomination or maketh a lie, can the searching reform of the Gospel survey the ground with satisfaction. Its truest type on earth is the soldier of the cross striving against sin; its antitype is heaven. Here then, at last, on the plains of Paradise, do christian conservatism and christian reform lovingly meet and embrace. Here, at least, they keep the unity of the Spirit in the bond of peace.

Now, why, in the name of our common Christianity, may they not do the same on earth? Is the Gospel one thing here and another there? or is it the same, yesterday, to-day, and forever? And if it be ever the same in principle and power, in compass and sweep, ought we not to obtain our ideas of what it is and what it can do, by looking forward to the period of its triumphant success? And ought we not to bring back from thence some portion of that holy boldness and joyous faith, which may make it, even in our puny hands, an instrument of almighty power?

Ah, christian brethren and fathers, here has been, I fear, the fault and weakness of our times. We have taken our pattern from Patriarchs or Reformers, who, though very good men, did only half comprehend the divinity and spirituality of the Gospel, instead of diving into the lower depths of that Gospel, to bring up thence the riches of salvation for the healing of the nations. We have thought to go down into Egypt for horses, when we have at hand the chariot of Israel and the horsemen thereof. We need not grieve and mourn as if we were weak in our appointments and defenses. We have in our hands a perfect remedy for the world's wickedness, a perfect instrument for the world's regeneration, *if we will only dare to use it*. The Gospel, for purposes of aggression and conquest, has far mightier weapons than its foes. It can grapple with evil, with all

evil, and, in the name of the Lord of Hosts, can lay low this Goliath with a smooth stone from the brook, and then leap upon the giant, draw forth his own sword from its scabbard, and with it cut off his head.

Oh, sir, if all professedly christian ministers should preach the Gospel in the true spirit of it, and the whole Church of God should apply the Gospel in the full power of it to whatsoever doth offend or work iniquity, sin would disappear before it like stubble before devouring flame. Only let the world hear Christ's own Gospel, from the lips of his servants, without any tame withholding of it, or any ignoble trimming to the breeze through fear or favor of man; ay, if you please, let the world be faithfully addressed by just those truths that are "calculated to receive the approbation of all evangelical Christians," and it is enough for us. We will ask no more. Nothing more than this is needed, with God's blessing, to spread millennial glories over the earth.

And this result will follow, in accordance with the well-attested principle, that the higher law must always overbear and subjugate the lower. The blood flows upward now in the arteries of my arm, in spite of gravitation: and the flesh upon your faces is fresh and beautiful to-night, because the superior law of physical life has suspended the laws of natural decay. The stronger principle has triumphed. So is it with the Gospel. In the realm of morals it is the highest known law, the highest possible. God never made a higher, and (I speak it reverently) he can not make a higher. Every thing, therefore, which is not pure and holy must go down before the Gospel. The law of selfishness, the law of gain, the law of tyranny, the laws of political affinity and of social intercourse, the law of sect and the code of honor must all succumb to it, for they are only its vassals. Every thing in the great realm of responsible life is subject to God's law, and must do it homage. For every plant which my Heavenly Father hath not planted shall be rooted up.

Would, you then, do the work of God in the strife against the powers of darkness, pour upon them the light of divine knowledge and the warmth of infinite love. A focus of rays from the sun of righteousness will melt down sin, though it be of adamantine hardness. It matters not if it be intrenched behind time-honored constitutions and compromises, or be authorized by an habitual practice, "whereof the memory of man runneth not to the contrary," yet is the simple Gospel more than its peer. It makes no difference if it be upheld by all that is grasping in human selfishness, and be defended by all that is brutal in human passion; or if it be surrounded with the embellishments of genius and the sanctions of what is miscalled religion; still must it perish in the consuming fires of eternal truth. This magnificent work the *simple gospel* can do, while nothing else can. Infidelity can not do it; because she never did any thing alone, but rage and boast, and make herself intensely disagreeable by her lofty pretensions and her absolute impotence. Societies for moral reform merely can not do it; for they only pare off the skin of the apples of Sodom, but cut not to their core. Laws and courts can not do it; for their whole efficiency depends upon the moral support of a christian public sentiment. Nothing can do it; nothing under heaven, but that Gospel, which connects all passing events with the sanctions of eternity, and illumines the awful front of sin and death with the wonderful love of God incarnate.

Let no man say, then, that certain evils of society are exempt from our sphere, and beyond our reach; that the Gospel does not touch them; that we may not meddle with them; that Christianity has nothing to do with them, but they must be left to other influences, must be turned over to other agencies. Preposterous idea! If the Gospel, faithfully administered, does not reach and remove these

evils, then it is because they are *not* evils, but good things that have a right to be protected and cherished. Whatever opinions or practices flourish and grow strong beside the altar of our holy religion, have a right to flourish. If the Christianity of the Bible spares them, then no destroying angel will ever pour out on them the vials of wrath. Polygamy, intemperance, slavery, sectarianism, party rancor, and the greed of gain are either fruits of the Spirit that ought to be encouraged and strengthened by the Gospel, or they are the offspring of hell, which it ought to consign in judgment to the deepest damnation. Certainly, there is no escaping from the principle that whatever the Gospel does not condemn, has vindicated its right to live, and whatever is not fit to live, it will destroy. Let nothing be tabooed, when holy prophets and apostles come to reap down the world's harvests.

Sir, this is, in practice, no intricate matter. It all lies in the palm of your hand. Your Society goes forth to carry the Gospel to lost men. This whole sisterhood of christian institutions is professedly doing the same. Of this they are making joyful proclamation this very week, from day to day, and from assembly to assembly. On no other basis could they maintain a Christian standing for a moment. Well, then, let them preach that Gospel just as it is, throughout their combined agencies. Let them print it, circulate it, apply it, and act it out, in universal love. Let them pray and write; let them trade, and vete, and speak in the spirit and power of it. Let them give it place, its own place. Let them give it all the scope and authority which are its own. Let it go forth to men in heaven-sent freedom. Let it antagonize and fraternize just as it will, in obedience to its own inherent constitution. Give it a clear field and a fair opportunity, and if it will not answer the purpose, if it is incompetent to do the business of purifying the world from all unrighteousness, then we will own that the Gospel is a failure, and Christians are a set of deluded fanatics. If the Gospel is to be confined to Sunday services, and to deal only with men in their personal experiences, while it leaves all untouched whole systems of abominable and outrageous wrong, both in the Church and the State; if commerce and its journals—if politics and its partisans, are to restrict the christian ministry, and dictate to the christian Church, crying out "great is Diana of the Ephesians" because their craft is endangered, then we might as well hang our harps upon the willows, and weep life away in vain regrets over a world, to which is reserved the blackness of darkness for ever.

But, sir, I have not so learned Christ; and I humbly submit the question whether this be not the grand failure of our christian enterprises. If we distort that which is infinitely beautiful, if we weaken that which is the perfection of strength, if we defile that which is the ideal of moral purity, shall we wonder that the poor, dumb, crippled thing, that we miscall the Gospel, does not convert the world in a trice? Oh, my brethren, it is ourselves that need converting; we who preach and pray, we who organize and marshal these forces. The Christian Church, throughout its whole membership, needs to be baptized into a higher life, and a more inspiring knowledge of the word and will of Christ. We ourselves are more than half responsible for the monstrous evils and errors before which we have fainted and fallen. They have appeared like Anakims in our eyes, and we have seemed like grasshoppers in our own. In esteeming the Gospel weak, we have made ourselves so. The motley crew of anti-Bible reformers, that, with cheeks protuberant, are blowing their tiny horns and calling them gospel trumpets, would lose their occupation, if the world should hear from all the *regular* trumpeters "a certain sound." German infidelity in the West has imbibed its strongest prejudice against the truth, from the siding of European evangelism with a tyrannous and grinding aristocracy. The Irish emigrant hates Protestantism

the more cordially, when he associates it with the oppressions of his native land. And I verily believe, though I grieve to say it, that the well-meant, but mistaken endeavors of good men to palliate and apologize for our country's great wrong to the African race, have directly tended to make vast multitudes of men scout and deride the Gospel as a contemptible cheat.

But, brethren, we are persuaded better things of you, and things which accompany salvation to our land, though we thus speak. Your brave utterances, in behalf of oppressed millions, have thrilled in the heart of a grateful constituency, and I bear to you to-night, from a New England State, of which I am proud to be a son, and which has furnished substantial tokens of her interest in this Society,* her most affectionate congratulations. Your missionaries, half of them in the West, and the other half nearly equally divided between the Eastern and the Middle States, with a mere sprinkling of them in the whole South, show significantly enough by their very distribution, if not who *need* their services, at least who *appreciate* them. It is not adulation to say that your devoted missionaries, as a body, are as fully penetrated with the spirit and power of the Gospel, as any who preach it; more so, probably, than we are, whose lines are fallen to us in pleasanter places, and amid more hallowed christian enjoyments and associations. But the light of the moon shall yet be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.

Yes, you have done a great work; but I see a grander work before you. I see it and hail it from afar. God's holy kingdom cometh. Through clouds, darkness, and storms, onward it cometh, in the might of a conqueror. Slowly but surely, unhasting, unresting, still it cometh.

"For sometimes glimpses on my sight,
Through present wrong the eternal right;
And step by step, since time began,
I see the steady gain of man."

The distant tread of advancing millions, like low rumbling thunder, is borne to our ear. Our finer sense catches ærial whispers, of which the very air is full. They bid us take heart. They sweetly assure us by saying, "Lo! I am with you always. *Go preach MY GOSPEL*; clothed with its full panoply, your hearts throbbing with its mighty impulses, your step resounding to the majesty of its triumphs. *GO PREACH MY GOSPEL.*" *Lord, we obey.*

* The contributions of Massachusetts, the last year, were \$56,215.23; \$50,259.23 of which were expended without her bounds.

Missionary Intelligence.

CALIFORNIA.

From Rev. Laurentine Hamilton, Columbia, Tuolumne Co.

Condition of Things at Columbia.

You are already informed of the circumstances under which I came here. A good work had been done, and by a hand of no ordinary skill, in laying the foundations of a church. The drudgery of procuring a house of worship, organizing a church, putting the whole machinery of a religious society together, and getting under regular motion, had been done. The master-workman was then compelled by ill-health, to resign the direction of what had been so well begun, to other hands. I was called to take his place. I obeyed the call as from Providence, with some trembling indeed, but confident that, what should be required of a willing mind, strength would be given to perform. My trust has not been vain.

When I became pastor of this church, it was in debt \$1,100. No effort has since been made to liquidate or lessen this amount. The miners, upon whom all business activity depends, have been necessarily inactive. For seven long months they could get no water. The rains have never tarried so late, since mining began here. The pinch for money has never been so close. It was useless to ask men to give their gold for religion. But the heavens have opened at last; and all is stir and life, in the gulches and on the plains around us. The miners begin to crowd the offices of the buyers of gold-dust. Business in general looks up. We shall soon dare to ask this people to pay the debt on their church; and I think we shall not ask in vain. We shall ask them also to enlarge it. It frequently happens that some go away from our evening meetings before services begin, because they can not get seats. We need a belfry also for our bell. The poor thing has been turned out of doors long enough. It stands on the ground beside the church; and every boy, that would have some compunctions at kicking a dog for the sake of hearing him yell, manifests no such tenderness with regard to the bell. Its tongue has

to wag for every body and at most unseasonable hours.

My congregation has increased until the house is at present too small to accommodate it; but it is expected to diminish again when the dry season returns. The two water companies whose center of business is at this place, hope after the coming summer to furnish a full supply of water the year round. One of them is now engaged in tunneling a mountain several thousand feet through, by which they will be able to bring the waters of the middle branch of the Stanislaus river to this place. An abundance of water through the dry season would be of incalculable advantage to every interest of this society.

Christian or Pagan—Which?

When I look at the few gathered in our little church, even when it is filled to its utmost capacity, the question keeps repeating itself in my mind, "What are these among so many?" With a radius of one and a half miles, strike a circle having a common centre with this town, and it would inclose a population of about 5,000. Of this number not more than 250 ever hear a true gospel sermon preached. They have no Sabbath. Every store in our town but one, is open and busy on the Lord's day; and long after midnight the music of the fandango tells, that vice is awake when virtue has gone to sleep. You have sent me among this people as a gospel missionary. Indirectly a larger proportion are benefited; but, in connection with ministerial brethren of other evangelical denominations, I am not bringing the Gospel to bear *directly* upon one twenty fifth part of this population. Outside of the circle above supposed, yet adjacent and nearer this place than any other where there are gospel privileges, are untold multitudes who never go inside of a church. What is to be done? I am pained and perplexed with this question. This people will not come into our churches. They could not, at present, if they would. They would not if they could. I see not how they are to be reached, but by extraordinary means. If I were built for that sort of work, I should not hesitate to resort to field preaching. If

I could preach once a day during the week, and three times on the Sabbath over these hills, I doubt not that I could get congregations. I could thus reach a large proportion of the miners. But I am not a Whitfield, and I shrink from such an attempt.

What then? Is this work to fail? It is Christ's work; and if it fail, Christ fails. It will not fail! And yet, I see no human instrumentalities at hand adequate to accomplish the thing to be done. Little is left us but to cry unto God. Our extremity has come; his opportunity can not be far off. A baptism of power from on high is our only hope. Faintly we are expecting it; fervently, I trust, some are praying for it.

The question forces itself upon our minds, Whence came these multitudes, living thus openly in bald Paganism—ignoring all that Christ has taught, and that Christendom believes? They are the children of a people that boasts itself the most enlightened and the most christian nation on earth, our own fellow countrymen, and our representatives upon the Pacific shores. But how is it possible that these children of our American Christianity are so regardless of even the outward proprieties of the religion in which this nation is trained? Because our Christianity, with all its power and its energy, is yet so idle, so careless, and so inefficient, that the nation, as a whole, is *not* educated in its doctrines, or nurtured in its spirit. Millions are left untouched by any direct or regular christian influences; and so, it is not strange that they pay no respect to christian institutions, or are found, when brought to the light, to be essentially *Pagan* in their habits of life.

KANSAS.

From Rev. S. Y. Lunt, Lawrence.

It seem proper that facts of public interest which find a place in the letters of missionaries, though they may not be entirely new, should still be entered on our pages, as a portion of the history of our churches and of the country. This seems especially important when events occur like those in Kansas, which can not but have a perma-

nent bearing upon our nation's religious destiny. The Church is yet very feeble in that territory. She has fallen among thieves, has been sorely beaten and wounded, and is languishing between life and death. Such facts in reference to her condition and prospects, as in the natural course of our missionary correspondence come in our way, will be put on record here, for future times. The narratives may not be full, but they will be reliable. The following communication bears date, March 10, 1856.

Effects of the Invasion.

I can not report the realization of what we so earnestly hoped at the commencement of the year. Circumstances new and trying in the extreme, have arisen, to retard the progress of truth; and there have been times when a full confidence in the overruling hand of an all-wise Father, has been all that could keep our little band of praying ones from utter despair, so far as our prospects here were concerned. For a great part of the time, all has been wild excitement. Our place of worship has been taken for soldiers' barracks, and our meetings, when we could have any, were held in *little* private rooms, where but very few could be assembled. In such a state of things all has looked dark. A few of the brethren and sisters have been drawn nearer to God, and have felt their entire and absolute dependence upon him in every trial; but the great majority, even of the Church, have been influenced in a contrary direction. Excitement seemed to dissipate serious reflection, and the mind lost its delight in the worship and service of God. I hardly think it possible for the interests of truth to be advanced, even with ordinary rapidity, under such circumstances; and for this reason mainly I shall have but little progress to report.

Peace?

We think, that a permanent peace has at last been secured; not but that we shall have excitements still, but I do not think they will be of the bloody character they have heretofore borne; and I trust they will, in their influence, be less hostile to truth.

Condition of the Church.

During most of the year I have had two stations twenty five miles apart.

Since September, 1855, I have entirely withdrawn from Topeka, and taken a station within the bounds of my Lawrence congregation. Thus I have still two, and soon as practicable expect to take another.

The church is composed of ten male and eight female members. Beside these, three have left us for the Church triumphant, and one has taken his letter to another church. It is difficult to state what is the average attendance. When we have the hall, which we resumed last Sabbath, there are about 100 present; and probably, if our circumstances were at all favorable, the average attendance would be twice that number.

Some of our most promising prospective members have been induced, from one cause and another, either to return East, or seek some other location, not so exactly in the focus of danger. The Sabbath school has been much interrupted, as also the Bible class; and the attendance is smaller than one year ago. The neighborhood schools have been omitted during the rigor of the winter; and the school in Lawrence numbers but about thirty, with twenty in the Bible-class.

The steps taken last fall, for the erection of a church edifice, are likely to be crowned with success. We hope before the close of the year to see our hopes, in this direction, fully realized. Measures are in progress for the formation of Bible and Tract Societies.

On the 22d of the same month, Mr. L. wrote as follows:

We begin to hope that the hostile demonstrations of our Missouri neighbors are over. This is desirable, not only for the temporal advancement of the Territory, but more especially for its growth in spiritual things. Those who have not seen, can not feel as we do, what an awful influence the wild excitements of the past year have had, on the morals and virtue of this community. All the efforts of the missionary are more than overbalanced by the agencies for evil; and the character of the place, as a whole, has been sinking instead of rising. It is with pain that we are compelled to admit such a state of things; yet we do not give up our hope in reference to the future. Should the peaceful state of things which now exists, continue, the minds of men will be better prepared to receive the truth, and much more likely to give thought to the subject of salvation. The

Legislature that met under the Constitution for the "State of Kansas," has just adjourned, and without any difficulty. Gov. Shannon threatened to arrest them, but they proceeded with such caution, and yet with so much firmness, that he seemed to think it wisest not to interfere.

From Rev. C. E. Blood, Manhattan.

The following letter is dated March 15, 1856, from Manhattan, a town near the junction of the Big Blue, and the Kansas rivers, west of the former, and north of the latter. This place is not less than 70 miles, in a straight line, from Lawrence; and consequently more than 100 miles from the Missouri line. There is some reason to hope that the peace of this remote region has not yet been seriously disturbed; but *no communication*, of a later date than this, has yet been received from Mr. Blood; and we are in ignorance concerning the condition and prospects of his church or people.

Church formed.

Since my last report, I have been preaching once in three weeks at each of the following places, namely, Manhattan, Juniatta, and Shannon. During much of the winter the weather was severely cold, and the snow so deep that I found it difficult to reach my appointments. On the first Sabbath in February, the mercury stood at 30 degrees below zero, at sunrise.

It is my pleasure to report the formation of a small Congregational church. We number at present but nine. There are some others who wish to unite with us, but have been prevented by the severity of the weather. We hope for an accession to our numbers when emigration shall commence in the spring. In the organization of this little band of the followers of Christ, there is much to cheer my heart, and to encourage me in my endeavors to build up the Redeemer's kingdom; and it is the realization of one of the objects, for which I came to this new country. On the first Sabbath in March, our little church for the first time united in the sacrament of the Lord's supper. There were present some twelve or fifteen brethren and sisters of other communions, who felt it a privilege to partake with us of the emblems of the dying love of our common Savior. It

was a solemn and interesting occasion; being the first time that most of us had enjoyed such a privilege since we left the homes of former years.

Money for Church-erection.

We are much encouraged, to learn that the friends of Christ in the East, are raising funds to assist in erecting church edifices in Kansas; and that Manhattan is mentioned as one of the places needing aid. We certainly need a house of worship; and we can not have one without assistance from abroad. We hail this movement as auspicious for the interests of the churches in Kansas. We have already appointed a board of trustees to secure funds for building us a church; and the "Manhattan Town Association" have donated us a lot, 150 feet square, on which to erect it. We have a saw mill in operation to furnish us with lumber, and the bluffs on either side of our town will furnish us with material for erecting a substantial stone building.

Intemperance. Rumors.

In this new Territory, one of the greatest obstacles to the spread of the Gospel, is the alarming prevalence of *intemperance*. Yet temperance has its friends and advocates here. Several temperance meetings have been held, and, what is quite encouraging, the stockholders of the "Manhattan Town Association" voted at its last meeting to instruct the trustees to sell no lot without a proviso in the deed, that if intoxicating drinks should be manufactured or sold on the premises, the lot, or lots, should revert to the original proprietors.

The ground has been left by our snow and rains in a fine condition, and there is at present a promise of an early season. The settlers are greatly encouraged. In this part of the Territory all is at present quiet and peaceable; we hear, however, of "war, and rumors of war," and what the end will be we know not. But we trust, that God in his mercy will avert from this fair Territory the horrors of civil war.

From Rev. Richard Knight.

An important part of the history of Home Missionary labors and trials in Kansas would be omitted, were we to leave out the letter given below. It is well known to the christian community, that Rev. Mr. Knight was commissioned, in the spring of 1855, to take

charge of a church to be founded in the new Territory, by a colony from Hampden County, Mass. The colony formed their settlement, giving to it the name of their native county. But the prevalence of sickness, and ruffian invasions interfered with their prosperity; their pastor, with the members of his family, suffered severely in their health; and, finally, his beloved wife and his eldest son sunk under the blows of the destroyer, and, bowed beneath a double load, the afflicted missionary was compelled reluctantly to turn his steps homeward. It will be some little comfort to him, to know that many hearts sympathize with him in his grief, and honor his courage and devotion; and perhaps it will be found that he can labor for Kansas churches as effectually in Massachusetts, as though he still trod the stained and groaning sod of that outraged Territory. If Providence has work for him elsewhere, he has work for others *there*; and we trust that for every minister compelled to return, the churches will send two back.

Sorrows.

I have, as you will perceive, returned from my field of labor in Kansas; and in reviewing the past year have much cause for humility before God.

My labors have been most sadly and painfully interrupted by sickness and death. I am endeavoring, however, to trace the hand of my heavenly Father in all his dispensations; and also by his grace to bring my heart into that submissive state which shall enable me fully to say: "Thy will be done." But Oh, there has been, and still is, a mighty conflict! To kiss the rod, to rejoice in tribulation, to bless the name of the Lord when he removes, as easily as when he bestows blessings, needs all the grace which the blessed religion of Jesus can impart; yet he is faithful who has promised. I must still crave an interest in your prayers. I have but little to say respecting my labors in the mission field since I last wrote to you. I think I may say that I have done what I could, although this has been but little. The very happy death of my dear wife, however, has probably done more than could any preaching labors of my own, to show the value of vital religion in the hour of death.

Mrs. Marianne Knight.

I may just say respecting this event, that in the circumstances attending it,

there is a bright beam of joy amidst all the surrounding gloom. Mrs. Marianne Knight was the child of pious parents, given to the Lord in faith and prayer in the covenant of baptism. Naturally lovely and amiable in disposition, she was nevertheless brought at an early age to see and feel the deep depravity of her own heart, and for nearly two years mourned over her, as she thought, lost condition. The Savior's charms, the work of redemption, the richness of grace, and all the blessings of the Gospel of peace she deemed as too precious, too great, too high, for one in her miserable state. Finally, the Lord graciously revealed himself to her, as the Lord God, merciful and gracious; and ever after, she manifested the calm trust and confidence of one firmly fixed upon an immovable rock. Through many most trying scenes in life her faith failed not. And although there were none of those outbursts of religious feeling which some enjoy, there was ever the rest and assurance which gives such solid dignity to the christian character. In the performance of religious duty she was patient and enduring. Her health had for many years been very feeble, but a murmur never escaped her lips. Only one thing seemed to mar her happiness, a dread of the pains or sensations of death. But from this she was most thoroughly delivered in her last hours.

A Christian's Triumph.

We had hoped that she would recover; the fever had left her, and although in extreme weakness, she appeared to rally. But the Lord had a new trial for us. My dear boy—thirteen years of age—was taken suddenly sick, having been pretty well all the winter, and died with but few minutes' warning, and in his daily clothes, in sight of my wife. The shock was too great. Reason, for four days, was conquered. On the fifth, it again returned in all its strength; but only to join hands with religion to conduct her to the tomb. On the 12th of February, Robert Charles expired; and on the 17th, my much loved wife. Death had lost its terrors; not only calmness, but joy and triumph were in possession of her spirits. After making all the arrangements she deemed necessary, she calmly said: "Now I think my work is done." She commended myself and children to God; and then asked us to join her in singing—she herself commencing both the words and the tune. Her voice

failed, by degrees; and as she sunk in death, the cadences also died away, until only in whisper, could she be heard, still singing "hallelujah!" Thus from the hymns of earth, she passed to the joys and anthems of heaven; from a beautiful earthly, to a still more beautiful and glorious heavenly Sabbath. Oh, praise, praise the Lord for his goodness! I can not say more now; my heart is too full.

From Rev. S. Y. Lum, Lawrence.

Effects of the Invasion on Religion.

Another quarter of my labor in this field has expired; and in looking over it I find little to report, calculated to gladden the hearts of those who feel an interest in the religious development of Kansas. The whole time of my labor here has been filled with excitements and commotion, of such a character as to retard, if not entirely destroy, the influence of truth; but the past three months, more than any other time, seem worse than lost, in a moral point of view.

My ministrations have been regular, and at times well attended, our little hall being frequently so thronged as to compel many to leave; and while there, the audiences have appeared attentive and serious, but at the threshold, as they left the house of prayer, the ever present subject would meet the mind in some new form, and crowd out all serious thoughts of the future.

It has seemed as though the Sabbath was selected as the day for special excitements; and not unfrequently have the members of my congregation and even members of my church, been called from the morning service to go to the rescue of their brethren, attacked by the banditti who surround us. Without a knowledge derived from seeing and feeling, one can not estimate the fearful influence that such a state of things has upon the character of even the professed children of God.

Those who love God here, earnestly pray for a season of rest and quiet, a time when the soul can hold communion with itself, and discover its true position and prospects. We hope too, that we shall not be forgotten by our Eastern brethren. While they pray for our temporal relief, let them not forget that we are in even greater danger, as a community, of spiritual death, than temporal. Nothing but the mighty hand of God can

save us from the baneful moral effects that follow in the wake of war—and war in its most unnatural, demoralizing form.

Dangerous Traveling.

Since writing my last, I have been compelled to confine myself almost entirely to this immediate vicinity. One can not feel safe, no matter what his position or what his business, in going in any direction through the Territory. Bands of armed men have been, and are still, arresting travelers all about us, taking whatever they find upon them of value, and if they are at all obnoxious, putting them out of the way. Every day accounts are brought in of persons robbed and murdered; and for no offense, except for holding opinions not corresponding with those of the ruling powers. We are truly experiencing a "reign of terror." A few Sabbaths since, when going to an evening prayer meeting about a mile and a half distant, I was twice pursued by two suspicious persons on horses; but failing to overtake me they turned back. Thus you see that it is not safe to travel at all.

Destruction of Property.

You doubtless have received full accounts of the destruction of property, and of the robberies that have taken place. These will be seriously felt by our church, some having lost nearly their all, and all being sufferers to a greater or less extent. The salary which was pledged here will be almost entirely lost. The brethren had hoped that the spring would enable them to make up for the deficiency of last fall; but now they are much worse off than then. They are placed in a position where they can not redeem their pledges. I have myself been a sufferer to the amount of not less than three hundred dollars. When I first came to the Territory, I had a valuable horse given to me by a member of my church, one deeply interested in the cause of the truth here. Last winter he became temporarily disabled, and I procured another—also a gift. They were both taken on the same day with the burning of the Hotel, and I have not seen them since. On the morning after the destruction of Lawrence, I visited the camp of the marshal's posse, and made an effort to recover my property; but succeeded only so far as to get tho-

roughly abused. They threatened to hang me; and I barely escaped with my life. Kansas is now passing through the furnace. Her character is being formed under a welding heat. What form it will assume, depends much upon what material the churches of our land shall throw into the crucible. We hope it may emerge from the fire, bearing the same impress that New England received from her early trials.

Influence of the Government.

As to the issue between freedom and slavery, it can not be decided wrong, if the Free States do what they now seem determined upon. This is, however, the darkest hour that freedom has ever seen in Kansas; the entire force of the Government is brought to bear against it, and there is no indignity, no outrage which is not practiced upon the Free-State settlers. The scenes that followed the "*coup d'état*" of Louis Napoleon are reenacted here, under our free government, with additional violence. Men are arrested without legal process, and when arrested are driven off before the pretended officers like cattle.

Church Building.

We are all ready to commence the work of church building; and were it not for the peculiar state of things, the work would have been in quite an advanced state. As it is, it is difficult to get any one to incur the risk of so large a contract; since the work may be arrested at any moment. We shall commence, however, as soon as possible. Our desire will not be to secure the most costly edifice. One is now building that will cost not less than \$12,000. We shall be confined to the neighborhood of \$5,000. For this, we can get a comfortable though not large building. We fear we shall have to dispense with the tower and bell; though to us they seem almost essential. I have just returned from a visit to the camp where the prisoners of state are held, but was not permitted to see them. No one but their counsel are at present allowed even to speak to the prisoners. Every thing is rendered as uncomfortable as possible. They were cheerful and confident of the final success of the cause for which they suffer; so we learned from the Governor's wife, Mrs. Robinson.

MINNESOTA.

*From Rev. Charles Seccombe, St. Anthony,
Ramsey Co.*

Educated to be Benevolent.

Our monthly concerts are increasingly interesting. I let members of the church make the reports, different individuals taking different fields, and following them up from month to month. We have procured the whole series of Bidwell's maps, and I have myself purchased Newcomb's Cyclopedia of Missions, so that we are prepared for efficient action. The contribution box is always passed, but I never say one word in the way of stimulating a large collection. In this way I hope to secure a free and healthy growth. Frequently we take only one or two dollars; the last collection, however, was \$7.58. I do not attach so much importance to the amount collected, as I do to the principle of giving; in which, I think, a church should be regularly educated. Let such education be attended to, in a way to secure a free and healthy growth, and the amount will take care of itself. The New England churches, I think, afford a living proof of this. Their example proves to a demonstration, what tremendous resources the churches of the mighty West can, in due time, pour into the treasury of the Lord, if they are properly trained from the beginning to such Heaven-appointed labor. On the other hand, how slow must be the process of evangelizing our country, with all the benevolence of the East, if the churches of the West do not promptly wheel into the ranks of God's advancing hosts. And what can equal the ingratitude and want of christian devotion, indicated by a disposition to remain idle under such circumstances?

*From Rev. Charles L. Le Duc, Hastings,
Dacotah Co.*

Indians and the Maine Law.

There is advancement, I think, in the cause of temperance, though it is not without opposition, both from without, and from those who profess friendship. The peace counsel, of the latter, retards the execution of the treaty law, which is violated by the introduction of intoxicating liquors into this part of the Territory—the Sioux purchase. I learn that

the Indians have themselves sent an agent to Washington, to complain of a violation of the treaty in this respect. Much of it is sold to them. We are not without hope that the law may be enforced, and all traffic in it prevented in this region.

How humiliating it is, that we should be compelled to witness barbarians imploring protection against our civilized and christian iniquity—sending an agent to our government, and praying to be shielded against the grossness and shamelessness of their white neighbors, invoking the solemnity of broken treaties, and appealing to us in the name of morality and of decency! Surely, it is time that the universal conscience of this nation had branded *rum-selling* as a crime, and had made its infamy indelible, in statute and penalty.

*From Rev. C. B. Sheldon, Excelsior,
Hennepin Co.*

Home Missionary Coöperation.

I had felt some solicitude about the character of the church, which I had learned was a sort of composite of various evangelical denominations; and I feared that the experiment of attempting to harmonize persons of such diverse origin and views, would prove a failure. I have been agreeably disappointed in witnessing the apparent harmony, good feeling, and willingness to coöperate in every good work which exist among the members. A large number of these have had their training in Congregational churches, some in the Methodist Episcopal Church, and the remainder in Presbyterian, Baptist, and Wesleyan Methodist churches. These all feel willing to yield, for the present at least, some of their own preferences and peculiarities, for the sake of more efficiently promoting the common cause than could be done, in the infant state of our community, by separate organizations. We are thus carrying into actual, and thus far successful practice, some of the suggestions found in the leading article of the February number of the Home Missionary.

This is on many accounts a most interesting field of labor. The healthful, invigorating climate, the fertile soil and highly picturesque scenery, have attracted hither an enterprising, intelligent, and, compared with most portions of the

Great West, a moral population, seeking to establish homes here among the beautiful lakes of this land of "sky-tinted waters." Though the people are now mostly poor and obliged to struggle hard to procure the necessities of life, and to meet the payments for their claims, yet this can not fail to become in a few years a wealthy agricultural community. We trust that in a comparatively short time we shall not only cease to be a burden to your Society, but be able to aid it in extending the blessings of the Gospel to other rising communities.

From Rev. George Bent, Anoka, Benton Co.

Preaching by the Way-side.

Often in my walks, I get opportunities to ride with those engaged in teaming on the Territorial road. Such opportunities I improve, in presenting the Gospel to those who have no Sabbath. The one with whom I last rode, a young man recently from Vermont, confessed that he had been religiously brought up, but had been teaming on the Sabbath as on other days. He knew it was wrong, and promised that he would do so no more. It was then the latter part of the week, the snow was fast melting away, I knew that the temptation to travel on the coming Sabbath would be unusually urgent. I therefore impressed, as strongly as I could, the necessity of putting obedience to God before every other consideration. He seemed to be thankful, was glad that he had met with me, and said that he would not travel on the Sabbath, even though, in consequence, he must go on bare ground.

Young men who come here are often exposed to great temptations. In the winter, those who have a team can get large wages by drawing provisions to the Pinerics. As a general rule, all teams travel on the Sabbath, as on other days. Most of the stopping-places are poorly fitted with accommodations. There is no preaching, no meeting, nothing inviting, unless one have his soul filled with a desire to do good. As a consequence, young men who engage in this business, when the Sabbath comes, find others starting off, are themselves exposed to jeers if they remain, find no meetings such as they have been accustomed to at the East, and very few have the religious principle needed to sustain them in the hour of temptation.

Necromancy.

"Spiritualism," so called, has come here and set the minds of many who reject the Gospel all agog with wonder. Before I arrived, they had held a public meeting, and by their action created a feeling of disgust. More recently, they have been trying their powers in healing the sick; and have held private meetings in the house of a believer. I have understood from a young man, who was sick, and over whom they tried their powers, that they think that he is very ungrateful, because he does not ascribe his recovery to the working of the "medium."

It is those who love not the Gospel, who reject the wonders revealed in the Word of God, and who will not believe the word of truth—these are the persons who are now driven about by these "winds of doctrine," and who are ready to say of such things—they are of God.

From a resident in Faribault, Rice Co.

Prospects and Wants.

A subscription was started last week to build a place of worship for the use of the Congregational Society, at a cost of not less than one thousand dollars. I think we shall succeed in obtaining the requisite amount; in fact, the matter is settled, more than half the required sum being already on the paper. Emigration is flowing in upon us with a powerful impetus.

Actual settlers are filling up all the unoccupied quarter sections of land in our region; and our village is growing beyond the most sanguine expectations of the knowing ones here. Where were only some ten or twelve houses, a year since, there are now from eighty to a hundred; and the present indications of growth are more flattering than at any former period.

Seventeen males and eight females have signed the paper expressing the intention of uniting with our church, and four or five others are purposing to join us. Our young men are getting into the habit of straying to the fields, to spend their Sabbaths.

We very much need a minister adapted to pioneer work. A strong man would find use for all his strength; for the minds here are by no means of an inferior class.

MICHIGAN.

From Rev. Solomon Stevens, Somerset, Hillsdale Co.

A Powerful Revival.

We have enjoyed an extensive and powerful revival of religion, far the greatest work of divine grace that has ever been enjoyed by this church, since its organization twenty years since. Previous to our recent revival, there was but one unmarried person in the church. Five young men, who had some time previous been received, had forsaken the ordinances, and had thrown off religious restraints. It was an exceedingly dark and discouraging time with us; and the necessity of a refreshing from the presence of the Lord was most deeply felt. The question was agitated with prayerful and solemn interest: In what way can we secure this great blessing?

The pastor had obtained the assistance of the Rev. G. W. Nichols, of Adams, in a sacramental meeting. We did not anticipate any greater benefits than usually arise from communion seasons properly observed. But in this we were happily disappointed. Our preparatory services on Friday, and our season of fasting and prayer on Saturday, and the services on the Sabbath were uncommonly interesting; and there was the strongest evidence that the Holy Spirit was operating upon the hearts of many in the large assembly.

Our meetings continued two weeks, with preaching in the morning and evening; and prayer-meetings in the intervals of public worship. During this time, our meeting-house was crowded, and sinners, in large numbers, were asking what they should do to be saved; and many in the mean time, were rejoicing in hope. This was a time of great interest and solemnity. The whole community was moved, and the subject of religion engaged the attention of all classes, and none were found opposing the good work.

As the fruits of this revival, thirty six persons have been received into the church, and from twenty to twenty five more are indulging a hope. Of these thirty six, twenty six are heads of families—there are nine husbands with their wives. Most of these parents have young children, whom they design, upon the first opportunity, to consecrate to God in baptism. The morning and evening sacrifice is offered upon many

family altars, in dwellings where the voice of prayer was never before heard. Difficulties which, in one neighborhood, at least, had long produced alienation and hard feelings, have been amicably settled. Some who had been addicted to vain amusements, profanity, Sabbath desecration, and intemperance, are now the meek and humble followers of the Saviour.

A Brand from the Burning

We shrink from publishing to the world the details of individual cases of recent conversion; and yet, sometimes, even the sacredness of these momentous struggles within the privacy of the soul, does not forbid a tender and sympathizing narrative of personal history and experience. A great sorrow, or a great joy, by its very greatness, makes itself of public interest. Our brother whose pathway has hitherto lain beneath such dreadful shadows will pardon us, if we rejoice thus publicly over his entrance into a region of light.

One instance of hopeful conversion since our series of meetings closed, is worthy of particular notice. A man who has a wife and three small children had inherited a large fortune and habits of intemperance. These habits had been so long growing upon him with their mournful results, that he was considered a hopeless case; and it was feared that he would soon find a drunkard's grave. In his seasons of indulgence, he treated the subject of death, and all serious subjects with derision; and would listen to no entreaties to reform his destructive habits; yet even this man gives the most unquestionable evidence of a thorough work of grace upon his heart. He sits at the feet of Jesus, "clothed and in his right mind." He now acts the part of a kind and affectionate husband and father to his long-abused and suffering family. As soon as he became thoroughly convinced of his sins, he poured the spirits he had on hand upon the ground. His distress of mind for three or four days was so great and overpowering, and his peace and joy so much absorbed his attention when the love of God was shed abroad in his heart, that he felt no uneasiness from his former habits, or any desire for liquor, for which he had formerly such an insatiable appetite. This man and his wife have both joined the church.

Sacramental Seasons.

I have stated that our revival commenced with a sacramental meeting. Those seasons of communion might be made much more interesting and profitable than they usually are, by taking more time for preparation, with the assistance of some brother in the ministry. Mr. Nichols rendered us an important serve. I would also, in this place, acknowledge our obligations to the Rev. H. L. Stanley, of Jonesville, who labored to much acceptance with us, several days.

I feel myself under great obligation to the unknown donor of the book entitled "Primitive Piety Revived," which was put into my hands by the Rev. Mr. Read, Agent of the Society. It has had no little influence in preparing me for the good work in which I have been for some time engaged. I would recommend to my brethren in the ministry to read it thoroughly, and regulate their preaching and efforts to win sinners to the Savior, by its important truths.

From Rev. James McLaurin, Fentonville, Genesee Co.

Another Revival.

During the last quarter, I have held a protracted meeting at one of my outstations, five miles from this village; and the Lord has given tokens of his blessing on the effort. The whole region seems awakened from the stupid indifference which prevailed generally; and many are inquiring after the things concerning salvation. We have hope that twelve have experienced a change of heart. One of our elders and a Methodist brother have been active co-workers with me, both residents in that vicinity. We have not sought to proselyte, but have established prayer meetings, which at present are well attended, and also a Sabbath school. It is not probable that all the converts will unite with us. We yesterday received five to the communion of our church. One of the five had been a Romanist. We thank God, and take courage.

From another Missionary.

Face to face with Death.

One of the first settlers in this place, is a man who, as I have been informed,

has for many years despised the Christian religion and its ministers. The Bible, he called the work of man. He had often been heard to make his boast, that when he died, he would die without a priest or a doctor. The past winter he has had an opportunity of testing what he would do when he thought himself to be upon his death bed. He there found that there was nothing in infidelity to cheer his soul, or light up his way beyond the grave. A messenger came for me in haste to go and see him. I found him very much agitated with fear, trying to cling to his honesty in his business transactions, for a refuge. I cited the case of the dying thief to him, and urged him to look to the same Savior for mercy. He seemed very unwilling, at first, to admit that he needed a Savior as much as the dying thief did; but, said he with deep emotion, it is all dark, dark, in the future. This death-bed repentance, he continued, is a hard thing. After prayer, I left him. The next day I visited him again. He informed me, that he had given himself up to the Lord. Yet I was afraid he had only fled from one false refuge to another; and I tried to explain to him what it was to give himself to God. The next time I visited him, he said to me—"I want you to be faithful to me in this matter;" and before I left, for the first time, asked me to pray with him. The next time he sent for me, it was Sabbath evening, at about ten o'clock. When I came, he said to me: "I want you to baptize me in the name of the Father, and the Son, and the Holy Ghost." At first, I hesitated. I had never said a word to him about baptism. He said he wished to profess Christ as publicly as he could, whether he lived or died; and to devote himself and all he had to his service. I baptized him. He has since partially recovered from his illness. Whether he will prove to be really a follower of Christ remains to be seen. He is a man of wealth. He offers to give us \$500 and a lot, towards a new house of worship.

From another Missionary.

Poverty of Western Farmers and Mechanics.

There are but few persons in this field who have a disposition to pay any thing for the support of the Gospel, or for any benevolent purpose. "Can't afford it," "too poor!" says that farmer in very comfortable circumstances. "I am too

much involved," says a mechanic, "to give any thing for the support of the Gospel." Yet some of them can afford from \$10 to \$20 a year for tobacco, to chew and smoke, and others for whiskey, and others, especially young men, can pay from \$2 to \$5 a week, through the winter, for dancing; while others still say, "Let the preacher work for a living as I do!" And yet, if a wife or child dies, the preacher must be called to read, and pray, and preach at the funeral.

MISSOURI.

From Rev. George S. Woodward, Parkville, Platte Co.

A Good Example from "Platte County."

During the last year, our church and congregation have, by sacrificing efforts, made out my entire support. At its beginning, I called them together, and related to them our history—how long we had depended on the Home Missionary Society for help, and the great work that was opening up before it in the new territories just opening for settlement. I told them, that if possible we ought to make an effort to stand alone.

After many warm and kind feelings expressed towards your Society, acknowledging our dependence on you under God for an existence, and expressing a determination to aid, as God gave them ability, this great instrument in the providence of God for good, they resolved that they would make the trial of self support for the year, and pledged \$500. To show you the spirit in which it was undertaken, I will mention the following facts. One member who, in 1854, had given \$20, in 1855 gave \$75; another, who had given \$30, gave \$65; three, who had given \$20 each, gave \$55 each; two, who had given \$10 apiece, made that \$25; the rest was in smaller sums increased over the year before. I always considered their former subscriptions liberal. God has enabled them to fulfill all their pledges.

But for the year coming, they can not see their way clear. During this year, several of our members have moved away, taking \$185 from the \$500, which was raised with great effort. I dislike, as there are so many destitute places looking anxiously to you for help, to make an application for aid. Had none of the members left us, we should now be a

strong church, and able to return to the treasury what we have drawn therefrom, with interest.

The past year has been one of great commotion; living as we do on the borders of Kansas, our town was visited by one of those tornadoes of excitement that sometimes become uncontrollable. But I am happy to say that, with some three exceptions, our town was not guilty of the disgraceful scenes that were transacted here. A mob came suddenly into our place, and even before many were aware of it, they had thrown our press in the river. The people were overawed, and were silent; but you will see, by the inclosed circular, that at last they did speak. That mob is itself overpowered and disgraced.

Every thing is calm on the borders. (January.) I have outlived the troublous times, endeavoring faithfully to perform my duties, turning neither to right nor left. Our congregations have always been good throughout the whole year. But Oh, how much we need an outpouring of God's Spirit, for which some are praying!

The noble example of the Parkville Church commends itself to all in like condition. We fear that there are many receiving missionary aid, which with a spirit like that manifested by these brethren, would easily rise to a position of self support. Peculiarly gratifying is it, to receive such news from that "border," which has in other things gained such sad preëminence, of late. We feel a hand extended to us from "Platte County," a pledge of love and honor; and we seem to hear a voice, which says: Judge not your fellow-citizens, *all*, by the violence of demagogues, or the madness of the rabble which they mislead. No, surely we will not! But we will believe that when these miserable men have had their day, and the cup of frenzy which they have poured out has been drained to its bitter dregs, that then, at least, the better men who are driven into comparative silence now, shall regain their just preëminence; and that with returning prosperity in trade, which free Kansas will secure to Missouri towns, the churches of all that border will feel the upspringing of a new vitality. We bid our brethren, God-speed! and assure them that the aid which circumstances have compelled them again to ask, was not more gratefully received, than granted.

From Rev. E. P. Noel, Troy, Lincoln Co.

Work for Christians.

Last winter was so severe, that every thing has languished in this community, but wickedness. We were able, however, to keep up our meetings, though our congregations have been smaller than usual, and the attendance at the prayer-meeting and Sabbath school have been less than they would have been in a more favorable season. Intemperance and gambling are greatly on the increase. Several professed gamblers have lately settled in the place; and a ten pin alley is being built right in front of our church and not more than fifty yards distant. The temperance societies have done but little for the cause here, though we have an organization both of the "Sons" and "Good Templars." An effort made last fall to stop the licensing of liquor shops in this township, failed for the want of only a few names to the petition. An effort will probably be made to prohibit the sale of liquor in the town corporation, which I hope will succeed. *Doggeries*, Universalists, and gamblers, are doing what they can to ruin this people. May the Ruler of all things hasten the time when wickedness shall be banished hence, and this people all become Christians.

But there are some encouraging things among us. There are a few faithful ones who, amid all discouragements, let their light shine, and daily pray for the revival of religion. Some increased, and some doubled, and more than doubled their subscription to my support, this year. A female academy is to be built here, to cost \$6,000, with a boarding house costing half as much.

A more recent communication from this town states, that "six thousand dollars, it is thought, have been spent there the past year, for strong drink." The evil does not seem to be confined to those who were trained in degradation, but has invaded families of respectability. This is the universal experience. No class in the community has any exemption from the natural effects of intoxicating drinks, or from the control of appetite. Sons of wealthy and even of christian families, will be found in the same ditch of infamy and sorrow with those of the poor and of the profane, wherever free traffic in this fatal poison is permitted.

From another Missionary.

Slavery.

With regard to the matter of slavery, I am happy to state, that there is no slaveholder in my church; and that a strong feeling exists among the members against slavery, as a great sin. I can speak in and out of the pulpit, and pray as I feel on this subject. There is no particular law concerning slavery in our discipline. The brethren thought it would be clear to every truly christian mind, that stealing or withholding man's liberty, is a grosser outrage than stealing or withholding man's property. Yet we see that the judgment of some gets vitiated. There is but one church in our connection which has slaveholders. These are three in number, of whom each has one slave; and this is a point of scandal even to the irreligious part of the community.

INDIANA.

From Rev. Benjamin Welles, Bristol, Elkhart Co.

A Revival.

At the expiration of the last year, I felt very much disheartened in reference to this field of labor, and quite undecided in regard to remaining here. But on the first Sabbath of the new year, we had a solemn and interesting time, at our communion season. I felt as if we must commence the year with a determination to labor more faithfully in the vineyard of our Lord; and I think the church felt so too. In the evening of the day, there were manifest tokens of the Spirit's presence, at our prayer-meeting; and the members of the church who were present covenanted together to spend a portion of time each day, in secret prayer for a revival of religion. I then requested those who wished to be remembered in prayer by Christians, in their secret devotions, to make their desire manifest by rising; and after a little delay, two impenitent young men arose. I then told the people that I felt impressed that we ought to have some extra meetings; and we concluded to have preaching on Monday evening.

Monday evening came, and we had

service; but the weather was extremely cold, and there were but few out, and I did not think it best to appoint another meeting that week, except our regular prayer-meeting. But on Wednesday, again, the weather was still intensely cold, and we had no meeting. During the week, in private conversation with a few of the members of the church, I ascertained that they felt a desire to have extra services, with direct reference to a revival. Accordingly, on the Sabbath following, I called the church together at intermission, to consult on the subject. They were unanimous in expressing the opinion, that the time had fully come to labor for an outpouring of the Spirit; and we resolved to commence a protracted meeting. I preached that evening, and nearly every evening that week, and three times the next Sabbath; and the church came up nobly to the work, and labored and prayed, and the Lord heard our prayer and blessed the word preached, in the conviction and conversion of a few souls. On the next Monday, Rev. Lewis Hamilton, of Lima, came to my aid, and labored faithfully for a week and a half, preaching every evening, three times on the Sabbath, and once on a week day, besides assisting me in visiting and conversing. His labors were acceptable to the people, and were owned and blessed of God. While he was here, we observed two days of fasting and prayer; and God was with us, melting the hearts of his people into penitence and love, and increasing the spirit of prayer. The next Sabbath, Rev. Mr. Lantz, of White Pigeon, Mich., preached to attentive and serious congregations. Thus, for about three weeks, we continued our meetings nearly every evening, and after that, a part of the time, for two weeks longer. During this time, we had several inquiry meetings at my house, for the benefit of the young converts and the anxious. Some of these were very precious and melting seasons.

*From Rev. William H. Rogers, Salem,
Washington Co.*

Revival.

Our effort begun with the services connected with a communion season, held on the first Sabbath of last December. It was sustained for more than three weeks, embracing four Sabbaths; and, most of the time, two meetings were

held daily, one in the forenoon and one in the evening. I was assisted, the first eleven days, including two Sabbaths, by Rev. Philip Bevan, one of your missionaries. His labors were most valuable. Our plan was—a short, practical discourse from a passage of Scripture, fifteen or twenty minutes long, followed by prayer and conference; the services commencing at half past eleven o'clock, A. M., and continuing one hour only. This arrangement was designed to afford opportunity for the attendance of several of our active members, who were engaged in teaching. The evening services consisted of a sermon, preceded generally by a short prayer meeting, and followed generally by an inquiry meeting. On the sixth evening, for the first time, ten persons manifested a desire for the prayers of Christians; and thenceforward the number varied between ten and twenty during the meeting.

Rev. Mr. Hutchinson, of New Albany, followed Rev. Mr. Bevan, assisting me during an entire week, including the third Sabbath. We all feel under great obligations to these brethren, for their effective services in this work of God. The Lord bless them. The other six days, with the fourth Sabbath, I was alone; and yet, not alone, for the Lord was still with us, deepening the work in christian hearts, and brightening the hope of the young convert.

I think it is safe to say that there were somewhere about fourteen conversions. Twelve persons united with our church, by a profession of faith; and four joined us on certificate from other churches. Of the other inquirers, who were quite young, some gave evidence of a change of heart.

*From Rev. James A. Veale, Logansport,
Cass Co.*

Revival.

Near the close of February, in company with one of my elders, I went through the Pisgah congregation, from house to house, praying and conversing with the members, and urging them to be more faithful to themselves, to the Church, and to God. On Friday, the 14th March, I preached, and we elected an elder. He was ordained on Saturday, when I preached a sermon preparatory to the communion, which was to be celebrated on the following Sabbath.

Two persons united with the church at that time on profession of their faith in Christ. The Holy Spirit seemed to be present, and so much interest was manifested, that I felt encouraged to continue the meetings. I did not cease going from house to house, and preached every day save one, and some days twice, for seventeen days. On the last day, eighteen persons stood before me, assented to the creed, and made a public profession of their faith in Christ. Our church has

been increased by the addition of twenty three members, twenty on profession of their faith, and three by letter. Of these, seven are heads of families, five are young men, and eleven young ladies. This is our early harvest. Many others were deeply serious; and we hope to gather more fruit, as it ripens under the care of our Heavenly Father. A great work has also been done for the members of the church.

Miscellaneous.

Annual Meeting of the Philadelphia Home Missionary Society.

The Sixteenth Annual Meeting of the Philadelphia Home Missionary Society was held on the afternoon of April 22d, 1856. In the absence of the President, JOHN A. BROWN, Esq., SAMUEL H. PERKINS, Esq., was called to the chair. The meeting having been opened with prayer, the reports of the Treasurer, and of the Corresponding Secretary were read and adopted, and the Annual election of officers was made. The Board of Directors met, immediately after the adjournment of the Society, and chose an Executive Committee for the ensuing year.

From the Report of the Secretary, Rev. ROBERT ADAIR, we take the following.

Statistics.

Fifty seven missionaries were in commission during the whole or a part of the year, and forty four are now in the service of the Society. Two of these are no longer in our employ, because their churches sustain them without our aid. During the year, one hundred and thirteen churches or missionary districts have been supplied entirely, or partially with the preaching of the Gospel. The number of communicants belonging to these churches are three thousand three hundred and eighty five, and the average attendance on the means of grace over seven thousand persons. Three churches have been organized, and seven Sabbath-schools. Five new fields have been entered, and are now under promising cultivation, and two churches have

been increased by the addition of twenty three members, twenty on profession of their faith, and three by letter. Of these, seven are heads of families, five are young men, and eleven young ladies. This is our early harvest. Many others were deeply serious; and we hope to gather more fruit, as it ripens under the care of our Heavenly Father. A great work has also been done for the members of the church.

About four thousand three hundred and eighty three dollars have been raised through the instrumentality of these churches, towards the building of new churches, canceling church debts, and the repairing and improving of places of worship. Two church buildings have been erected the past year, and three others commenced. Four thousand four hundred Sabbath-school pupils are connected with these churches. Contributions to benevolent objects as far as reported amount to \$1,134. One hundred persons have been hopefully converted through the instrumentality of these churches, and one hundred and eighty nine added to their communion, on profession of their faith and by letter. This statement falls below the actual number brought to repentance and of those who have united with the church, owing to the fact referred to, that several of the missionary churches have forwarded no annual reports.

Receipts and Expenditures.

Received by the Phil. H. M. S.,	\$7,851.02
Expended on its own field,....	8,417.08
Received by the Parent Society, from the field of the Auxiliary,	
Contributions,.....	\$1,159.62
Legacy,.....	4,875.00
	6,034.62
Total, from the field of the Auxiliary,.....	13,885.64

"Owing to the legacy referred to, the income of the year exceeds that of the preceding twelve months, but when we

deduct it, we find the receipts from the churches to be less. This diminished income, however, is not owing to any lack of interest in the cause of Home Missions. New channels of benevolent effort have been open, and a few favorite objects presented to the churches, and in responding to these calls some of our patrons disqualified themselves, or imagined they did, for exercising their usual liberality toward the Home Missionary cause. These hindrances we hope are but temporary, and their influence is quite limited."

The Report concludes with an interesting

Summary of Results since the Organization of the Society.

During this period, forty churches have been organized, and as many Sunday schools. About one hundred missionary districts have annually been aided, where from six to seven thousand persons have been regularly brought under the influence of the preached word. Fifty five churches once under the fostering care of the Society, now occupy a position of independence, and several of these are strong and influential organizations, radiating centers of spiritual light and life, which will, we doubt not, prove blessings to many yet unborn. We are now per-

mitted to enroll these once feeble churches among our cordial and liberal patrons. Sixty church edifices have been erected by the churches during their partial dependence on our Society, and a large number of the churches have at different times repaired and beautified their sanctuaries, and several have procured valuable parsonages. These missionary churches have contributed to the various objects of benevolence, since the organization of the Society, in the aggregate not less than \$30,000. At least four thousand souls have been hopefully converted to Christ, and from four to five thousand Sunday-school pupils have been, year by year, instructed in the way in which they should go.

Through the joint efforts of pastor and people, thousands have been brought under the influence of the preaching of Christ crucified, and thousands of children, whose eternal welfare was neglected by parents and friends, have been placed under the elevating and sanctifying influence of Sabbath-school instruction. Many Christians, too, have been fitted for usefulness on earth and for glory in heaven, many backsliders reclaimed from their wanderings, tens of hundreds converted from the errors of their ways, and the institutions of a pure Christianity established on a firm foundation in many a destitute region.

Appointments by the Executive Committee of the American Home Missionary Society, in June, 1856.

Not in Commission last year.

Rev. J. M. Hayes, Trempealeau, Wis.
Rev. J. E. Armstrong, West Ely, Mo.
Rev. A. S. Wells, Moline and Manteno, Ill.
Rev. Newton Barrett, Mendota, Ill.
Rev. Isaac T. Whittemore, Pontiac, Dwight, and vicinity, Ill.
Rev. B. Y. Messenger, Southington and vicinity, O.
Rev. Stewart Sheldon, Wellsville, N. Y.

Reappointed.

Rev. Bennett Roberts, Quasqueton, Iowa.
Rev. A. Manson, Marion, Iowa.
Rev. A. Frowein, (German,) Davenport, Iowa.
Rev. Ezra French, Bentonport and vicinity, Iowa.
Rev. Moses Robinson, Steam Boat Rock, Iowa.
Rev. Theophilus Packard, Mount Pleasant, Iowa.
Rev. Robert Williams, Milwaukee, Wis.
Rev. C. C. Cadwell, Richmond, Ill., and Genoa, Wis.

Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.
Rev. M. M. Porter, London and Augusta, Mich.;
Rev. George Barnum, Medina, Mich.
Rev. Seth Smalley, Schoolcraft, Mich.
Rev. Aaron Rowe, Hartford and Lawrence, Mich.
Rev. Daniel Jones, Dover, Mich.
Rev. Louis Mills, Lyons and Easton, Mich.
Rev. F. L. Fuller, Crystal Lake, Ill.
Rev. S. W. Phelps, Lee Center, Ill.
Rev. Addison Lyman, Sheffield and vicinity, Ill.
Rev. Dillon C. Osgood, North Elba and Saranac Lakes, N. Y.
Rev. James H. Rice, Clymer, N. Y.
Rev. N. Hammond, Scio, N. Y.
Rev. C. A. Keeler, Eden, N. Y.
Rev. M. W. Strickland, Black Creek and vicinity, N. Y.
Rev. Nathaniel Elmer, Factoryville, N. Y.
Rev. Ezra Jones, Somerset, N. Y.
Rev. E. Benedict, Bath, N. Y.
Rev. A. D. Brinckerhoff, Chazy, N. Y.

Receipts of the American Home Missionary Society, in June, 1856.

MAINE—

Falmouth, First Cong. Ch., by Rev. A. R. Tyler, \$5 00
Saco, a friend, 2 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.—
Fitz William, Dexter Whittemore, 20 00
Henniker, Ladies' Benev. Soc., 16 79

Hollis, Cong. Ch. and Soc., 46 41
Keene, Dr. Daniel Adams, in part,
to const. Daniel E. Adams a
L. M., 15 00
Littleton, Sylvanus Balch, 10 00
Rindge, J. B. Breed, 10 00
Sullivan, Cong. Ch. and Soc., to
const. Dea. A. E. Wilson a L.M., 30 00
Winchester, Ladies' H. M. S., to

const. Mrs. David Ball and Mrs. Charles Mansfield L. Ma., \$72; Dea. S. Buffum, \$5,	77 00	225 20	\$30 is from P. W. Carter, to const. Stillman Bronson, of Walcott, a L. M.,	211 50
Exeter, Second Cong. Ch., to const. Miss Caroline Kelly, Miss Georgia Low, and Miss Harriet Robinson L. Ma., by F. Grant,	90 00		Second Cong. Ch., by Nelson Hall,	89 02
Jaffrey, First Cong. Ch., by Rev. L. Tenney,	5 21		Willimantic, Ladies' Miss. Soc., in full, to const. Mrs. Lydia A. Chipman a L. M., by Rev. S. G. Willard,	11 00
Keene, friends,	5 00		Wilton, Cong. Ch. and Soc, by C. Marvin, A friend, \$5; R. E., \$5,	65 37 10 00
Manchester, on account of legacy of Sarah Shed, by L. Baldwin, Ex'r,	700 00		NEW YORK—	
VERMONT—			Brooklyn—	
South Londonderry, Mrs. Esther B. Goddard,	10 00		Church of the Pilgrims, C. J. Stedman, South Presb. Ch., Mon. Con., by Rev. D. A. Holbrook,	100 00 43 50
Swanton Center, Mrs. Amos Skeels, by E. Mears,	5 00		Denton, Presb. Ch., by Rev. O. M. Robinson,	25 50
MASSACHUSETTS—			Deposit, Presb. Ch., by O. H. Seymour, Hornellsville, Presb. Ch., by Rev. H. Pattengill,	15 00 6 00
Massachusetts Home Missionary Society, by B. Perkins, Treas.,	1,000 00		Ira, Coll., by I. C. Whitmore,	5 00
Cummington, Stephen Tower, by W. Packard,	2 00		Masonville, Cong. Ch., \$18; Rev. G. T. Everest, \$12,	25 00
Franklin, North Dist. Fem. Char. Soc., by R. H. Hunt,	27 85		New Road, Cong. Ch. and Soc., by Rev. C. S. Smith,	23 39
Northampton, Thomas Pomeroy, North Brookfield, First Cong. Ch. Coll., by C. Cushing, \$200; Ladies' Sew. Soc., by Mrs. Susan B. Reed, \$6,	206 00		New York, legacy of Charles T. Haley, by Mrs. Sarah A. Haley, Ex'r, \$500; Miss O. M. Hedges, \$200; M. L. B., \$100; Mrs. N. W. Sandford, \$50; Rev. William Belden, Jr., in full, to const. Rev. William Belden and Mrs. Abigail Belden, L. Ma., \$50; Mrs. E. T. Warren, \$5,	905 00
Westborough, C. H. Hubbard, \$5; Ladies' Sew. Circle, by M. P. Hardy, \$2,	7 00		Fourteenth St. Presb. Ch., W. E. Dodge,	100 00
RHODE ISLAND—			Madison Square Presb. Ch., John Slade, \$100; H. A. Heiser, to const. Mrs. Henry A. Heiser a L. M., \$30,	130 00
Slatersville, Wm. Slater, L. M., by Rev. T. A. Taylor,	30 00		Mercer St. Presb. Ch., J. B. Sheffield, North Presb. Ch., H. M. S., by A. Phelps,	100 00 30 00
CONNECTICUT—			Church of the Puritans, Mon. Con., by E. M. Kingsley,	11 50
Black Rock, Cong. Ch. and Soc., to const. Miss Louisa Clifford Perry and Capt. Benjamin Penfield L. Ms., by Rev. W. J. Jennings,	66 68		North Bergen, on account of legacy of Mrs. Levi Bissell, by Joseph Staples,	400 00
Branford, Rev. T. P. Gillett, to const. Henry Gillett Champion of Torrington, a L. M., \$30; Friends, \$1,	81 00		Peru, Cong. Ch., \$14.27; Rev. S. H. Williams, \$6,	20 27
East Haddam, First Cong. Ch. and Soc., by James Hutchins,	88 28		Poughkeepsie, First Presb. Ch., by James Bowne,	18 00
East Woodstock, Mrs. Hannah Chandler, by G. A. Palne,	7 00		Shelter Island, Presb. Ch., by M. D. Loper, to const. Maltby P. Cartright a L. M.,	46 70
Greensfarms, Cong. Ch. and Soc., by Rev. C. Bentley,	85 00		Somers, Presb. Ch., by Rev. D. D. T. McLaughlin,	10 27
Hampton, Cong. Ch. and Soc., by J. B. Gay,	40 00		Stockholm, on account of legacy of Rodney Smith, by Sidney K. Smith,	20 00
Hanover, Cong. Ch., by Rev. J. A. Hazen, Hartford, Fourth Cong. Ch., Mrs. Mary W. Patton, to const. William Ludlow Patton and John Patton Comstock L. Ms.,	14 00		Weedsport, a friend,	35 00
Litchfield, on account of legacy of Honor M. Buell, by W. E. Buell, Ex'r,	60 00		NEW JERSEY—	
Meriden, First Cong. Ch. and Soc., by B. H. Catlin,	329 53		Bloomfield, Presb. Ch., by J. C. Baldwin, Hanover Neck, Presb. Ch., by Rev. J. M. Johnson,	20 00 8 00
Mystic Bridge, Cong. Ch., Mon. Con., by C. Denison,	89 10		Newark, South Park Presb. Ch., by S. P. Smith,	56 47
Naugatuc, Cong. Ch. and Soc., by Rev. C. S. Sherman,	10 16		Plainfield, Second Presb. Ch., by Robt. Anderson,	21 05
New Haven, West Cons., by A. Townsend, Treas.—	90 00		PENNSYLVANIA—	
Derby, Cong. Soc.,	46 00		Cherry Ridge, Miss M. Darling,	2 00
Millford, First Cong. Soc.,	184 20		DISTRICT OF COLUMBIA—	
Orange,	50 61		Washington, First Presb. Ch., a member, by J. Corning,	100 00
Prospect, G. M. Hotchkiss,	8 00		TENNESSEE—	
Wolcott,	15 00	298 81	London and Cleveland, Presb. Chs., by Rev. W. E. Caldwell,	10 00
NORWICH—			OHIO—	
First Cong. Ch., by Rev. H. P. Arms, Second and Fifth Cong. Chs., Ladies' H. M. S., by Miss M. B. Williams, Ladies' Sew. Soc., by Mrs. E. B. Woodhull,	43 54 200 00 4 00		Granville, Col. Jones, by Rev. John Hawkes,	50 00
Plainville, Cong. Ch. and Soc., by Apollos Fenn,	64 00		Lima, Second Presb. Ch., by Rev. T. Towler,	10 00
Ridgefield, First Cong. Ch., to const. Miss J. E. B. Smith a L. M., by H. Smith, Stonington, First Cong. Ch., in full, to const. Miss Hannah D. Noyes a L. M., by Rev. N. B. Cook,	73 00 25 74		New Plymouth, Presb. Ch., by Rev. Daniel Hughes,	8 00
Straford, Cong. Ch. and Soc., by D. P. Judson,	150 00		INDIANA—	
Waterbury—			Columbus, Presb. Ch., by Rev. N. S. Dickey,	70 00
First Cong. Ch. and Soc., of which			Connersville, Presb. Ch., by Rev. E. B. Smith,	8 00
			Mishawaka, Presb. Ch., by Rev. N. Kellogg,	30 00

ILLINOIS—

Cambridge, Cong. Ch., by Rev. J. D. Baker,	12 50
Chicago, Second Presb. Ch., H. R. Griffin, to const. Mrs. Sophia C. Kimball a L. M., by S. R. Brown,	90 00
Jacksonville, Cong. Ch., by J. H. Bancroft,	100 00
Lamotte, Cong. Ch., by Rev. E. Colman,	9 00
Marine, Presb. Ch., by Rev. S. Uhlfelder,	6 00
Port Byron, Cong. Ch., by Rev. W. Porter,	16 00
Somonauk and South Somonauk, Presb. Chs., by Rev. A. Johnson,	10 00
Troy, Presb. Ch., by Rev. Socrates Smith,	16 60

MICHIGAN—

Received by Rev. H. A. Read—	
Cassopolis, Union Ch.,	9 43
Eaton Rapids, Cong. Ch.,	7 35
Edwardsburgh, Union Ch.,	86 11
Kalamazoo, Cong. Ch.,	70 00
Marshall, Presb. Ch.,	6 00
Olivet, Cong. Ch.,	5 00
Richland, Presb. Ch.,	12 16
Romeo, Cong. Ch.,	3 00
Allegan, Presb. Ch., to const. Elihu G. Hackley a L. M., by Rev. J. A. Ranney,	40 00
Colon, Miss Elizabeth Byce, by Rev. W. M. Reed,	1 00
Detroit, First Cong. Ch., Mon. Con., by Rev. H. D. Kitchel,	20 00
Flint, Presb. Ch., by Rev. H. H. Northrop,	55 00
St. John's, a friend,	2 00

MISSOURI—

Boonville, Ger. Ch., by Rev. John Wettle,	10 00
Mount Zion Presb. Ch., a friend, by Rev. G. A. M. Renshaw,	6 00

WISCONSIN—

Green Bay, Presb. Ch., by D. Butler,	87 00
Manitowoc, First Presb. Ch., by Rev. Mead Holmes,	21 50
Milwaukee, Welsh Ch., by Rev. R. Williams,	1 25
Oakfield, Ladies' Circle of Industry, in part to const. Lydia M. Darling a L. M.,	15 00
Spring Green, Welsh Cong. Ch., by Rev. J. Davies,	6 00

IOWA—

Clay, M. Roberts, by Rev. J. A. Reed,	8 00
Colesville, Cong. Ch., by Rev. J. B. Parlin,	19 40
Farmersburgh, Ger. Ch., by F. Stuthett,	15 00
Fort Madison, Ger. Ch., by Rev. K. Riess,	3 00
Kossauqua, Cong. Ch., by Rev. W. D. Sands,	5 15
Le Claire and Le Claire Center, Cong. Chs., by Rev. J. T. Marsh,	4 62
Lewis, Cong. Ch., by Rev. G. B. Hitchcock,	10 00
Magnolia, Cong. Ch., by Rev. W. W. Ludden,	10 00

CALIFORNIA—

Alameda and Eden, Presb. Chs., by Rev. W. W. Brier,	25 00
---	-------

OREGON—

Salem, First Cong. Ch., by Rev. O. Dickinson,	47 20
---	-------

NEW GRANADA—

Panama, Rev. J. Rowell, to const. T. Dwight Rowell, Mrs. T. D. Rowell, and Mrs. Caroline W. Rowell, of Orford, N. H., L. Ms.	90 00
--	-------

7,641 41

Donations of Clothing, &c.

New York, a box, by a lady.	
North Brookfield, Mass., First Cong. Ch. Ladies' Sew. Soc., by Mrs. Susan B. Reed, a box,	51 32
Norwich City, Ct., Ladies' Sew. Soc., by Mrs. E. B. Woodhull, a box.	
Norwich, Ct., ladies, a box.	

Receipts of the Central Agency, New York, from March 1 to June 1, 1856. J. E. WARNER, Treas.

Bridgewater, Cong. Ch. Coll.,	\$5 72
Buel, Presb. Ch. Coll.,	6 42
Cazenovia, Presb. Ch. Coll.,	108 70
Clinton, Cong. Ch. Coll.,	69 27
Legacy from Mrs. P. Hopkins,	50 00
Cortlandville, Presb. Ch. Coll.,	23 50
Coventry, First Cong. Ch. Coll.,	25 00
Second Cong. Ch. Coll., of which \$30, from G. D. Phillips & Sons, to const. Mrs. Caroline A. Jones a L. M.; and bal.; to const. Dea. John Foote L. M.,	82 16
Fulton, Presb. Ch. Coll.,	53 00
Greene, Presb. Ch. Coll., balance,	5 00
Harford, Cong. Ch. Coll., by Rev. Geo. R. Entler,	25 00
Lisle, Presb. Ch. Coll.,	16 12
Madrid, donation by Rev. B. B. Parsons,	12 59
Martinsburgh, Presb. Ch. Coll.,	19 21
North Lawrence, Cong. Ch. Coll., by Rev. Geo. B. Rowley,	5 86
Norwich, Presb. Ch., in part,	16 16
Oriskany Falls, Cong. Ch. Coll.,	10 00
Paris Hill, Cong. Ch. Coll.,	42 16
Phoenix, Presb. Ch. Coll.,	32 89
Potsdam, of which \$30 by S. S. of Presb. Ch. to const. Rev. J. E. Rankin L. M.; and \$15 from Mrs. James H. Edgarton, to const. herself L. M.,	45 00
Preble, Presb. Ch. Coll.,	9 13
Redfield, by Amos Johnson, Esq.,	15 00
Russia, Presb. Ch. Coll., by Rev. R. Pratt,	4 75
Sherburne, Cong. Ch. Coll.,	59 00
Syracuse, First Presb. Ch. Coll.,	202 53
First Ward Presb. Ch. Coll.,	30 63
Park Presb. Ch. Coll.,	23 00
Utica, by Mrs. Susan Gridley,	10 00
Westerville, Presb. Ch., \$3; by M. T. White, Esq., \$3,	12 00
Whitesboro' Presb. Ch. Coll.,	40 52
	\$1,020 23

Receipts of the Western Agency at Geneva, N. Y., from March 1 to June 1, 1856. W. T. SCOTT, Treasurer.

Akron, Presb. Ch., by Rev. E. Taylor,	\$25 00
Albion, Wyllis P. Collins, L. D., \$100; Henry W. King L. D., \$100; others in full, to const. Rev. John T. Colt a L. D., \$71,	271 00
Arkport, Presb. Ch., by Rev. E. W. Allen,	5 00
Bath, Presb. Ch., by Rev. E. Benedict,	27 34
Bennington, Presb. Ch., by Rev. I. Chichester,	15 00
Black Creek, Cong. Ch., by Rev. M. W. Strickland,	6 02
Buffalo, Ladies' H. M. S., to const. James Crocker and Silas Kingsley L. Ds., and Mrs. Thomas Blossom, Mrs. William T. Miller, and Mrs. Albert S. Merrell L. Ms., by Mrs. Mary M. Hawley, Treas.,	298 83
Westminster Ch., Mrs. Sarah Hodges, by Rev. I. I. Porter,	10 00
Canandaigua, First Cong. Ch., Ontario Fem. Sem., to const. Mrs. Christian P. Richards a L. M., \$30; Miss B. Chapin, \$30; Mrs. J. Greig, \$20; Mrs. A. E. Pierce, in part to const. Henry L. Pierce a L. M., \$10; Mrs. W. S. Hubbell, \$10; Miss R. Gorham, \$10; Mrs. M. P. Granger, \$10; Mrs. H. B. Gibson, \$10; Miss E. Chapin, \$10; Mrs. G. Granger, 2d, \$7; Mrs. F. Starr, \$5; Miss A. Pierson, \$5; others, \$93.91,	255 91
Rev. O. E. Daggett, D.D., to const. Mary Daggett a L. M., \$25; a friend, \$25; W. Antis, \$20; T. R. Strong, \$10; Coll., \$70.50,	150 50
Caneadea, Cong. Ch., by Rev. G. B. Cleaveland,	25 00
Castile, Cong. Ch., by Rev. M. Buttolph,	13 00
Castleton, Ladies' Home Miss. Soc., by Mrs. Selah Hart,	16 27
East Avon, Presb. Ch. Sab. Sch., by Rev. I. W. Ray,	1 27

East Palmyra, Presb. Ch., by Rev. W. W. Collins,	15 00
Ithaca, Presb. Ch., Mon. Con., by B. S. Halsey,	49 47
Jamestown, Presb. Ch., by Rev. Rufus King,	24 75
Newark Valley, Presb. Ch. Ladies' Soc., \$28.10; Coll., \$14; to const. Miss Frances Belcher a L. M., by Rev. Dr. Ford,	87 10
Owego, Presb. Ch., Mon. Con., \$34; legacy of William Platt, to const. Mrs. Stella A. Rudd and Thomas O. Platt, of Owego, and W. H. Platt, of New York, L. Ms., by W. H. and F. E. Platt, Ex'r, \$100,	134 00
Pekin, Cong. Ch., by Rev. James F. Taylor,	7 50
Plattsburgh, Cong. Ch., \$41.50; Ladies' H. M. S., \$30.50,	72 00
Reeds' Corners, Cong. Ch., by Rev. H. Harris,	2 56
Rochester, Plymouth Cong. Ch., A. Champion, Esq.,	1,000 00
Rose, Presb. Ch., in full, to const. Mrs. B. Ladd a L. M.,	16 25
Scio, Cong. Ch., by Rev. N. Hammond,	19 66
Wellsville, Cong. Ch., by Rev. N. Hammond,	22 87
Wolcott, Presb. Ch., bal., by I. H. Wilder,	15 00
	\$2,585 85

Receipts of the Massachusetts Home Missionary Society, in May, 1856. BENJAMIN PERKINS, Treasurer.

Abington, South Cong. Soc.,	\$8 00
Amherst, First Parish, Gent. and Ladies' Benev. Soc.,	196 00
Ashby, Ladies' Cent. Soc., to const. Miss Louisa Foster a L. M.,	80 56
Boston, Essex-st. Ch., bal. of Coll.,	297 50
Bradford, teachers and pupils in the Academy,	30 00
Cambridge, Shepard Ch., Ladies' Miss. Soc.,	79 85
Carver, North Cong. Soc.,	7 00
Chatham, Ladies' Benev. Soc., in full, to const. Mrs. Abby Atwood a L. M.,	10 00
Dedham, Rev. Dr. Burgess' Soc.,	87 55
Douglas, Ladies' Benev. Soc.,	42 25
Dover, Cong. Ch. and Soc.,	6 00
Dorchester, Second Parish, Ladies H. M. S.,	176 00
Franklin Co. H. M. S., S. S. Eastman, Treas.,	
Buckland, Cong. Soc.,	\$42 87
Greenfield, Second Cong. Soc., \$33.23; Ladies' Sew. Soc., \$28.60, to const. James H. Newton and Rev. James Crookshanks L. Ms.,	61 83
Leverett, Cong. Soc.,	16 96
Montague, Rev. Mr. Merrill's Soc.,	23 38
Rowe, Abijah Burbank,	10 00
Shelburn, Ladies, \$28.19; Gents, \$24.75,	52 94
	\$207 98
Less expenses,	20 00

Harmony Conf. Coll., at meeting at Webster, to const. Rev. Mr. Kendall a L. M.,	21 00
Harwich, Mrs. M. Rogers,	2 00
Holden, Cong. Ch. and Soc.,	51 51
Ipswich, legacy of Mrs. Mary Burnham, by C. Kimball, Ex'r,	200 00
Marlboro, a friend,	5 00
Mendon, Evan. Ch. and Soc.,	13 00
Millbury, Cong. Ch. and Soc.,	63 28
Newburyport, bal. of legacy of W. B. Bannister,	132 00
Norfolk Conf., meeting at Jamaica Plain,	24 05
Northboro, Cong. Soc., to const. Miss Harriet Rice a L. M.,	60 00
Orleans, Cong. Soc., in full, to constitute Isaac S. Doane a L. M.,	25 00
Phillipston, Rev. Mr. Barnum's Soc.,	54 00
Roxbury, Elliot Ch. and Soc.,	561 43
Shirley, Cong. Ch. and Soc., Mon. Con.	12 00

Taunton West, Fem. Benev. Soc.,	9 70
Templeton, Rev. Mr. Sabin's Soc.,	8 66
Walpole, Cong. Soc., \$25.15; Ladies' Benev. Soc., \$18,	43 15
Waquoit, Cong. Soc.,	4 80
Waltham, Trin. Cong. Soc., to const. Jonas Viles a L. M., \$15; Mrs. R. Jewett, in full to const. Miss Elizabeth J. Whitney a L. M.,	47 00
Warren, Cong. Soc. Benev. Assoc., to const. J. F. Cutter, Wm. Patrick, and Charles Gleason L. Ms.,	100 00
Worcester, a friend, by I. Washburn,	10 00
A friend, \$20; do., by S. A. Danforth, \$10,	30 00
	\$2,635 82

Receipts of the Philadelphia Home Missionary Society, in May, 1856. HENRY PERKINS, Treasurer.

NEW JERSEY—

Augusta, Presb. Ch., by Rev. A. Ketchum,	\$28 00
Belvidere, Second Presb. Ch., by J. A. Whittaker,	50 00
Rockaway, Presb. Ch., by E. J. Benjamin,	85 00

PENNSYLVANIA—

Ararat, by Rev. O. W. Norton,	6 00
Athens, by G. A. Perkins,	12 50
Brooklyn, by Rev. Edward Allen,	10 00
Carbondale, by Rev. T. S. Ward,	102 00
Carlisle, by S. Elliott,	110 86
Catasauqua, by Rev. C. Earle,	9 91
Dunmore and Hyde Park, by Rev. T. S. Townsend,	25 00
Harford, by Rev. A. Miller,	41 00
Lewistown, Mrs. E. Hoffman,	5 00
Manchester and Fairview,	26 50
Neshaminy, by Rev. D. K. Turner,	56 50
Philadelphia—	
First Presb. Ch., Ladies, by Miss Caroline Brown, \$301.75; Rev. A. Barnes, \$75; C. P. Bayard, \$75; J. R. Neff, \$50; Alexander Fullerton, \$50; J. S. Kneedler, \$40; S. H. Perkins, \$40; J. S., \$30; Thomas Biddle, \$20; Thomas Roney, \$20; J. C. Jones, \$15; J. W. Paul, \$15; others, \$125.50,	857 25
Second Presb. Ch., J. C. Farr, \$50; Alexander W. Mildin, \$50; Edwin King, \$15; others, \$161.05,	276 05
Calvary Presb. Ch., Coll. \$302.55; E. S. Wheelen, \$20,	322 55
Clinton-st. Ch., Miss K. M. Linnard,	20 00
Green Hill, Coll., \$85; Isaac Ashmead, \$20,	105 00
Western Presb. Ch., Coll. \$6; Thomas Potter, \$50; W. E. Tenbrook, \$10; Mrs. Tenbrook, \$5; Wm. Ryan, \$10; J. S. Cummings, \$10; others, \$7.50;	184 71
Mon. Con., \$36.21,	45 00
First Independent Ch.,	187 50
Pittsburgh, Third Presb. Ch.,	55 00
Pleasant Mount, Presb. Ch.,	10 00
Providence, by Rev. Joseph Barlow,	15 00
Tioga, Presb. Ch., by Rev. S. J. McCullough,	2 00
Tionesta, Presb. Ch., by Rev. G. H. Hammer,	7 00
Uniondale, Presb. Ch.,	16 50
Waterford, Presb. Ch.,	3 00
Wells, by J. F. Adams,	21 41
Wells and Columbia, by Rev. J. Jewell,	5 00

DELAWARE—

Cool Spring, Presb. Ch., by Rev. C. H. Mustard,	20 00
Drawyer, Presb. Ch., by Rev. H. J. Gaylord,	10 12
Lewes, Presb. Ch.,	25 00
Port Penn, Presb. Ch.,	15 31

MARYLAND—

Baltimore, First Constitutional Presb. Ch.,	28 75
---	-------

\$2,708 42

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

VOL. XXIX.

SEPTEMBER, 1856.

No. 5.

The "Home" of Home Missions.

THE Address given below, was delivered at the Anniversary of this Society, May 7, 1856, by Rev. LYMAN WHITING, of Portsmouth, N. H., on moving the following Resolution:

RESOLVED, *That the HOME, which it is the care of this Society to supply with the Gospel, demands our regard, for its sublime extent and encouraging aspects.*

MR. PRESIDENT: The word *Home* in the title this Society bears, has not, as I remember, been much spoken of lately; and in order to make its meaning keep pace with the growing expanse in space and interests it is made to cover, it seems to me worth while to say a little about it.

Do you remember, sir, whether, when these foundations were laid, the surveyor was abroad? and had any of the fathers then seen a prairie, or gazed upon the Father of Waters from his western bluffs? No doubt they had, sir; for the width of the land was opening on many a brave eye; and in pious courageousness, these arms of mission love were opened, knowing what a household of churches might, by Jesus' sovereign grace, be made to sit together in the heavenly places it was going forth to prepare. Oh, sir, *what a Home* has it become! Nations may sit down by its fireside, and kneel in peace at its family altar! No other home, so ample and so free, short of "mother dear, Jerusalem!"

If the term American, in any sense describes the intentions of this mission, they cover an area of seven and a half million of square miles. The British Isles

possess a surface of less than one eighth of one million of miles; that is, this Home Mission domain would take in about sixty kingdoms of Great Britain. But if the latitude 50° north be taken as its limit, below which latitude the Republic is chiefly found, our extension comes down to an area equal to thirty Great Britains!

And what is this immense domain—the Home of these Missions? Is it a Sahara, or a morass? a tropic plain, strewed with the ashes of the sun, or a polar field, crusted with glittering snows? Neither, sir; but rather, such a piece of garden-land as the world nowhere else possesses. “A land of brooks of water,” and truly, “a land in which thou mayest eat bread without scarceness” it is. Hills and valleys adorn it; mountains and plains it has which would have swallowed up Shinar, and dwindled Babel to a mole-hill! Rivers in gentle channels, offer their serviceable currents to some part of every fifty miles square, and a bunch of inland seas hang, like a cluster upon the stem of mountains, which stretch down the land like a row of tent-poles, whose curtains are fertile vales, and majestic plains, sloping down to oceans and to measureless valleys! Canals, too, plod their tiresome courses between far-divided cities, joining them by water-lines longer than was the march of Alexander, from the shores of the Hellespont to the banks of the Issus. Then, in mazy tracks, the iron roads chase about over rivers, into and *through* mountains, up stream, down stream, north and south, east and west, backing up into grim quarries and jagged timber-lands, across fenceless corn-fields and blooming cotton-fields, through prairie and plantation—everywhere the hurrying foot of man would go. Sixteen thousand miles of these ringing rails are spiked down over the land—enough of them to cross Great Britain into squares of about twenty six miles each; and making together, as much length of road as all the rest of the world possesses. Thus much on the *surface*. Above it a few feet in the air, are stretched thirty five thousand miles of iron strings gasping and whispering in such authority, that millions of dollars, and events much bigger than dollars, are moved every day at their bidding. The national brain, indeed, seems to be getting on the outside of the skull; and truly “lines of thought” have come to be something more than rhetorical figures! Call this a glance at the *ground plan* of the “Home” we are speaking of. Now, for a moment, in the interior of its elevation.

Survey, first, the 36,221 enumerated church edifices, with sittings for about 14,000,000, or for less than two thirds of the dwellers in our land; then, of colleges, 137; professional schools, 130; and surrounding these, innumerable common and private schools. Then, each week, above 2700 different newspapers and periodicals, using the learning of these schools, are sent about the land.* These we may call the fixtures, the permanent furniture of this great “Home;” and yet, great as it is, so vast is the nation’s growth, that the immense western line of occupation is every year pushed a quarter of a degree toward the setting sun. The “hardly bestead and hungry” from all nations cry out, “Come, and let us go up to this good land.” What a wide, a friendly home they find it! And, sir, its place in the procession of Jehovah’s plans is as impressive as any feature of it. How many centuries it lay hidden under the palm of his hand, until the eternal counsels at work in the Old World, had made the race ready for a new, fresh world. Then it was laid open, a kind of *second Testament* for the nations, supplemental and more glorious than the first—the older hemisphere a realm of law—fierce, sensitive law, from the thrones of empire and the peasant’s hut, keeping watch and ward. Sir, herein is a sublime symbolism, a true historic mystery. As the revelation from God progressively opened to man, and as it paused in the completed canon of the first covenant, and as the glorious Gospel of Christ, the

* The last United States Census furnishes these statistics.

Lord, came in another period, a separate, yet vital and more glorious part of the divine inspiration; so the face of the earth progressively opened in its first known hemisphere, to the occupancy of man; and when that dispensation of empire was ended, a reserved hemisphere is brought forth, a true *gospel reservation*, on which to complete the glorious purposes for which the world was made. From the sight of the perpetuated races it long lay hidden; until the *apparatus for life* in it—so to say—could be got ready; until the steam-gush had been schooled to its box o' steel, and trained to toil with wheel and axle; and keels for the ocean's paths had been fledged with fleeter than fabled wings; and, too, until the touch of a finger could toss a sentence, even though filled with destinies, across the land; and until that Titan, the printing press, could outequal the hundred-handed Briareus, finging its glowing scrolls all abroad.

Oh, sir, what an apostleship of powers are these! And were they not got ready for the ministry of this new Testament of empire? Behold, Jehovah Jesus makes all things new. Extent of space and extinction of distance he begins with. Never so huge a land waving a single banner; never such swift and powerful forces for knowing a land put into the hand of man. Providence almost forsakes its ancient ways, transcends its older courses; for nations, in a day, wheel in the marches of present providences, rather than as of old, slowly turning as centuries transpire.

Sir, with joy we declare it, these all preëminently are Christ's. He is the Mediator and Executor of this new empire covenant. Behold, he makes a new earth indeed; and over it, by countless hands, the curtains of this benign mission of good will to the dwellers in it, are spread and upheld. To *Him* belong these lakes and rivers, these canals and roads; upon them he is going from victory to victory; and along them go his messengers, sowing the good seed of the kingdom on every side. *His* they are, for he made them; for him they willingly, or unwillingly, work. Not a piston-stroke of the engine but propels the world toward his cross; not a turn of the myriad-lettered cylinder but speeds on the angel, flying with the everlasting Gospel, to preach to every nation, and tongue, and people. Oh, sir, what an age for toil, and what forces the Court of Glory has subsidized to help the toiler; and the work is *all at home*! Without dipping the sole of our foot in foreign waters, or going from the sound of mother tongue, a score of millions can hear our testimony for Christ. Nay, "Mission" scarce it is. From every end of the earth they come flocking *unto us*. We go not to them, saving in the bounds of their and our common home.

Does not such a home claim honor, devotion, and love? If in Jacob's *tents* Jehovah loved to dwell, because his name and mighty deeds were there kept in mind, shall not Jacob's children love the *land*, in which the foundations for his kingdom are so manifestly planted? Sir, what motives these are to us, to keep *entire* this field for common toil, as it is given to us; *one, open field*, for our co-working with Jesus Christ. How jealously should every invading partition and boundary question about this broad family mansion be watched! Fellow-laborers for Christ, shall we ever let our forms, or platforms, be turned into ecclesiastical fencing-stuff, to cross and choke up the king's highway! Oh, sir, the world of souls already here, moan forth their rebukes of every ungracious, envious *meum* and *tuum*, stopping the word of life from its mission of eternal redemption to them.

Let a single parable instruct us against such interceptions. In earlier days, in the county towns of New England stood many a noble, roomy, family mansion. A smile of welcome seemed to greet you, from the wide threshold and genial windows, and generous cheer always awaited the guests within. But, in the march, or ra-

her the *madness*, of modern improvement, a good many of these generous old homes have been cut up and partitioned into six by ten pigeon holes, to be let out to penny-paying tenants. This, of course, just spoils the grand old mansions. Half the rooms are robbed of sunrise, and the other half of sunset; and, worse than that, these "cabined, cribbed, confined" boxes get no fresh air; and so, bad distempers creep into them. There's no ventilating the little wheezy closets, and a constant racket of coughs and rheumatisms, is all the time going on there; and an elsewhere decently-disposed fever once getting hold, stiffens up, straightway, into *malignant*. No sunshine—no good air there; what should hinder?

Mr. President: Let us beware. To the last mite of faith, and patience, and love, let us defend this dear Home Mission family mansion, from such an ignoble fate. It is too bad, to spoil a lovely christian homestead, in such a way. What! a soul of us all, knowing the boundless love of Jesus, and want to turn the noble capitol of the Mission Republic, into a denominational baracoon, or a theological model lodging-house! cut up into dark entries, and labeled chambers, with grim posters over the doors warning off members of the family who love the kingdom, and the blessed Lord of it, with all their hearts!

Will the Divine Master come and take up his abode with us, if we thus deface and mar the gates of his praise, by our jobbing and underletting schemes? Oh, sir, in the name of his great love, let us do no such thing. We are blind enough, and sickly enough already; but if we thus abuse our noble homestead, we shall grow more blind, and sickly, and lame, till no soundness is left in our bones. We want this widemission field open. The sweet airs of heaven need to blow through it, upon us all; and the "Light of the World" shining in it, to give "light unto all that are in the house." We would have the beams from the day-spring from on high, streaming through the eastern windows, and gilding the western waters, and we want the sweet solace of setting day, to deck our eastern hill-tops; and the north wind, and the south wind, to come and blow upon all our gardens, that the spices thereof may flow out. Don't let us hang up a single curtain, to shut out those beauteous beams, and fragrant winds, and to chill the dear intercourse of souls bought, all alike, with the precious blood of the Lamb!

And, sir, if we are careful, thus never, in the least, to reenact the mournful sight of the soldiers parting the vesture, and upon the raiment casting lots; if we will make "our work in the Lord," one of "union sweet, and dear accord," soon, the churches fed from his bounty, shall deck the land like the stars of yesternight, and this mission shall be a bow of promise, spanning this wide Home of the nations.

The order for this work is, *Onward*. The banner-legend is: "Speak unto the people that they go forward." Victories, yea triumphs, await the sacramental host, just so long as diligent valor inspires their march. Oh, sir, what a "Home" this shall be when dotted over with Zions of which, when he writeth up his people, it shall be said, "this, and that man was born there." Then, the Highest himself shall establish her—then, glorious things shall be spoken of thee, my native land, *almost A CITY OF GOD!*

Missionary Intelligence.

CALIFORNIA.

From Rev. T. Dwight Hunt, Agent, San Francisco.

The California Summer.

Since my last, I have made a visit to Columbia and Sonora. It was necessarily a flying one, as previous engagements coastwise obliged me to return immediately after the Sabbath; but I was repaid for the heat and dust of the journey, and for the hard labors and travels of the two days I was in the country. I reached Columbia on Friday evening, after a fourteen hours' ride from Stockton in a crowded stage, the dust of the dry road frequently rolling in to choke us, and the heat of the burning sun almost melting us on our seats. At the houses along the road the thermometer stood at from 104° to 110° in the shade! And this is but the beginning of the long summer, many of whose days will be even warmer, or rather hotter; and whose heat will extend with but little interruption to October. Until November, and perhaps December, there will not be a drop of rain, to cool the air or lay the dust. The nights, however, will be cool, and those panting through the day will sleep comfortably and refreshingly under blankets. This is the great compensation, and renders the long hot summers very endurable, otherwise our dwellers in the valleys and on the mountains would wilt under the perpetual drought. As it is, the summers do not prostrate them as your summers do you. The dust is a great annoyance during the long dry season; but it would be less healthy if we had your frequent and drenching summer showers. Still, our brethren in the hills dread the long unbroken heat and dust, especially those whose out-stations require them to travel several miles in the sun on the Sabbath, and usually on foot. I do not wonder that they dread it; and yet most commendably do they persevere in their labors over the high mountain ridges, and down the deep ravines. Could those who contribute to their support see them at their homes, studying and sweltering in their small, one-story, cloth-lined and cloth-ceiled houses, tenements

very unfit either for the summer's sun or the winter's rain, and toiling on their tramps through heat, and dust, and rain, and mud, to reach a mining settlement miles away over the hills and gulches, to preach to such few of the encampment as may do them the favor to go and listen, they would not grudge the laborer the hire they give him.

Sonora.

By a late election, the county seat has been permanently located here, and confidence in the place is fully restored. I was surprised at the improvements everywhere visible. Several fire proof brick stores were in process of erection; and around private residences ornamental gardens were laid out, giving to the place quite the appearance of home. There was an air of thrift in the streets, while stores and dwellings, and their occupants, indicated unmistakably a cheering relief from the long depression out of which the town has struggled. Now, the neat and beautiful church of Mr. Harmon is none too good for the shire town of Tuolumne, and even those who complained most of the debt are glad of that ornament on the hill side.

Missionary Aims.

They care not so much to build up a denominational church, as to preach the Gospel to the most that can be reached. They look upon nothing around them as permanent—the population is changing continually, and the place, very likely, will eventually decline. But, for years to come, the mines will draw a large population about them who will need the Gospel. Dying souls will need salvation, and they look upon their work as missionaries to save such of them as the Lord will give them. They expect, not so much to collect them, and keep them around them, as to do them good as they pass by. Therefore, whether the church be large or small, or wholly cease to be, by death or removal, or both, they will not feel that they fail of their object, if the passing crowd fill up the house of worship from Sabbath to Sabbath, and give them hopeful evidence of the impressiveness

and saving efficacy of the plain-spoken truth. When the place shall decline, as decline it will, when the long-wrought mines have ceased to be productive, then they will not mourn, as those whose hearts have been fixed on the growth and permanency of their particular church, nor feel, at its decline, as if their toil had been lost.

The "Vigilance Committee."

One other topic, and I have done. I refer to the revolutionary state of things in this city, and to the sentiments of ministers, and religious people generally, thereupon. Almost without exception, both ministers and their people *justify* the organization and action, thus far, of the "Vigilance Committee." The assumption of this extraordinary power on the part of our very best citizens, is looked upon as a necessity of the times. The great majority of the people of the State have said, in mass meetings, that the Committee are right and shall be sustained. The proclamation of the Governor, declaring San Francisco in a state of insurrection, and calling out the militia of the State to suppress the Committee, fell at once to the ground. It had only the effect to double the Committee, from 3000 to 6000, and to muster, in all the State, less than 1000 to oppose them. Soon the Governor's Major-General resigned, and at this time the "Law and Order" party, so misnamed—but more properly called the "Law and Murder" party—is virtually defunct. The reason is to be found, not in the treasonable and lawless character of our people, but in the villainous and intolerable corruptions of their rulers. Ballot-box stuffing had to such an extent placed over us plunderers and murderers, and jury and judicial perjury and bribery had so long and to such an extent perverted our courts into a refuge for the criminal and a terror to the good, that the evil under which we suffered had become unendurable. The assassination of Mr. King was the signal for the rising of the people in self-defense, and to the solemn and orderly work of long needed reform. This is the whole in a nut-shell. The pulpit and the press, with scarcely an exception, advocate the cleansing now in process, and bid the Committee god-speed; and the *people*, from the snows to the seas, say every day, in thunder tones, AMEN.

From Rev. William L. Jones, Camp-tonville, Yuba Co.

A Year's Labor.

I have finished my first year of labor in this place and begun another. In reviewing the year, I can not see that I have wrought any great deliverance in the earth, but rather feel as if I had been sowing seed, without the privilege, which in earlier years I used to exercise upon the seeds in my little garden, of digging them up occasionally to see if they meant to sprout. The most comprehensive summary I can give of my year's work is—I have sowed the seed, and am quite sure it was good though it was very old; but I can not see it, and do not know what has become of it.

This place has not increased much in population or wealth during the year. People are working along, and promising themselves that "next year" the time will come when both water and gold will be abundant.

It seems to be ordained that my congregation shall consist of about thirty five or forty persons, under all circumstances. Twenty five are constant in their attendance, and the rest change almost every Sabbath: never all coming at once, and yet there are always enough to keep the number good. This was the case when there was only one meeting in the place; it was so, after twenty five foreigners had left us, to worship in their own language; and it is still so, now that our Methodist friends have become considerably more denominational in their movements.

Our Sabbath school is sustained with a good degree of interest, and its prosperity and usefulness have lately been much increased by the present of a library, from the First Congregational Church of San Francisco. Our weekly prayer meeting is attended regularly by ten or twelve persons, which is better than we expected a year ago, when *three* could hardly be got together for such a purpose.

Every fortnight I preach in the afternoon, at Galena Hill, one mile from here. The congregation there is much larger than it was a year ago, and with the help of the school teacher of that place I organized a Sabbath school there, three months since, which is punctually attended by more than twenty as bright and intelligent looking children as I have ever seen together.

In addition to my labors here and at Galena, I go once a month to "Brandy City." This is a new settlement in what promises to be a rich mining section. The present population is about one hundred and fifty men and five women. I walk over after the service here, which closes at 11½ A. M., and preach there in the evening. The "City" is about 8 miles distant, and can be reached only by a very rough, hilly trail. As I have to cross three cañons, one of which can not be far from 1000 feet in depth, with very steep sides, it is a very laborious walk in a hot day, and not calculated to make one feel like preaching in a log hut to a congregation of twenty five or thirty. The reason why I walk is, that, were I to ride, the high rates of horse hire and the low rates of church contributions would run me in debt every time; though the Dutchman who keeps the toll bridge across the Yuba, out of respect to my clerical office, has of his own accord remitted my toll, and also invited me "to drink;" so you see I am at no expense in that quarter.

From a Missionary among the Mines.

The Christian Militant.

The leading spirit in the religious movement in — is a good man from the "old country," who used to work in the coal mines, and spent his leisure time in drinking, swearing, and *fighting*; for which latter accomplishment his physical development most abundantly qualified him. He used to join his rough companions in cursing the preachers. After a time, he became a Christian and joined the church; and then he could not bear to hear any thing against good men; and if a fellow ever cursed the preacher in his presence, he would—fired with Peter's zeal—forthwith knock him down. After having been three times suspended from church fellowship for such proceedings, and having meditated upon the matter during a voyage across the Atlantic, he saw that he had entertained false notions respecting the duties of the church militant, and he came to California with wiser plans, but with unabated zeal. He has been very faithful in —, to "reprove, rebuke, and exhort," but without much "long-suffering and patience." That settlement would not be persuaded to differ from others in the country, in spite of all he

could do. Sometimes, when working all alone in his tunnel under ground, he would be thinking over the state of society, and how the men *would* swear, and drink, and break the Sabbath, right before his face, after all he had said to them, and done for them, and prayed for them, it would seem to him as though he *ought* to go out at once with a club, and teach them in a way they would feel. Then he would think that this was wrong; but it was not until he had dropped his tools, and, to use his own expression, "got down on his knees and *had it* there for two or three hours," that he felt as he ought to. He has stirred up the people to think that they must have public worship there, and he has desired me to come over and help him. I did not think I ought to refuse altogether, nor could I go oftener than once in four weeks. The miners have agreed to help him to put up a little building for a church, and they are now about beginning it.

KANSAS.

From Rev. C. E. Blood, Manhattan.

Prospects of the Place.

The travel which formerly passed through Juniata from Fort Leavenworth to Fort Riley, now passes through Manhattan, since they have completed the ferry across the river near its mouth. Consequently, Juniata is on the decline, while Manhattan has received an impulse which will greatly enhance its prosperity. We feel quite confident that Manhattan is to be the most important point in this part of the territory. Situated at the junction of the Kansas and Big Blue rivers, it will be a center of influence and of business for the fertile valleys of both those rivers, and it is upon the thoroughfare between Fort Leavenworth and Fort Riley, and the country westward indefinitely. It is highly important that it should be a center of moral and religious influence. We are anxious during the present year to be able to erect a house of worship. Persons of all classes and of all denominations seem interested in the movement to raise funds to aid church building in Kansas, and I am frequently asked when we are to receive our portion.

Our church now has twelve members.

Three united at our last communion, two by letter and one by profession. My heart has been cheered, and I have been greatly encouraged in the midst of many discouragements, by the hopeful conversion of one of my neighbors. There are a number of others who expect to unite with us, but are waiting for their families to arrive before presenting their letters. While the eastern portion of the Territory has been full of violence and disorder, our part has been comparatively quiet.

Kansas.

Our intelligence from this outraged Territory is meager and fragmentary. One thing is certain—that religion can not prosper in the midst of invasions; and that the return of peace and security is indispensable to progress in the Home Missionary work. While minds are agitated with plans of defense, and hearts are agonized with fears for hearth and home, with grief for murdered friends, and with resentments for savage frauds and violence, it is not easy to enlist them in the service of the Prince of Peace. Even the best of men, under such circumstances, are in danger of being carried away with the flood; and when the stern and bad reality is bearing hard upon them, find that, to love one's enemies, and to pray sincerely for those that spitefully use you and persecute you, is not the instinct of partially sanctified human nature. The spiritual interests of this Territory call for peace, and a peace not patched up by craft, but well assured, in being grounded on righteous principles. Kansas and Missouri both need the prayers of all good men—and prayers of *action*, as well as of heart and word. The Christian's faith should not only thrill with love—it should “work by love.” Happily, the love that yearns in behalf of the Territory, by a moral necessity embraces the State; and all wise prayer and effort in favor of the one, is in favor of the other also. Our hearts are not divided, here, to the exclusion of any of our brethren, or of our fellow countrymen. While we pray and strive that Kansas may be free, in that very act, we are praying and striving for the spread of education and religion, for the heightening of public power and of domestic joys, among all her neighbors, to all time. PRAY FOR KANSAS.

IOWA.

From Rev. Theophilus Packard, Mount Pleasant, Henry Co.

Cheering Progress.

The Gospel has been preached in the church twice every Sabbath during the quarter. Other religious meetings to some extent have also been held. Our weekly prayer-meeting is attended by only a small number. At our communion season in December, four heads of families united with the church by profession. We expect some fifteen or twenty more persons to unite with us in a few weeks. The congregations on the Sabbath have increased. In pleasant weather we have very often from 100 to 130. On Sabbath afternoons there is no preaching in any of the other churches in the place except ours. At such times we have evidence that the prejudice towards us is abating, in the attendance of quite a number from the other denominations.

Another particular may be worthy of notice, which is, that the pastors or preachers in the six churches, meet weekly at each others' houses, for mutual improvement and for consultation respecting the prosperity of Christ's kingdom. So it is, in this far off western country, the watchmen in six different denominations are from week to week seeing each other *face to face*, as a preparatory step towards seeing eye to eye.

As there is but one church bell in the place, and as that is not a very accurate guide for us, and on Sabbath afternoons is not rung at all, we greatly need a suitable bell in the belfry of our church. Accordingly I recently started the project of procuring a bell, and we have already obtained nearly enough money to buy one of 800 pounds weight. It was quite encouraging to find so many of other denominations ready to assist us in this enterprise. We expect soon to have our bell in operation.

Our people are becoming quite interested in making some arrangements to secure a commodious vestry or lecture room. Our church edifice is not at all convenient for accommodating prayer meetings, and other occasional meetings, designed to promote the prosperity of the church and congregation. We have a fine lot for the location of such a building; but it is quite doubtful whether we shall be able at present to

erect one. As the population of the place is rapidly increasing, we are hoping to be strengthened by the addition of new comers.

Why can not ministers in other places follow the example of their brethren in Mount Pleasant? It is better, surely, that Christ's family should be united in his service, rather than show itself a "house divided." How is it that bad men can join for the accomplishment of their ends, and ministers, of differing denominations, do not? Have these ministers divided aims—and yet, members of one family?

From Rev. Hiram N. Gates, Delhi, Delaware Co.

The Missionary's Lot.

Our labors have been, for the time we have been here, far too much of a secular nature. I might fill my report with a detail of our trials and disappointments, in getting a place to live in. It was the best that I could do, to set about the work of procuring a place for myself. This, after eight weeks of toil, perplexity, and disappointment, I succeeded in doing, having been obliged to expend over one hundred dollars in fitting up what, when finished, is but a poor place to live in. But that is past, and I would care but little about it, did not its effects appear in my dear wife's health. She said to Rev. Mr. Reed, when he visited us in Connecticut, that she was ready to return to the West, and that if she could not live there, she could die there. But we hope to make some change in our circumstances, by and by, that will favor her.

As to the work here, my attention being so much taken up with secular matters, of course, I have been unable to do as much as I wished; nevertheless I have been able to visit about one hundred families in this place, besides some at my other stations—talking with them on the subject of religion, in some cases praying with them, distributing tracts, inquiring out Sabbath scholars, taking subscriptions to the *Messenger* and *Child's Paper*, in all my visits, in which I make no distinctions. I have been kindly received, and invited, in most cases, to repeat them.

My Sabbath congregations are well attended, and the attention good. We

have established a weekly prayer meeting, which as yet is attended only by the members of the church. At our last church meeting, we admitted nine members by letter, and one by profession. The church now numbers fifteen members, with a prospect of further additions.

From Rev. James J. Hill, Wapello, Louisa Co.

A Happy Revival.

Our hearts have been gladdened by the Spirit's return with his reviving and converting influence. We held a series of religious meetings, in which the writer was assisted by Rev. Geo. Clark. We enjoyed the presence and blessing of God. Christians were greatly quickened in duty, backsliders reclaimed, and sinners were hopefully converted to God. Eight have already been added to our communion, and several others stand propounded for admission.

The benefit which this protracted effort has been, to the church alone, is incalculable. If there had been no other results, there would have been a great and a good work. Many of the members had seemed to have the form of godliness, without the power. One of them frankly acknowledged, that he had never been converted before. He said, words could not express the deep and happy emotions of his heart. Before this revival, the deacon and myself were obliged to conduct all the meetings for social prayer. But now, such new light and life and love are infused into the membership, that all esteem it a privilege to take a part. Indeed, we can now say, that we have a converted church. We feel stronger, numerically and spiritually. The church has more than doubled its resident members, during the nine months I have been with them.

We closed our meetings with good feeling, and a great degree of religious interest, so that a good impression, I think, was left both upon the church and the world. And I must not forbear to state, that our morning prayer meetings were seasons of delightfully sacred and solemn interest. We all felt that it was a hallowed spot. We seemed to have, every morning, some new case of awakening or conversion, something to encourage our hearts in prayer and our confidence in God. We all feel that we have a great thank-offering to present to

the Lord for the good that has been done, especially to the church. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

From Rev. Ethan O. Bennett, Crawfordsville, Washington Co.

A Christian's Death.

We have had the pleasure of witnessing the power of a christian faith in the hour of death. Among the number of triumphant deaths, was that of a young lady, who for several terms had been teaching a select school in this place. She was endeared to a large circle of friends, by the strongest ties of love and sympathy. On her death bed she conversed with her scholars separately, urging them all to prepare for the last hour, and to meet her in heaven. She requested a memento to be given to each one, beseeching them ever to remember her dying charge. She fell sweetly asleep in Jesus. Her death made a deep and lasting impression on the minds of many. In it they could realize the value of religion. A contrast was presented, in a scene dreadful to behold—the death of a sinner, deprived of hope and reason, blaspheming God with his dying breath.

The Warning Blessed.

We endeavored to improve the opportunity for deepening the conviction of the sinner, and pointing him to the Saviour. Meetings were held for more than a month. They were full of interest, and sixteen or eighteen persons were hopefully converted. Thus the afflicting dispensation of Providence proved a blessing in disguise, so that we could fully appreciate the beautiful lines of Cowper:—

"Ye fearful saints, fresh courage take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head."

Nine were added to the church by profession, four of them heads of families.

WISCONSIN.

From Rev. Sidney H. Barteau, Oconomowoc, Waukesha Co.

Precious is the Death of his Saints.

In the orderings of Providence, I have recently been called to pass through the

deep waters of affliction. My home is now desolate. The endeared and faithful wife of my bosom is numbered with the silent dead. Mrs. Barteau departed this life on the 14th of March, aged 29 years. Her disease was asthmatic consumption. She had been an invalid for many years; and we came to Wisconsin instead of entering upon the work of Foreign Missions, in the hope that this climate would be favorable to her health. Her physical sufferings, during the last five days of her life, were intense, but not a murmuring word escaped her; and divine grace kept her soul in perfect peace. She retained the use of her mental powers, unclouded, to the last instant; and manifested remarkable forethought and composure, in all that she said and did. Repeatedly did she express herself as being fully resigned to God's will; and thoughts of his sovereignty seemed to fill her soul with delight.

She felt that she was most unworthy, and said that Christ was her only hope. She devoutly recognized the goodness which God had always shown her, and repeatedly expressed the fullest confidence, that he would care for and direct our little infant daughter, so soon to be left motherless. When she perceived that her end was near, she summoned her friends, one by one, to her bedside, gave them her parting advice and affectionate farewell. I then asked her if she felt that all was well with her. She directed her glance full upon me; her countenance beamed with unusual animation, and her whole soul seemed to speak from her eyes, as she instantly and triumphantly exclaimed: "All is well." Said I, "Have you no doubts?" "No," was her prompt reply. "Full assurance?" I inquired. "Yes, full assurance," was her immediate answer. Soon after, I perceived that she was almost gone, and could not speak. I told her to press my hand if she felt the Savior with her. Immediately she gave me the required signal twice, and my precious wife was dead in my arms. Perhaps it would scarcely become me to speak particularly of her virtues, or her influence for good. Suffice it to say, she died as she had lived. With her, religion had long been a *daily business*. She had greatly endeared herself, and justly, to the members of our congregation. I trust that the influence of her consistent life and triumphant death, will not be lost to the community, and that the impression will remain vivid upon my mind, until I am called to follow her to that spirit land.

From Rev. John B. Preston, Berlin,
Marquette Co.

Division unto Edification.

We have for some weeks been holding meetings for prayer in different families, which have been blessed in deepening feeling.

Another plan which we have adopted, I think will be attended with good results. The church is divided into districts, assigning to each elder in the session a class. His duty is to become acquainted with each brother and sister, to counsel and advise with them. The brethren are beginning to love this work of visitation; they find their own souls blessed while laboring to promote the spiritual interests of others.

There is manifestly an unusual seriousness pervading the community. Some hopeful conversions have occurred, others are inquiring the way to life.

Districting the Church.

We wish to call attention to the plan suggested above. It commends itself to the serious consideration of pastors and of churches. Christians promise, when they enter into covenant, to exercise watch and ward over each other. It is a promise very much neglected; and there is hardly a church in the land that is not, this day, mourning the consequences of this unfaithfulness. May not one reason of this wide-spread neglect be the fact, that no stated and obvious *method* is presented to church members, in which they may fulfill this vow. The majority have not christian ingenuity enough—in the want of sufficient zeal—to devise *methods* for themselves. But the question is a fair one, whether if a definite and feasible system were laid before them, were thrust upon them, they would not, very often, take it up. Let the young churches of the West look to this matter, and see if they can not devise a way for developing christian activity and fidelity, which may serve for all the churches in the land.

The following letter, of a later date, from the same hand, seems to indicate the results which may be hoped, when "neighborhood prayer meetings" and mutual fraternal watchfulness, are added to the faithful and systematic instruction of the young:

The Catechism—A Revival.

My last report gave you encouragement to hope that the Lord was about to visit us in mercy and revive his work. We had grounds for hope. The Lord hears prayer, and oftentimes gives his people satisfactory evidence of blessings he is about to bestow. One of our brethren, while our new church was being plastered, to prevent the frost from injuring the work, spent thirteen nights in it. They were nights of prayer. On one occasion he said to me: "I have no doubt but that the Lord will meet us in his temple, and that we shall soon see the salvation of God." The same feeling and anxiety took possession of other hearts. We have not been disappointed, but have enjoyed and are enjoying a precious refreshing from on high. Our Sabbath school has been particularly remembered. Some time since, we introduced the Westminster Catechism into the school and congregation, presenting to each individual a pocket Bible for reciting it perfectly at one recitation. We have given out 182 Bibles. We can now number among the recipients thirty one who are indulging hopes that they are Christians. I am confident that this excellent summary of christian doctrine has been of great benefit to them in the work of salvation. A little boy of ten years, under conviction of sin, was asked, "Do you think you are a sinner?" "Yes, sir." "Why, what have you done?" A number of things were mentioned for which he felt guilty. "Are these all?" "No, sir." "Well, what else?" "A great many things that I have *not* done." was the reply. "Do you think you have sinned in not doing things?" "Yes, sir." "Why so." "Because sin is any want of conformity unto the law of God." "Well, what one thing can you think of which you have *never* done, which neglect you feel is a great sin." "I have never loved the Savior," was his reply; and the tears flowed. How delightful, to lead such lambs to Christ. I have never enjoyed so interesting a season with children and youth; and we hope the end is not yet. We have been assisted in this work by Rev. Mr. Bristol, of Dartford, whose labors have been highly appreciated and greatly blessed. The church has been raised to action, and has been brought to feel that responsibilities were upon them not to be set aside.

From Rev. S. S. Bicknell, Johnstown,
Rock Co.

A Joyful Revival.

In looking back over the past year, I find great reason for gratitude to God. At the commencement, my health was far from being good, and it was doubtful with me, and with others, whether duty required me to engage to preach to this people; but I was induced to put my trust in God, and go forward.

The result has been, a year's labor beginning in feebleness, and ending in sound health—one of the happiest years that I have passed since entering the ministry; for, in addition to restored health, and many tokens of friendship from this dear people, God has appeared in mercy, and revived his work. We have had a most precious revival of religion. There had been, during the winter, some favorable indications—increasing attention to the word on the Sabbath, prayer meetings unusually solemn, uncommon concern for the impenitent, unwonted earnestness in prayer for the outpouring of God's Spirit. The number of meetings was increased, they became more and more interesting, and it was believed by Christians that God had a blessing in store, which he would bestow as soon as his people were prepared to receive it. Soon it was ascertained, that some, least suspected of being serious, were inquiring what they should do to be saved, and greatly desiring that there might be meetings daily. Thus a revival had actually begun, ere we were fully aware of it. It was now determined to hold meetings every afternoon and evening. Rev. Mr. Curtis, of Emerald Grove, and Rev. Mr. Chamberlain, (Methodist,) came, and labored faithfully and efficiently about two weeks. Backsliders were reclaimed; Christians were greatly revived and strengthened; and about thirty, before dead in trespasses and in sins, soon gave evidence of having been born again.

Of these, ten united on the last Sabbath with the Congregational church; others are expected to unite with us soon, and some will, doubtless, connect themselves with other churches. The number of conversions, it is true, is not great; but when it is considered that this is a farming community, and many in our congregation come three and even six miles to the house of worship, it will be seen that God has wrought for us a great and good work.

I love to speak of such a work, a work

begun in the church, under the ordinary means of grace, and not a work got up in a time of stupidity, by first sending abroad for an "evangelist." And I love, also, to read of revivals—as I often do in the *Home Missionary*—that have begun and have progressed in the same way. The burden of almost every prayer offered here now is, that the good work may not stop; that God will pour out his Spirit more and more, and that the present love and zeal of the church may continue for a long time to come.

The Covenant Honored.

Of the ten received into the church, only one needed to be baptized; and of those whom we expect to receive, most were devoted to the Lord in infancy or childhood, by pious parents. This is as we should expect, and as is known to be the fact, in nearly all revivals. Very often was it said here, as one after another arose in our meetings to speak of the goodness of God—indeed, so often, that we came to expect it almost as a matter of course: "I had pious parents, who devoted me to God, and now I feel that their prayers are answered." "I had a praying mother, and God has heard her prayers for me." Precious testimony! To my mind it demonstrates the duty of infant dedication; the blessings of family religion; the validity and perpetuity of the covenant.

But this is not the only church that God has blessed with the reviving influences of his Spirit. In other places contiguous to this there have also been revivals. Indeed, upon the whole of this beautiful prairie, God's Spirit has been felt of late, as it was never felt before.

A Poor Rich Man.

He had neglected religion, and given the entire strength of his mind to the acquisition of wealth. For this he had toiled early and late, had taken advantage of his neighbors, and oppressed the poor, and by these means had become rich. Wealth was his idol. But when disease fastened upon him, and he saw that he must soon die, the terrors of a guilty life pierced his soul, and in the agony of despair he was constrained to cry out: "Oh! how could I have lived as I have! Must I die? must I die?"

Poor man! He lived without hope and without God in the world, and without hope and without God he died. "How hardly shall they that have riches enter into the kingdom of God!"

From Rev. Franklin G. Sherrill, Oak Creek, Milwaukee Co.

Visitation—Revival.

I am truly thankful that I have it in my power to report more favorably than at any former period. At Caledonia God has appeared in our behalf. There were at this point such gracious indications as induced us, in connection with our Methodist brethren, to undertake a series of meetings. These were accompanied by such evident tokens of the divine favor, that we held them for a fortnight without a day's intermission. Our daily plan was as follows: First, a prayer meeting at ten o'clock, A. M.; then, visiting from house to house, conversing with all upon the subject of personal religion; then, preaching in the evening; after which, a brief opportunity was given for any to express their convictions and desires and feelings. Such was our course for a fortnight. Since then, we have had prayer meetings at stated times, some of which have been unusually interesting.

Results.

As the means used were scriptural, there was a good degree of faith and fervor on the part of the brethren, with very little of that morbid excitement which often accompanies protracted efforts. Quite a number, mostly heads of families, fathers and mothers, have been hopefully converted. Some of these have given the most gratifying and satisfactory proof that their hope is a good one. The church, too, has been greatly revived. This is especially true of some who had been living in a cold, backslidden state. If I may speak of myself, I feel that I have obtained enlarged views of my work; have learned better how to talk with men about their souls—a department of the ministerial work in which I am conscious of having been very deficient; and I have, besides, been much encouraged and stimulated. There are still some who are anxiously asking, "what shall we do?"

From another Missionary.

Religious Journals.

The controversial spirit of the religious journals which circulate among us, is not salutary in its influence upon the church.

It somehow induces the Christian to feel, that he is not making progress in religion unless he stands in a fighting position, or unless the Church is *formally* arrayed against some particular form of error, and wielding some particular weapon for its extermination. It also seems to create a disrelish for the plain, simple statement of gospel truth. The time must come when popular religious journals shall feel, in a higher degree, their responsibility to the churches, for the spirit they are diffusing through them.

"Wandering Stars."

The remarks in the number of the *Home Missionary* for December might have been penned from this parish. There are many here who are living in connection with no church at the West. I have the names of some thirty within the range of this church; and undoubtedly there are many of whom I have no knowledge. Our church numbers but seventy. I fear there are nearly as many church members out of this church, as in it. Besides, here we must add the remains of a defunct church, which I have recently found and endeavored to excavate, six miles distant. It numbered thirteen members, but now I can not find more than three, who present the least signs of life. Some of the members denied to me that a church existed in the place. The time of the removal of a christian family from the East to the West, is a critical time for the religion of that family, and the transfer of such persons can not be too well cared for. In such cases Eastern pastors ought not only to urge Christians to take their letters with them, but also to dispatch private letters to the minister preaching in the locality to which they are destined; so that these Christians may be sought out and brought into the church, before they become contented to remain—as vast numbers now remain, in all parts of the West—useless members of Eastern churches, and hindrances to the advancement of the cause of Christ in the places where they reside.

From Rev. C. C. Cadwell, Bloomfield, Walworth Co.

Conferences.

It is now not far from two years since we came into an arrangement for having

a conference of our two churches, to convene at some private house at two o'clock, on Thursday of every other week, having for its end our spiritual growth and preparation for the work of the Lord, and the cultivation of a fraternal regard for each other. This arrangement has now been well tested by us, as one eminently calculated to keep alive a "vital heat" in the "body of Christ." These meetings have never been better attended or more deeply interesting, than during the last six months. For some time past, we have held them weekly, with the interest gradually increasing. Many of our members have come so to live in sympathy with Christ, as to have almost constant yearnings of spirit for the souls of men. The benefit of this means of grace is obvious to the most casual observer, leading him to exclaim, what hath God wrought! One tendency of it is, to harmonize the members of the two churches. This it has in an eminent degree. Occupying, as they do, two rival points, it will readily be seen that nothing but the grace of God can prevent the rise of jealousies between them.

Concert in Daily Prayer.

As you are aware, about a year since, we instituted a daily concert of prayer, occurring between one and two o'clock, P. M.—a closet exercise in which Christians should pray for each others' spiritual prosperity, and especially for the conversion of the children of the covenant. By many of our members, this arrangement was not long adhered to; yet the benefit was marked, while it was regarded. Christians were quickened and brought into a better state of religious feeling. One young man, the oldest of the children of the church not converted, was led by the Spirit of God to renounce the world, and chose Christ as his Saviour. He soon after connected himself with the people of God. Others were awakened but not converted. And why? The reason is obvious.—And yet the savor of that season was upon the minds of a few. Feeling the importance of this arrangement, I requested such of my brethren and sisters as would unite with me in observing the concert hour, to hand me their names. This they did, with a readiness which was exceedingly cheering to me. I augured well for our prospects. The following was presented with one of the names: "I do most solemnly and cheerfully covenant with my

dear brethren and sisters in the Lord, to observe the hour from one to two o'clock, P. M., of each day, (or so much of it, and as often as God's providence will permit,) in praying to Almighty God for a blessing upon each other, and for the conversion of our precious children to the Lord. And I feel now that, by his grace, I will hold on to his almighty arm, until he doth appear or life shall cease. So help me God. Amen."

Heard and Answered.

Almost immediately upon entering upon this arrangement, we found our hearts deeply exercised with benevolent regard for souls. Those of our brethren who were backward were daily remembered, and were brought to feel their want of interest in the cause of Christ, and to return to the work of God as those newly converted. One of these said to me a few weeks since: "Did you know that I was not enjoying religion?" I told him I did. "Well," he said, "I was the most wretched creature that ever lived. No one knows how much I suffered. I felt that I was not fit to belong to the church, and that I ought to be removed, yet I *knew that the brethren were praying for me.*" In this state of mind he was, by a peculiar providence, brought under a revival influence, and so entirely broken down, that he now really appears like one born again. Another is a young brother, whom, for good reasons, we have continued in the church, though he had not walked with us for some time. He was made by us the subject of much prayer. Soon after entering upon the observance of the concert, his mother's mind became deeply engaged in his behalf; and it was so, also, with others. Some weeks before there was any change in him, she felt a calm assurance that he would return to duty. He was then away from home. Not long after, his mother received intelligence that there was a meeting in progress at the place where he lived; and from that time she anxiously looked for an answer to her prayers. At length she received a letter from him, saying that he had given himself to God. At this intelligence we were ready to shout for joy, and say: "Oh! praise the Lord, for he is good, for his mercy endureth for ever."

But these were not all the good things God had in store for us. For the three sons of the first named brother, who had been serious for some length of time, came almost immediately into the king-

dom, after their father's return to duty. The work is the most silent, and yet the most thorough, of any that I ever witnessed. Eight young men of promise are now rejoicing in the hope of eternal life; and some half dozen other persons are open inquirers; and others still are serious. We did not multiply our meetings until recently, when I thought there was call for a meeting for young persons. We have held three. At the last two, about twenty were present. They are held at my room, on Friday evening.

There never has been a time of such moment with us, as the present. God has shown, in a most signal manner, his readiness to hear and answer the united prayers of his children, and to bless faithful and personal effort for the conversion of the young. He seems to say to us, prepare the way and the latter rain shall be bestowed more abundantly. The angel of mercy still bends over us. His hands are full of blessings for us. And shall we have them? Will we give place for them? This is the question of moment with us.

INDIANA.

From Rev. Samuel G. Lowry, Bainbridge, Putnam Co.

Revival.

I have some things of special interest to communicate. Ever since the meeting of the Synod, in October, we contemplated holding a protracted meeting, in the early part of the winter. But God was pleased to place us under great trial. Time after time, our meetings were almost entire failures, owing to the peculiar state of the weather; and I had to preach to a mere handful. Once, we had a total failure. During the week preceding the meeting, nearly all the families of our congregation were visited. As it was too cold to ride, I went on foot, from ten to fifteen miles daily. The first Monday, we had prayer-meeting at candle lighting; and Rev. Mr. Cunningham, of Laporte, commenced preaching on Tuesday. He continued these services, morning and evening, till Wednesday night of the next week. With the beginning of the meeting, the weather set in again intensely cold; and this lasted, with little abatement, till Friday, the mercury falling sometimes as low as 27 degrees below zero. Thus God tried

us; till he made us feel that His "help was *greatly* needed." In the mean time, God assisted his servant to preach the word with much wisdom, faithfulness, and affectionate earnestness; and we felt the presence of the Spirit moving on the hearts of his people, and leading them to earnestness in prayer. After Friday, the weather having moderated, our congregations continued to increase; and the concerns of religion became more and more the subject of absorbing interest. Our hearts were made to rejoice in seeing a large number, especially of the young of our own families, led to think on their ways, and to turn their feet to the testimonies of the Lord. Many others, not accustomed to give any serious attention to religion, were roused to thoughtfulness, and some were brought to inquire in deep anxiety, what they must do. Among those that attended the meetings at all, there was less of captiousness and fault-finding than I ever met with on a like occasion. Few, I think very few, ever went away from a single meeting without some degree of seriousness and reflection. Twenty three have been added to the church, twenty on examination. There are several more whom we regard as hopefully converted; and several others seem to be just on the threshold, and I hope will soon enter in. I trust that we have got only "the first fruits;" and that the harvest is still to be bestowed. Truly "the Lord has done great things for us, whereof we are glad."

From Rev. William H. Rogers, Salem, Washington Co.

Children of the Covenant.

We have been blessed in the reviving of the church, and in the hopeful conversion of some eight or ten children and youth connected with the Sabbath school. Of the subjects of this work, we received five young ladies into the church, at our communion on the first Sabbath in this month; and others will probably unite soon. I bless God, that he has remembered his covenant, in thus bringing the children of the church into his kingdom. Your missionary and his session, especially, have reason to rejoice in that God has brought one dear child from each of their families, out of nature's darkness into his marvellous light. These, together with one other young lady, the child of devotedly pious parents, whose

father is now in glory, composed the little group who entered into covenant with God and his Church a fortnight ago. Oh, how much reason have we to be thankful in view of this season of refreshing, and to say, "What hath God wrought."

Facts Worthy of Notice.

1. There were evidences of the Lord's presence in the hearts of a few of the church, before our special effort began, which led us to regard it as a favorable time to work specially for him.

2. The good work extended in the church and out of it, just to the extent that Christians engaged in it.

A majority of the church were very much blessed and revived; a portion were merely interested—glad to see the work go on; another portion were unmoved, and were not blessed.

3. Our day-light meetings, though the attendance was small, increased very much the power of the evening meetings.

4. The work extended among the impenitent, about to the extent of the faithful private labor with them. How much good, therefore, could all the members of a church do, at such times, if united in these private labors.

5. We had nothing of what some call "excitement;" but there was deep feeling, great emotion of soul, a realization of responsibility to God for the salvation of souls, strong faith, and fervent prayer, on the part of some. The meetings were all still and solemn. We tried to humble ourselves, thank the Lord for his goodness and mercy, and give to him all the praise and glory.

Pastoral Visits.

We desire to call particular attention to the fact that, in several of the revivals narrated in this and in the last number, *pastoral visitation*—together with similar efforts on the part of church members—was a prominent instrumentality of the Divine Spirit in the conversion of souls. We believe that this fact, though strange to none of us, is yet one of great significance; and it may be that the next great blessing poured out upon our churches will be recognized as most intimately connected with systematic *industry* and *fidelity* on the part of the body of church members. In the last great revival season, we were taught the efficiency of "protracted meetings." The

churches are yet to learn, how to organize, develop, and concentrate the spiritual efficiency of their members, most effectually, in direct, personal, private appeals to individuals; and it may be will reap their largest harvests, mainly, through a divine blessing on these noiseless, omnipresent labors.

ILLINOIS.

From Rev. William S. Post, Jonesboro, Union Co.

Education in Illinois.

The people of this great and enterprising State are beginning to take a deep and abiding interest in the cause of popular education. The law entitled, "An act to establish and maintain a system of Free Schools, passed by the Legislature of the State of Illinois, Feb. 15th, 1855," has given a new impetus to common school education. Now the property in the State must support the schools in the State. "Learning is the handmaid of religion." Ignorance and religion can not go together. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Children are not to be educated for the duties and happiness of this world alone, but for a future existence, for which this is only probationary. They must be educated for the glory of God, to do good in life. Here, in Southern Illinois, there is a wide field for effort in intellectual, moral, and religious education, and one in which the demand for labor is of the most pressing character. From the meeting of the great waters at Cairo—now taking a new and vigorous start in improvement, since, having endured the flood of rushing waters this spring, it is now considered entirely safe from danger—one hundred and fifty miles north, to Vandalia, the former capital of the State, there is a territory larger than the States of Massachusetts, Connecticut and Rhode Island, and in the mildness of its climate, the fertility of its soil, and the extent of its mineral resources, far superior to those ancient commonwealths. This territory, which is yet to be the garden as well as the granary of the State, contained, in 1850, a population of nearly a quarter of a million; and since that time, in consequence of the opening of rail-

roads, it is filling up with accelerated speed. Yet, in all this immense, rich territory, where are the ministers, where are the churches, where are the institutions of learning?

Southern Illinois.

That the reports in regard to the physical character of the country, its beauty, productiveness, salubrity, and desirableness as a residence, founded as they are on the observations of travellers who have landed from the rivers, and passed through the bottoms and lowlands, are wide of the truth, it would be easy to show. But as to the general prevalence of education, and of moral and religious improvement, we can not challenge a comparison with the best portions of the West. I am, nevertheless, an inveterate hoper; and I believe that better times are coming, in these respects, for South Illinois. I am satisfied that this region deserves far more attention from Eastern emigrants than it is now receiving. The great mass of these emigrants pass along the great cities, and land at Chicago; and from that city scatter out over Northern Illinois, Wisconsin, and Iowa, as well as Minnesota; and never go near Southern Illinois, or hear from it except as the "Egypt" of the South—an "immense hospital," a "vast graveyard," the land of "swamps and agues," "wild haunts of monsters, poisons, stings, and death," with no possibility of either health or happiness, markets or civilized society, in or about it. I wish emigrants, in a fair proportion, could be induced to take the southern instead of the northern route, and examine the facts in the case for themselves, before purchasing in the north; and I wish this for the good of the emigrant, as well as for the intellectual, moral, and religious improvement of this region.

From another Missionary.

Temperance and Anti-Temperance.

You requested me, in a note recently received, to state some facts in reference to the temperance reformation in this place.

The first movement in the matter was made a year ago last autumn. The retailing had become so abundant and such a nuisance, that several of the prominent retailers were indicted before the grand jury of the county, and heavily fined, and then put under bonds not to

sell by the glass. This, for a time, removed some of the noise and carousing from the streets, so that the old citizens of the place spoke of a very decided improvement. In the winter, two brothers who had been put under bonds not to sell by the glass, voluntarily came to the conclusion to renounce the traffic entirely, and have since that time kept a respectable grocery. About a year since, our temperance people made a commendable effort to exert a decided influence in favor of the prohibitory law of the State, to be voted upon in June following. Several spirited meetings were held, addresses were made, and I preached a temperance discourse in different parts of the town. To our surprise, the vote in the township in favor of the law stood 101 for prohibition, to 42 against it. At that time it was doubted whether the whisky-selling village would poll a majority in favor of prohibition.

Late last autumn, or in the early part of winter, some new groceries were started, where liquor was sold abundantly by the glass, openly, and in defiance of law. In the mean time, the providence of God permitted some events to transpire, which tended to awaken the community to the iniquity of the traffic. A single instance must suffice.

A man left this place in his sleigh, in company with a friend in a state of intoxication, and after the team had gone some six miles, perceived that his companion was senseless and unable to move. He stopped at a house, and requested that he might be carried in and warmed. The man of the house came out, examined the poor fellow, and to the astonishment of his friend, found him a lifeless corpse. Such occurrences, together with the notorious reputation we were acquiring abroad, as a whisky-selling village, aroused our citizens to an effort to put an entire stop to the traffic.

Temperance in Villages.

Accordingly, the citizens were called upon to vote, whether the village should be incorporated, under the general incorporation law of the State. All incorporated villages, by this law, have authority conferred upon them to prohibit the sale of intoxicating drinks; and the prominent object in the minds of our leading citizens in seeking to be incorporated, was to forbid the sale of all intoxicating drinks as a beverage. This was understood to be the point upon which the vote would turn. There was much muttering among whisky-sellers, and a

strong effort to resist incorporation. It was decided, however, by a vote of 61 to 12 that the village be incorporated. So, it appeared that rum and whisky could raise but *twelve* votes in a population of more than 600 people.

Who can tell of how much consequence it may be, that *your* village be delivered from the pest of the grog-shop? What difference may it not make to the young men, who are now in the hey-day of their blood, when temptations to the senses are most enchanting and overwhelming? What difference may it make to the sons of the best families—to your own? What difference may it make in the good name of the place—its attractiveness to the most desirable population? Who can give a reliable guaranty that the whole country shall not suffer the most painful disgrace, and be brought into utmost peril, through the influences that flow from the unindicted dram-shop of your village? A single young man, educated in its poisoned atmosphere, and growing up godless and unscrupulous, may, by and by, sap the foundations of laws, compacts, and constitutions, and stir the whole land to mutiny. They who idly leave the divine law to be trampled on, do not know how dreadful their recompense may be.

From a Missionary in Southern Illinois.

A Word in Season.

I gave a number of tracts and religious papers to a pious old lady in this place, who has a daughter living where she has scarcely any religious privileges. The daughter came home on a visit, and the mother gave her a number of the tracts, among them the one entitled: "And the Door was Shut." She returned home; and on reading this tract the Spirit of God fastened deep conviction on her heart. She came to the conclusion that she had so long grieved the Spirit and slighted offered mercy, that she had shut the door against herself. At length, her distress became so great that in the anguish of her soul she was made to cry aloud for mercy. She soon gave up her heart to the Savior, and was filled with peace and joy in believing.

Tracts and Bibles.

I have distributed about five thousand, five hundred pages of tracts, and have made arrangements to receive fifty copies of the *American Messenger*, and a like number of the *Child's Paper* for distribution.

I have not yet organized a Sabbath school, and shall be obliged to delay it till some time next month; nor is there one in operation in this county. I think you could hardly find a good Sabbath school in one half the counties of this part of the State.

No-Bible Liberality.

It is supposed that at least every fourth family in this county is destitute of the Bible. The people of this place are not penurious, but their liberality runs in a wrong channel. They patronize showmen of all kinds very liberally. Grocery keepers and fiddlers receive unremitted attention, and seem to be considered by the majority the most useful men in the place.

Where Bibles are scarce, "groceries," of the sort alluded to above, "are apt to be in demand;" and it is wonderful how their frequent use, conjoined with an habitual attendance at those churches of Satan where they are dispensed, stimulates a certain kind of liberality. In the State of New York alone, the voluntary contributions made at these places, in behalf of a single object, are estimated at over \$20,000,000 per annum; while in Great Britain the collections made in the cause of strong drink (including only rum, gin, whisky, beer and porter) and tobacco, are reported in *Hunt's Merchants' Magazine*, for April, as amounting to more than £53,000,000—over \$250,000,000—annually. Before such "liberality" as this, the benevolences of Christians and philanthropists sink into insignificance.

NEW YORK.

From Rev. James P. Root, Flushing, (College Point,) Long Island.

We give, below, extracts from a report of a missionary laboring in one of the waste places in our own vicinity. The work in which he is engaged, is an example of a

kind of labor very much needed in the most thickly settled portions of the country, and, indeed, in some places at the West. There are many communities in the suburbs of great cities, which have been given up to the sway of evil influences, almost without an effort for their redemption. In the immediate neighborhood of large and wealthy churches, within arm's length of hundreds and of thousands of the most intelligent Christians in the land, these hives of iniquity are swarming. When will the churches feel, as they ought, the *glory* of the work to which such facts challenge them?

A New Suburb.

As the spring is opening, and its genial influences are beginning to be felt around us in the renewing of nature's beautiful forms and colors, I can scarcely realize that this is the same place where in mid-winter I suffered so much from the cold blasts which prevailed during the past inclement season. When I came here, in January, it seemed to be a bleak and desolate place indeed—the snow banked up by the violent storms, while all means of direct communication with New York by water was cut off by the extreme severity of the winter.

But desolate as was the appearance of the place itself, the moral aspect of things was still more cheerless. Every form of vice was desolating the peace of households—gambling and drinking and Sabbath-breaking being regarded as trifling sins. The dance-houses and ball-rooms were filled to overflowing, with the young who had become the victims of excitement and pleasure, and who were traveling the swift road to destruction. All these evil influences had crept in among the mixed population, drawn here within the two past years by the establishment of a factory, while almost the only direct religious influences brought to bear upon the mass of the people, were those of the Sabbath school established and supported by members of the First Congregational Church in Flushing. There was occasional preaching; but it was not to be supposed that such infrequent and informal gatherings would accomplish much toward the regeneration of society. It was evident that there were needed the constant, patient, and laborious efforts of the missionary, to produce any lasting result.

Lovers of Pleasure more than of God.

The people are mainly Germans, with a fair sprinkling of American, Irish, and

English. The children, however, almost invariably speak English; indeed their parents are extremely anxious to have them learn to speak it well, in preference to their mother tongue. These Germans are all industrious, and generally frugal in their habits, with the exception of indulging in frequent potations of lager-bier, and as frequent fumigations of tobacco. The Sabbath has always been a gala day with them—hordes of pleasure-seekers coming up from the city on that day, to ramble on the shore or in the woods, or to revel in drunkenness in the lager-bier saloons and dram-shops.

The families that I visited seemed quite indifferent as to the establishment of a church in this vicinity. Indeed, I have reason to believe, from more recent experience, that very many have thought it a positive blessing to be free from the restraining influences of Christianity, and were willing to have their children grow up without any religious instruction or influence whatever. In fact, there are quite a number of avowed Infidels, Deists, Naturalists, Skeptics, Universalists, and others of the same genus.

Light not under a Bushel.

There were a few faithful souls, who thought more of Christ and his cross and of the salvation of men, than of mere sect or party, and who had been constant in prayer, waiting for the appearing of the Lord, and laboring to that end. One gray-haired man, one of the first settlers, who, as far as he had been able to ascertain by close inquiry, believed himself to be the only Christian in the whole place, and whose soul, like that of righteous Lot had often been vexed within him at the abounding iniquity of the place, going out one Sabbath afternoon to say something, if possible, for his Master's honor, was overjoyed to meet with another Christian, with whom he might enter into fellowship of prayer and effort. The two together found a third, and during the previous summer they had held occasional meetings for prayer and the worship of God. The rude and wicked boys of the neighborhood delighted to congregate together, to disturb these little meetings with every ingenious contrivance which they could invent; and often it was found impossible to preserve order. Rude oaths, vile and violent language would break in upon the solemnity of religious services; and it seemed doubtful whether God's name was more honored than dishonored by these meetings. The cold and

long wintry season broke up even these little meetings; and when I came here, I found the Sabbath school, as well as the day school, discontinued, because the school room could not be made warm.

A Beginning Made.

The Sabbath school, I judged, must be made the nucleus of the whole enterprise, for the time being, and, accordingly, my attention was first directed to the securing of comfort and order, during our long sessions on Sabbath afternoons. This portion of the day we devoted especially to the instruction of the young; and the number of children attending has steadily increased, notwithstanding the long series of unpleasant and rainy Sabbaths during the early part of my labors. I therefore endeavored to secure something like systematic arrangement and regularity of attendance among the young, interesting them in singing exercises; and as the number of teachers was quite too small, I was obliged to provide for their instruction in a general way, from the desk. This last has grown into a children's separate service, which is held at the close of the Sabbath school, for the express purpose of bringing the truths of the Gospel, in their relations to the practical duties of life, clearly before the minds of these youth. In carrying on the school, I have received very essential assistance from a number of teachers who have come over from Flushing, at not a little sacrifice of comfort and time. At present, our room is full; we can not accommodate more than 100 children. There has been a marked change of behavior for the better, among these hitherto lawless and neglected children. It has been a matter of deep interest to watch the good effects of religious counsel and our frequent meetings, in curbing and restraining those who were at one time almost savagely wild, noisy, disagreeable, and, at times, entirely unmanageable, and to find that religious truth was beginning to be felt in some degree among them. The interest manifested by the young, I regard as one of the most hopeful features of the enterprise. A providential donation of hymn and tune books enabled me to practice singing with both the children and adults, and we have now a singing-school for free instruction and exercise in sacred music. This has become an occasion of pleasant social enjoyment, and through its influence many young men have been drawn away from the fatal

associations of the tavern and gambling-saloon. As a very agreeable little token of the interest displayed in the success of the enterprise, I may mention that, by the united contributions of children, teachers, and friends, we have just purchased a melodeon.

In connection with the school I have a teachers' meeting, held once a week in different parts of the village, which has rather assumed the form of a Bible class. I think that these meetings for the study of God's word have been especially blessed to the enlightenment and edification of some, who before had doubts and difficulties about scripture doctrines.

Having invited the young men to form themselves into a Bible class, there were about ten who came for a few Sabbaths. They showed themselves very ignorant of scripture truth, although some of them had been formerly connected with a church. A large number of them were tainted with skeptical and Universalist views, and some were open Infidels. I found it very difficult to get a common standing point, in matters that came up for discussion, as theirs was a creed of doubt—doubt as to future retribution, as to the inspiration of the Scriptures, and the immortality of the soul. I procured a donation of a few good books likely to instruct this class of mind, and I loan them out. Since the return of warm weather, most of this class have preferred sailing on the river to studying the Bible on the Sabbath.

Results—Encouragement.

There have certainly been some outward reformations. I have sometimes, on going into the room of our meeting earlier than the hour appointed, found a few of the more "learned" youth practising theatricals or dancing on the platform before a delighted audience, while another company would be amusing themselves with throwing stones at the outside of the building. But there has been a wonderful improvement in outward conduct as well as in other respects. One favorable indication that the truth has some power, is the fact of increasing opposition on the part of ungodly persons. Persons who have once been on the Lord's side, now vainly attempt to oppose the good work. But their efforts have rather tended to uphold our enterprise than otherwise.

In conclusion, I may say that, on the whole, I have been encouraged in the results of my work, and I have a strong hope for the future. Indeed, I think

that a few months will make great and lasting changes in the religious and moral state of society here; and though it is to be very much regretted that Christianity had left this place to become a stronghold of sin, it is not too late to save the young, who have not yet wandered so far in vice that, with God's blessing, they may not be reclaimed.

It will continue to be my aim, to unite

all Christians on the common platform of the *essential doctrines* of Christianity, leaving room, if need be, for a difference of opinion on matters of minor importance. If we can unite the different sections of the Church in the fellowship of christian activity and love, there will doubtless come, in the future, a still closer communion in one harmonious body.

Miscellaneous.

MISSIONARIES NOT PROSLAVERY.

Your missionaries are not *slavocrats*; and here, when this is understood, they are regarded, by some, with suspicion; and not only this—they are called by a name which, to the intensified proslavery man, contains in itself the "sum of all villanies;" I mean "abolitionist." Because of this, I feel very much hampered, and almost come to the point of striking my tent and pitching it again in the "land of the free;" yet not so much on my own account, as on account of my children. I dislike to rear them under the influence of the "peculiar institution." I am anxiously waiting to see what will be done in Kansas—whether Freedom shall sway her glorious scepter over that fine country, or the leaden rule of Slavery shall curse it, *ad infinitum*.

Home Evangelization.

Never has the necessity for a thorough Home Evangelization been so palpably manifest to all right thinking men, as at the present crisis. Never before has the fate of our country so trembled in the balance, and seemed ready to move in either direction, in accordance with the current that shall gain the mastery. Never has it been so manifest, that nothing can save us but a thorough instruction of the people in the principles of the Gospel—a training of the masses under the influence of evangelical truth. Never before has it been so manifest, that the "salvation of America is the hope of the world."

We are not only a spectacle to the world, looked upon with universal interest by men of all nations; but we are

receiving and incorporating into our society the emigrants from all the nations under heaven. These men, who come to us from the four quarters of the globe, have, most of them, their friends and correspondents in their native country. The influences they feel *here*, are soon communicated *there*—and thus a power is given to us, of sending back an influence, where our missionaries have never travelled—where even our Bibles are rigidly excluded. The Romanists of Europe and the Pagans of Asia are feeling our influence, through the people who have come to our shores—an influence which *saps the very foundations of their superstitions*, and prepares the people for a new order of things—a new religion, and a new state of society. If the people of this country can be thoroughly evangelized, if christian institutions can be established and sustained, and made influential in every part of our country, if the people can "all be taught of God," so that "all shall know the Lord, from the least even to the greatest," is it not manifest that an influence must go out from our land, more powerful for good to the nations of the earth, more pervading and far-reaching than from all other nations whatever? an influence which God may use, and doubtless *will* use, in converting the nations more rapidly and more extensively, than by any means hitherto brought to bear upon them. The opinion of President Edwards—that the *millennium is to begin in this country*—after having been laid aside and hardly thought of for half a century past, is beginning to find believers and advocates. And the feeling is becoming more and more pervading, that whatever else is done, or not done, *the people of this country must have the Gospel*. They must "all be taught of

God." There must be no class neglected,—nor must any portion of our land be suffered to remain, *even for a short*

time, unblessed by the benign influence of evangelical Christianity.—*New Englander.*

Appointments by the Executive Committee of the American Home Missionary Society, in July, 1856.

Not in Commission last year.

Rev. Lewis Bodwell, to go to Kansas.
Rev. William P. Gale, Genoa Bluffs and Williamsburg, Iowa.
Rev. R. B. Snow, Hartland and Pewaukee, Wis.
Rev. George M. Boardman, Canton, Mich.
Rev. A. H. Gaston, Hastings, Mich.
Rev. C. B. Barton, Woodburn and Shipman, Ill.
Rev. Samuel Cole, Weymouth, O.
Rev. I. C. Beach, Fulton, O.
Rev. S. W. Kidder, Washington, O.
Rev. Charles Merwin, Higginsport, O.
Rev. Peter Booth, (colored,) Greenport, N. Y.
Rev. William H. Babbitt, Hoboken, N. J.

Reappointed.

Rev. Obed Dickinson, Salem, Or. T.
Rev. S. S. Zelia, Mokelumne Hill and Jackson, Cal.
Rev. C. S. Le Duc, Hastings, Min.
Rev. D. B. Davidson, Monona, Farmersburg, and Postville, Iowa.
Rev. G. B. Hitchcock, Lewis, Iowa.
Rev. L. P. Matthews, Garnaville and Elkader, Iowa.
Rev. John W. Windsor, Vernon Springs and Oregon, Iowa.
Rev. H. H. Dixon, Fox Lake, Wis.

Rev. Hiram Marsh, Neenah, Wis.
Rev. S. E. Miner, Wyocena, Wis.
Rev. George Brown, Alganssee and California, Mich.
Rev. David M. Cooper, Saginaw City, Mich.
Rev. S. Hemenway, Boston and Lowell, Mich.
Rev. Hosea Kittredge, Eckford, Mich.
Rev. William H. Osborne, Brady, Mich.
Rev. Timothy Hill, Bremen, Mo.
Rev. Timothy Morgan, Paint Lick, Mo.
Rev. J. D. Baker, Cambridge, Ill.
Rev. Alvah Day, Channahon and Nettle Creek, Ill.
Rev. D. S. Dickinson, Barrington, Ill.
Rev. L. C. Gilbert, Crete, Ill.
Rev. T. H. Holmes, Hickory Creek, Ill.
Rev. Wm. Homeler, (German,) Belleville, Ill.
Rev. T. H. Johnson, La Harpe and vicinity, Ill.
Rev. J. W. North, Como, Ill.
Rev. Henry D. Platt, Brighton, Ill.
Rev. N. S. Dickey, Columbus, Ind.
Rev. Ransom Hawley, Putnamville and Bowling Green, Ind.
Rev. Eldad Barber, Florence, O.
Rev. Erastus Cole, Grafton and Eaton, O.
Rev. Walter Mitchell, Moscow and Munroe, O.
Rev. Samuel D. Smith, Yellow Springs, O.
Rev. J. W. McMurran, Grove Presb. Ch., Va.
Rev. G. T. Everest, Masonville, N. Y.
Rev. S. H. Williams, Peru, N. Y.

Receipts of the American Home Missionary Society, in July, 1856.

NEW HAMPSHIRE—

Derry, First Ch., Ladies' Benev. Soc., by Ellen Farrar, \$6 00
Exeter, by M. W. Mann, 3 00
Fishersville, Almon Harris, by Rev. B. P. Stone, D.D., 2 50

VERMONT—

Burlington, Mrs. Ellen W. Buel, to const. 100 00
Rev. Henry P. Hickok a L. D., 2 00
Thetford, H. J. S.,

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.— 1,000 00
Barre, Cong. Ch., of which \$60 is to const. Rev. C. M. Nickels and Mrs. Mary W. Nickels L. Ms., 119 80
Dalton, Cong. Ch. and Soc., to const. Rev. T. A. Hazen a L. M., 82 00
Enfield, anonymous, 1 00
Hampshire Miss. Soc., by E. Williams, Treas.—
East Hampton, First Parish, 85 46
Northampton, First Parish, Gen. Benev. Soc., 192 75
South Hadley Falls, Cong. Soc., 23 00
Worthington, 53 15 304 36
Housatonic, Cong. Ch. and Soc., by Dr. N. B. Pickett, of which \$30 is to const. Rev. Edward J. Giddings a L. M., 49 00
Lenox, Ladies' Sew. Soc., by M. L. Hotchkiss, 3 00
Lowell, Kirk st. Ch., Ladies' Benev. Soc., by Rev. A. Blanchard, D.D., 3 00
North Brookfield, Mrs. H. Belcher, 1 00

CONNECTICUT—

Bridgeport, Second Cong. Ch. Sab. Sch., by E. W. Hawley, 75 00
Colebrook, Cong. Ch. and Soc., Rev. Thomas Robbins, D.D., \$25; others, \$32.32, 57 32
Easton, Cong. Ch. and Soc., by Rev. Martin Dudley, 20 00
Ellington, A. W. L., to const. Alfred R. Hall a L. M., 33 00
Glastenbury, Ladies' Benev. Soc., by P. S. Lockwood, 30 00
Lebanon, South Soc. Ladies' H. M. S., by Miss L. E. Dolbeare, 29 20
Milford, Second Cong. Ch., bal. by Rev. W. C. Scofield, 1 00
Millington, Cong. Ch. and Soc., by Rev. N. Miner, 26 00
New Canaan, Cong. Ch., by Rev. F. W. Williams, 72 00
New Haven, two friends, to const. Rev. Edward Robinson, D.D., LL.D., a L. D., 70 00
New London, Robert Coit, to const. Alfred Coit a L. D., 100 00
Norfolk, Cong. Ch. and Soc., by Rev. Joseph Eldridge, 75 00
Northford, Cong. Ch. and Soc., by F. T. Jarman, 15 00
Norwalk, First Cong. Ch. and Soc., by A. E. Beard, 217 84
Redding, Cong. Ch. and Soc., by Rev. D. D. Frost, 15 43
Saybrook, First Cong. Ch. and Soc., Ladies' H. M. S., by Miss A. K. Dowd, 63 33
Sherman, Rev. Maltby Gelston, 5 00

Tolland Co., Ct., H. M. S., by E. I. Smith, Treas.—		
Ellington, Cong. Ch. and Soc.,	116	49
Somers, Cong. Ch. and Soc., of which \$30 is to const. Henri- etta M. Pease a L. M., from her father,	106	00
Staffordville, Cong. Ch. and Soc.,	10	20
Vernon, Cong. Ch. and Soc.,	184	50
	417	19
Less expenses,	16	27
Washington, Cong. Ch. and Soc.,	400	92
Waterbury, First Cong. Ch. and Soc., by P. W. Carter,	182	40
Willimantic, Cong. Ch. and Soc., \$83.68; Ladies' Benev. Soc., \$1.87, by Rev. S. G. Willard, to const. Mrs. Harriet Lyon a L. M.,	75	33
Wilton, Ladies' Sew. Soc., to const. Mrs. S. Randle a L. M., by C. M. Gregory,	35	00
	20	0

NEW YORK—

Barryville, Highland, and Forrestville Cong. Chs., by Rev. Felix Kyte, Brooklyn—	12	54
A friend, \$2; A. B. Davenport, \$1, First Presb. Ch., Coll., \$245.99; Mon. Con., \$11.20, by Henry Ide; E. R. Graves, \$100; Fisher Howe, \$50; Hobart Ford, \$30; A. Fisher, \$10; C. Hadden, \$25; E. J. Dodge, \$10, Siloam Presb. Ch., by Rev. A. N. Free- man,	3	00
Westminster Presb. Ch., Mon. Con., Coll. by J. Milton Smith,	492	19
Candor, Mrs. S. P. Matthews, by J. B. Hart,	16	00
Catskill, on account of legacy of Henry Whittlesey, by John M. Donnelly,	13	00
Delhi, Presb. Ch. Sab. Sch., by Rev. D. Torry,	5	00
Greenport, Cong. Ch. and Soc., by Rev. Albert Fitch,	714	29
Hudson, Presb. Ch., by W. E. Parkman, Jefferson, First Presb. Ch., Mon. Con., Coll. by Rev. J. H. Merchant,	3	40
Morrisania, Cong. Ch., by L. H. Boole, New York City—	11	00
A friend, \$50; Miss M. A. Huntington, 50c.,	80	00
Houston St. Presb. Ch., Ladies' Assoc., to const. Mrs. Harriet P. Smith a L. M.,	13	80
Mercer St. Presb. Ch., John L. Mason, Thirtieth St. Presb. Ch., Rufus S. Klug,	30	00
Welsh Cong. Ch., by Rev. G. Griffiths, West Twenty Third St. Presb. Ch., by Rev. F. G. Clark,	30	00
North Bergen, on account of legacy of Mrs. Betsey Bissell, by Joseph Staples, Ex'r,	20	00
Poughkeepsie, Rev. Thomas S. Wickes, Redford, First Presb. Cp., by Rev. J. S. Stone,	165	00
Springfield, on account of legacy of Benja- min Rathbone,	629	25
Stephentown, Presb. Ch., by Rev. M. C. Bronson,	50	00
Stockbridge, C. G. Lyman,	8	00
Unadilla, Presb. Ch., by Rev. W. H. Smith, A friend in the country,	81	15

NEW JERSEY—

Bellville, legacy of Mary Cadmus, by A. C. Taylor, Ex'r,	379	06
---	-----	----

PENNSYLVANIA—

Bethlehem, A. Walle & Co.,	5	00
Watsburgh, Presb. Ch., by Jacob Fritz,	5	00

VIRGINIA—

Received by Rev. J. T. Hargrave—		
Winchester Presbytery,	25	00
Middleburgh, Presb. Ch.,	15	00
	40	00

OHIO—

Baltimore, Presb. Ch., by Rev. J. Schlos- ser,	7	21
---	---	----

Greenville, Second Presb. Ch., by Rev. E. F. Drew,	6	00
Ironton, Welsh Cong. Ch., by Rev. D. R. Jenkins,	10	83
Madison, Presb. Ch., by Rev. S. J. Jones,	10	00

INDIANA—

Bethany, Gosport, and Hebron, Presb. Chs., by Rev. T. S. Milligan,	15	00
Clinton, Rev. James Boggs,	5	00
Green Castle, Presb. Ch. Mon. Con. Coll., by Rev. H. A. Rossier,	18	00
Mount Lebanon and Mount Vernon, Presb. Chs.; by Rev. P. Bevan,	15	00
Received by Rev. J. E. Conrad—		
Franklin, Presb. Ch.,	5	00
Shiloh, Presb. Ch. Coll., \$4.65;	20	00
Saw. Soc., \$15.35,	25	00
Spencerville, Asa Fletcher,	50	

ILLINOIS—

Green Valley and Sand Prairie, Presb. Chs., by Rev. J. N. Brown,	7	50
Joliet, Cong. Ch., by Rev. L. H. Loss,	15	00
Marshall, Cong. Ch., by Rev. J. Chapman, Morris, First Cong. Ch., by Rev. E. B. Turner, to const. Charles H. Gould a L. M.,	25	00
Pittsfield, Cong. Ch., by Rev. William Carter,	37	20
South Ottawa, Presb. Ch., by Rev. C. H. Force,	21	51
Springfield, Second Cong. Ch., by Rev. A. M. Dixon,	8	72
Upper Alton, Presb. Ch., by Rev. William Barnes,	175	00
Wenona and Magnolia, Presb. Chs., by Rev. J. R. Dunn,	11	50
Winnebago, First Cong. Ch., by Rev. S. P. Sloan,	10	00
	10	00

MICHIGAN—

Adrian, First Presb. Ch., by E. H. Wi- nans,	45	00
Clinton, Cong. Ch., by G. E. Pomeroy, in part, to const. Mrs. George S. Thurbur, of Jackson, a L. M., by Rev. H. A. Read,	20	00
Eagle and Delta, Cong. Chs., by Rev. W. P. Esler,	24	60
Lyons and Matherton, Cong. Chs., by Rev. H. Grattan,	6	86
Medina, Cong. Ch., by Rev. George Bar- num,	20	13
Memphis, Cong. Ch., by Rev. W. P. Rus- sell,	10	00
Milford, United Presb. and Cong. Ch., by D. M. Sadd,	25	26
Monroe, Presb. Ch., by W. H. Boyd,	25	00
Saginaw, First Presb. Ch., by Rev. D. M. Cooper,	21	00
Waconsta, Cong. Ch., by Rev. W. P. Es- ler,	1	23
White Lake, Presb. Ch., by Rev. O. W. Mather,	16	00

MISSOURI—

St. Louis, Holland Presb. Ch., by Rev. F. Delveau,	10	00
---	----	----

WISCONSIN—

Caledonia, Cong. Ch., by Rev. F. G. Sher- rill,	6	00
Delavan, Cong. Ch., by Rev. J. Collie,	20	00
Hortonville and vicinity, Cong. Ch., by Rev. A. C. Lathrop,	16	79
Palmyra, First Presb. Ch., by Rev. J. S. Emery,	8	81
Racine and Pike Grove, Welsh Cong. Chs., by Rev. E. Griffith,	16	00
Sheboygan Falls, Cong. Ch., by Rev. J. W. Allen,	5	00

IOWA—

Bowen's Prairie, Cong. Ch., by Rev. T. H. Canfield,	8	00
Bradford, Cong. Ch. Mon. Con., by Rev. O. Littlejohn,	12	00
Denmark, Cong. Ch., by Timothy Fox,	63	15

Knoxville, Cong. Ch., by Rev. H. Penfield,	7 00
Wapello, Cong. Ch., by Rev. J. J. Hill,	5 00
Zwingle, George Laud, by Rev. F. C. Bauman,	2 00
MINNESOTA—	
Anoka, First Cong. Ch., by Rev. George Bent,	4 40
Red Wing, Presb. Ch., by Rev. J. W. Hancock,	12 45
CALIFORNIA—	
Petaluma, Joel Merchant, by Rev. T. D. Hunt,	18 00
OREGON—	
Dallas, by Rev. H. Lyman,	34 00
Kalapooya, Coll., \$5; Rev. H. H. Spalding, \$15.	20 00
	<hr/>
	\$7,126 88

Donations of Clothing, &c.

Derry, N. H., First Cong. Ch., Ladies' Benev. Soc., by Ellen Farrar, a box,	\$34 00
Exeter, N. H., by M. W. Mann,	36 00
Granby, Mass., Ladies' Sew. Soc., by Martha H. Stephens, a box,	23 00
Lenox, Mass., Ladies' Sew. Circle, by Miss M. L. Hotchkiss, a box,	35 08
Lowell, Mass., Kirk st. Ch. Ladies' Benev. Soc., by Rev. A. Blanchard, D.D., a box.	

Receipts of the Western Reserve Agency, Ohio, from April 1, to July 1, 1856. T. P. HANDY, Treasurer.

Ashtabula, Presb. Ch. Coll., \$20.23; I. Robertson, \$5; Mrs. H. E. Parsons, \$5; J. W. Parsons, \$1; C. R. Parsons, \$1,	\$32 28
Atwater, Cong. Ch.,	26 12
Aurora, Cong. Ch.,	20 00
Bath, Cong. Ch.,	15 00
Burton, Rev. D. Witter, \$2.50; Cong. Ch., \$23,	25 50
Charleston, Cong. Ch.,	5 00
Claridon, Cong. Ch.,	5 25
Conneaut, Presb. Ch.,	20 75
Cuyahoga Falls, Cong. Ch. Mon. Con.,	25 50
Eaton, Cong. Ch.,	5 00
Elyria, Presb. Ch.,	96 00
Franklin, Cong. Ch., to const. Rev. John A. Seymour a L. M.	47 25
Freedom, Cong. Ch. Coll., \$15.35; Dea. James Porter, \$5,	20 85
Garrettsville, Cong. Ch.,	8 87
Geneva, Cong. Ch.,	6 75
Grafton, Cong. Ch.,	18 00
Hartford, E. Brookway, \$2; W. E. Anstin, \$3,	5 00
Hudson, Cong. Ch. Coll., in part,	15 00
Western Reserve College Ch.,	27 00
Huron, Presb. Ch.,	13 35
Kingsville, Presb. Ch.,	14 56
Madison, Cong. Ch.,	15 50
Nelson, Cong. Ch.,	8 95
Painesville, Presb. Ch.,	65 00
Perrysburgh, Presb. Ch.,	3 75
Pierpont, Cong. Ch.,	4 50
Randolph, Cong. Ch., in part,	7 49
Richfield, W. Hammond,	10 00
Solon, Cong. Ch.,	10 00
Twinsburgh, Presb. or Cong. Ch.,	23 03
Unionville, Dea. C. Cunningham, \$1; Mrs. Dickinson, 19c.,	1 19
West Williamsfield, Cong. Ch.,	10 00
Windham, Rev. H. Bingham, \$10; Dillingham Clark, to const. Rev. Levi B. Wilson a L. D., \$100,	110 00
Estate of Mrs. Sarah Crocker, dec., \$50; a clergyman, \$2.18; avails of tidy by an aged widow, \$1.	53 18

\$770 12

Receipts of the Massachusetts Home Missionary Society, in June, 1856. BENJAMIN PERKINS, Treasurer.

Andover, Mrs. Leonard, Woods, L. M.,	30 00
Boston, Bowdoin St. Ch., bal. of Col.,	5 00
Braintree, First Cong. Ch. and Soc., quarterly Coll.,	20 00
Bridgewater East, Rev. Mr. Sanford's Soc.,	16 00
Brookfield, Mutual Assistance Soc., S. M. Lane, Treas.—	
New Braintree,	10 00
Dana, Cong. Ch. and Soc.,	15 00
Hardwick, Cong. Ch. and Soc., to const. Dea. P. Chandler, a L. M.,	58 25
Holland, Ladies' Benev. Soc.,	15 68
Oakham,	30 00
Sturbridge, Cong. Ch. and Soc.,	83 00
Ware, First Cong. Ch. and Soc.,	37 43
Coll. at meeting of Conference,	11 11
Burlington, Fem. H. M. S., \$10.25; Mon. Con., \$7.08,	17 33
Charlton, Cong. Ch. and Soc.,	17 77
Dartmouth, South Cong. Ch. and Soc.,	14 00
Fall River, Central Cong. Ch. and Soc.,	365 07
General Association at Salem,	40 46
Greenwich, Rev. Mr. Blodgett's Soc., to const. Mrs. Rhoda Ayers a L. M.,	42 00
Hampden Co. Aux. Soc., H. Brewer, jun. Treas.—	
Blanford, to const. Miss Polly Gibbs a L. M.,	30 00
East Long Meadow, Hezekiah Burt L. M.,	30 00
Other sources,	535 00
Lynn, Central Ch. and Soc., for Western missions,	25 00
Manchester, Ladies' Miss. Soc.,	15 00
Marblehead, Rev. Mr. Allen's Soc., to const. Miss Mary Reed Blackler and Miss Elizabeth Homan L. Ms.,	104 00
Middleboro, North Cong. Soc.,	9 87
Newburyport, Rev. Dr. Dimmick's Soc., Coll., \$32.56; Mon. Con., \$18.74,	111 30
Oakham, bal. Coll., to const. Dea. James Allen a L. M.,	20 00
Roxbury, Joseph Ballister, Esq.,	10 00
Royalston, Rev. E. W. Bullard's Soc.,	75 63
Truro, First Cong. Ch. and Soc.,	20 00
Weymouth, Rel. Char. Soc.,	6 50
Weymouth, North Pilgrim Soc.,	20 00
Winchendon, North Ch. and Soc.,	40 00
A friend to Missions, \$25; do., \$10; do., \$5,	40 00
	<hr/>
	\$1,925 46

Receipts of the Connecticut Missionary Society, Auxiliary to the A. H. M. S., to July 1, 1856. E. W. PARSONS, Treasurer.

Bolton, Coll., by T. Hills,	\$22 29
Chester, Coll., by E. J. Doolittle, to const. Jeremiah Willcox and Abby L. Smith, L. Ms.,	60 00
East Granby, Coll., by J. Cornish,	22 50
East Lyme, Coll., by F. Gridley,	8 00
East Windsor Hill, Coll., by Rev. Dr. Tyler,	38 55
Gilead, Cong. Soc., \$30.75; Ladies' Benev. Soc., \$10,	40 75
Glastenbury, First Cong. Ch.,	80 55
Griswold, Cong. Soc., Coll., by Rev. B. F. Northrop, Mrs. D. Tyler, \$10; others, \$49.75,	59 75
Hartford, bequest of Miss Nancy A. Mather, by E. N. Kellogg,	200 00
Hitchcockville, Coll., by L. H. Barber, to const. Arba Alford a L. M.,	33 00
Lyme, Ladies' Miss. Soc., by A. M. Parker,	11 00
Mansfield, Cong. Soc.,	45 00
Newington, H. Kirkham,	2 00
Newtown, to const. Henry Fairchild a L. M.,	40 00
Southington, Coll., by T. Higgins,	317 23
Windsor, Cong. Soc. Coll., to const. L. T. Frisbee and Roman W. Loomis, L. Ms., \$61.06; Ladies' Sew. Soc., to const. Mrs. Eliza Howard a L. M., \$30, by Rev. T. A. Leete,	91 06
Windsor Locks, to const. Oliver Hawley a L. M.,	55 91

\$1,125 64

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

OCTOBER, 1856.

No. 6.

Our Country.

THE territory of the United States extends over an area of more than 3,300,000 square miles. Its extreme length is nearly 2,700 miles, and its greatest breadth about 1,600 miles. Its general shape may be considered a parallelogram 2,400 miles long, by 1,400 broad.

This territory lies wholly within the temperate zone, and is blessed with qualities of surface, and of soil and climate, with facilities for varied production, and for home and foreign commerce, unsurpassed by any other continuous territory of equal extent on the face of the earth. It affords available *space*, therefore, for the accommodation of human existence, more than equal to that of the whole of Europe exclusive of France and Spain, more than one and a half times as large as Russia, more than two and a half times as great as either China or Hindostan, more than ten times as large as all the English and French possessions in Europe taken together, and more than thirty six times greater than Great Britain and Ireland.

It is to be remembered, that the United States are, for practical purposes, a CONTINENT; and the natural resources of the country are such, that it is even more independent of foreign supplies, not merely than any European nation, but than the European continent itself.

Agriculture.

When estimating the capabilities of any country, in the endeavor to forecast its probable future, the *first* thing to be considered is, its ability to supply an abun-

dance of food and of work; for upon this its whole material development is dependent. It needs but a brief examination to show, that in both these particulars the United States stands foremost among the nations.

The value of our annual harvests in 1850 exceeded the enormous sum of 1,000,000,000 of dollars. We had then 113,000,000 acres under cultivation; and 180,000,000 more were included within the limits of farms, making in all 293,000,000 acres. This falls short, by only some 30,000,000 acres, of the total amount of improved lands within the limits of the four great European realms, Britain, France, Austria, and Prussia; while in average fertility, American soils must have a decided advantage.

Already, though but a small proportion of our land has been brought under even the most rude cultivation, the nations look hither for some of their most important supplies. American cotton rules the markets of the world. In time of scarcity Europe comes over to America to buy corn; and kings cease to tremble for their thrones, for the impatient multitudes are quieted upon republican and protestant bread. While as yet its most fertile regions are the most sparsely settled, and while it is only in limited sections that science has been brought to the aid of agriculture, our country has to-day hardly a rival in the production of food and of the materials of manufacture. When, therefore, a superior science shall have been brought to bear upon the less fertile lands of the Atlantic coast, when gathered millions are reaping the harvests of the central valley, bringing mechanic inventions to the help of animal muscles, when the rich table lands of the farther West have been made perennially fruitful, by a skillful irrigation, and the magical properties of Californian soils, the richest in the world, are become subservient to the wants and the hopes of man—what mind is able to conceive the boundless production of this swarming and busy continent?

Manufactures.

But a great country can not be densely peopled with an exclusively farming population; and a nation that is destined to be a "power in the earth" must do something besides plant and reap. *Manufactures* are necessary to the full development of even the resources of agriculture; and the fields will not yield their most abundant harvests except at the solicitation of those who do not labor on them. Man does not live on bread alone; but wool, and cotton, and iron, and glass, and stone, and gold, and silver, all minister to his manifold growth.

What, then, are our prospects as a manufacturing people? They are unsurpassed. The exigencies of a new country have hitherto prevented, indeed, that concentration upon the arts which coming years will unquestionably witness, and yet great progress has already been made. In most of the useful arts we hold a high position; and our inventions bear away the palm from the most skillful nations in Europe.

The *value* of our manufactures is not small. In 1850, the capital invested in this department of production was over \$527,000,000; the raw material and fuel amounted to more than \$554,000,000; nearly \$230,000,000 were paid as wages; and the total product was estimated at \$1,013,336,463, giving a profit on the entire investment of 43 per cent. Of this total, the Free States furnished \$845,430,428, and the Slave States, \$167,906,035.

In all departments of manufacture, in textile fabrics, in machinery, in cutlery, in glass, in cabinet and carriage work, in books, maps, charts, scientific and optical instruments, the progress already made has placed this nation in the very front rank, and in an attitude that is a presage of honorable triumphs. In Brussels and Wilton carpets our manufacturers challenge the world; and England has but

recently supplied herself, at a considerable expense, with the patent right to an American loom. In marine architecture no nation equals ours. Mankind has not touched a higher point in this great art than we have reached.

The genius of the American people takes special delight in whatsoever taxes their invention; and so sure as their social and political fabric shall stand, so surely will they avail themselves of the vast resources of material furnished by their fields and mines, to build up a system of manufactures of continental magnificence.

Mines.

And here it seems proper that we should briefly refer to our mineral resources. The store of metal and of fuel hidden in caverns of the earth, is so much capital in vault, the garnered industry of the primeval age. These gloomy reservoirs are so many fountains of life and gladness. For every factory gives birth to a village; and of every good mine scores of manufactories are born. England would not have found her boast in "wooden walls," had it not been for the wealth of her rocky treasures. Half of her population has been dug out of the bowels of the earth.

But nature has been as lavish to us in mineral wealth as in that of prairies and forests. The gold deposits of California are among the richest in the world; and for the three years ending with 1854, averaged nearly \$55,000,000 per annum. Rich mines of silver, also, and of mercury, are already opened. The copper region of Lake Superior is probably unequaled in the abundance and purity of its metal; and the north-western States furnish exhaustless supplies of lead. But it is in iron and coal, of all minerals the most important, and the most efficient instruments in furthering the processes of civilization, in developing natural resources, enlarging and diversifying industry, promoting intercourse, physical comfort, the progress of the arts, the discipline of the individual intellect, and the aggrandizement of national power, and in a word helping on the victory of man over nature—it is in these, the most valuable deposits which the earth holds locked in its treasures, that our country is richest. God has given us in store enough to supply the world. The annual product of our mines is already counted in millions of tons, and will be reckoned in tens of millions.*

Internal Communications.

The most ample resources are unavailable, and, practically, non-existent, unless they can be reached. Nature has done much for us here, and Art is supplying her want.

1. The *natural facilities* afforded by our coasts, of lake and ocean, and our numberless rivers, are remarkable. The great central valley is bound in one, by the Mississippi and its tributaries, which constitute an "inland sea," into which wide prairie regions are thrust as headlands. The eastern slope of the Alleghanies is furrowed with navigable rivers communicating with the Atlantic, and uniting the interior with the sea boards. Along the northern boundary is that great chain of lakes—the *Mediterranean* of North America—navigable for the largest ships, and thronging with vessels burthened with the products of prairies, forests and mines.

2. The *artificial facilities* are already considerable. Several lines of communication cross the northern tier of States, from the lakes to the Mississippi, and to the sea. The Alleghanies are turned at both ends, and pierced in the middle.

* The coal area in the United States is estimated at 133,132 square miles. The product of the Pennsylvania coal mines alone, amounted, in 1855, to 7,299,594 tons. The total product of the gold mines of California, up to 1855, was \$298,000,000.

"With the exception of a few miles in Virginia, there are connected lines of railway from Waterville, Maine, to Montgomery, Alabama; and roads are projected or in course of construction, that will probably, ere long, continue the connection from Calais to New-Orleans. Lines of completed railroad now connect, more or less directly, the four great cities of the Atlantic sea-board, Boston, New York, Philadelphia, and Baltimore—as well as the national capital—with the large cities and towns of the upper portion of the Mississippi valley, and of the lakes. Charleston and Savannah are nearly connected with the Mississippi at Memphis, while they have extended another of those iron arms to Nashville, eagerly stretching to seize the trade of the Ohio; and roads are projected and partly completed that will unite the Gulf of Mexico with the lakes." The period is probably not very distant, when the Atlantic and Pacific will be joined by these iron bands. The government engineers have already published the first volume of their report. An overland mail to California has been established by a recent act of Congress.

"More than 21,000 miles of railroad are now in operation; and some 17,000 miles are in process of construction." We, probably, have built a greater length of railroad than all other nations together, and at a cost of nearly \$500,000,000. All Germany has but 5,340 miles, and France only 2,480 miles.

Canals join the lakes with the Ohio and the Atlantic, and bring the great coal regions into cheap communication with the sea-board. The length of those in use is 4,798 miles.

The first line of telegraph in this country was erected between Washington and Baltimore, in 1844. At the beginning of 1854, the number of miles in use was 41,392, erected at a cost of \$6,671,800, or \$160 a mile. They already connect all the most important centers of trade; and every year witnesses an extension of the lines.

Commerce.

Commerce is a power and an index of power, as well as a necessity; it is a channel whereby nations communicate ideas and customs, principles and character. Each distinct and limited portion of mankind becomes more *human*, through the mutual influences of a world-wide intercourse. No nation has yet garnered into its character all the nobilities and energies of the "kind;" but each needs all that it can obtain from the others.

In commerce our nation has but one superior; and in all probability will ere long have none. No nation builds half as many vessels as this. Its foreign trade has *trebled* since 1815, and *doubled* since 1842. The vessels which annually flock to our shores from foreign ports, measure their tonnage in millions; and the net value of commodities exchanged in the internal trade, is estimated in billions.

The commerce of the United States "has elements of *increase* unknown in any former period, or in any other nation. A new country, a virgin soil, the precious metals in unprecedented abundance, coal, iron, copper, zinc, gypsum, lime, and most of the useful metals in profusion, her coast indented with bays, her northern border washed by nearly 2,000 miles of inland seas navigable by vessels of any tonnage, her great interior traversed by the Mississippi, receiving tributaries from 1,000 miles to the east and to the west; with nearly 5,000 miles of canal, and soon to have 30,000 miles of railroad; with a large annual emigration; with schools and a teeming press to spread intelligence and quicken enterprise; with unbounded liberty of action to stimulate exertion; with new regions opened daily to market by iron roads—what is there to set a limit to the extension of a commerce, as far beyond present, as the present has gone beyond past conception?"

Population.

At a low estimate, the present territory of the United States is able to sustain 300,000,000 of inhabitants, and it would not be extravagant to rate its ability as high as 500,000,000.

With the density of Russia,	we should have	80,000,000.
" " New England,	"	123,000,000.
" " Middle States,	"	170,000,000.
" " France,	"	500,000,000.
" " Britain,	"	660,000,000.
" " Belgium,	"	1,150,000,000.

With a rate of increase decidedly inferior to that of the ten years ending in 1850, we should number, in 1900, 110,000,000; and with the lowest rate of increase that is at all probable, we shall count not less than 75,000,000.

If we take the last mentioned number as the basis of new calculations, and allow an average increase of only 10 per cent. in each ten years—in place of 34 per cent., the present rate—then, in one hundred years from 1900, the population of this country will have reached nearly 200,000,000. This cannot be considered an extravagant calculation. Is it not likely to be surpassed? Facts adduced in preceding pages demonstrate the probability of a high rate of increase, notwithstanding a very considerable density of population. And it is to be remembered that, in addition to the vast amount of fertile soil that remains to be improved, the endless resources of our mines and forests, and our unexampled facilities for commerce, the institutions of the country, political, social, and religious—with a single dreadful exception—favor the creation of wealth and the increase of our numbers. Land is easily obtained and exchanged; population, capital, and products flow readily from one part of the country to another; freedom begets energy; law gives security; education adds her light; and religion has free course in her glorious work. The gates of emigration stand wide open; and multitudes will continue to enter them, so long as they can obtain freer and happier lands here than they can find in Europe.

It is altogether probable that, if the country succeeds in maintaining the purity of its political institutions, so seriously menaced at the present time by unscrupulous assaults, in one hundred years its population will number more than 250,000,000; and the child is born who shall read the reports of the census which shall sum up that aggregate, while grandchildren of those now entering upon the duties of citizens, shall then be in the maturity of their powers, and occupying the most responsible stations in the gift of a nation nearly ten times as numerous as our own is now.

Within this hundred years, then, our churches, our schools, all our appliances for doing good, for relieving want, for preventing, and perhaps, also, for punishing crime, must be multiplied tenfold. Tenfold will the power of the nation have increased—tenfold, the wealth, the ignorance, the wickedness, within its bounds, unless, meanwhile, the progress of Christianity shall have exceeded the growth of population and of property. It is a fearful problem that Providence propounds for our solution; it is a glorious achievement that God offers to our ambition, our patriotism, our christian love.

But what changes, within that hundred years, must have come upon the places with which we are familiar. New England will have been compacted of large towns and villages, and the sound of her factories and her church-bells will mingle from end to end, and from the lake to the ocean. Every torrent of her mountains, and the very tides of her marshy shores, will have been disciplined to carry her machinery. She will be one close-knit body of living intellect and force, pouring forth her emigrants, still, to newer territories, and, with the arms of her commerce, and with her moral influence, taking hold on the ends of the earth.

The Middle States will be a fruitful garden, their mountains crowded with miners, their towns with mechanics, their broad slopes blushing with orchards, their hill-sides flecked with countless herds, their rivers bearing the burthens of an immense trade—a populous, beauteous, fruitful clime, filled with manifold labor and enjoyment.

And the great West! Those silent prairies, those far-reaching streams, those broad lakes, those princely lawns and parks, those primeval woods, those innumerable herds and flocks, those endless railroads, those countless steamers, those multiplying factories, those villages—the growth of a night,—those cities—built in a year, those armies of emigrants, those toiling teachers and missionaries! What is the meaning of all these things, and what do they say to us? The onward march of that wonderful land is one of the most solemn and affecting sights that the world can show. What shall the end be? Who will feel the pulse that is to beat from the spring of the life that is taking to itself body and form, now, measure its energy, and prognosticate its courses?

But the mountains are crossed! The Pacific gleams in the horizon; the plains behind, once barren, are a watered garden; the furrowed slopes before are still ploughed for gold; harvests wave in all those vallies; a new world has been created along the shores of the Western ocean; a new commerce vexes those “peaceful” seas; new thoughts invade the slumber of nations beyond; new visions rise upon the souls of hoping millions. The world is encircled with strong bands. Each ship that comes to Atlantic or Pacific shores, brings with it a thread that helps to bind some other nation to this, and which vibrates with ceaseless, mutual influences. A network of correspondence has been woven. Teachers and ministers, the Bible and books of human lore, have found a home in every clime. Example is contagious, and nations have caught new flames. Words uttered in the center of this continent, find an echo in Australia and China. The Word of God “has free course,” and *His* kingdom whose right it is to reign, is coming with power!

BUT THESE GLORIOUS RESULTS WILL NOT BE REACHED, UNLESS OUR COUNTRY BE THOROUGHLY EVANGELIZED.

Our industrial, commercial, and political growth is founded on our spiritual progress. Temporal prosperity can not be permanent among an immoral people; and morality is only religion in practice. Good rulers will not be elected by an irreligious nation; and bad rulers will neither make wise laws nor execute any laws justly. No lasting empire can be built upon wickedness. Self-interest will not hold people together. It is a solvent, not a cement. Jesus Christ is the rock around which these shifting sands must gather. Against this, storms will beat in vain; and all waves and commotions in the world’s broad sea, will but serve to drive wanderers to this haven, and to accumulate here the fragments of weaker empires, broken off by tempests of revolution, or worn away by the ceaseless inclemencies of oppression. Let the spirit of Jesus Christ rule in the heart of this people, and become the immutable center and the controlling element of its character, and it will constitute an adequate basis for any possible increase, and will secure the happiest and completest rounding out of all that a nation should be or do. The nation that builds on God rises on eternal foundations. The nation whose end is in God, has laid hold on an immortal destiny. The nation that seeks first the kingdom of heaven, shall find that all other things are added to it. Its will identified with God’s appointments can not be defeated. Surrendering itself to be his instrument for doing good, its work and its power shall widen, and its task shall grow, in difficulty, and in danger, and in glory, till the end of time.

The question of greatest interest with each one of us is, whether we shall have a share, as workers with God, in achieving this nation’s immortal destiny.

Missionary Intelligence.

OREGON.

Prospects.

Oregon is still suffering from the effects of the Indian war. Although the Willamette Valley has not been invaded, it has been drained of some of its best strength, having furnished from 1500 to 2000 of its ablest men for the defense of other districts.

Business has been greatly injured, and the Territory has, apparently, been put back several years, by this war. But this reaction, we suppose, was necessary to its real progress; clear-sighted men see a bright and prosperous future for this land of their choice and adoption.

Another Missionary writes:

I have attended the anniversaries of the Oregon Bible, Tract and Temperance Societies. The meetings were deeply interesting, and have encouraged me much as to the future moral and religious destiny of the Territory. There are many clear heads and warm hearts laboring for the good of this people, and we believe it will not be in vain. The friends of temperance are taking high and firm ground in favor of a Prohibitory Law; and we hope that, before long, we shall not only have conquered our savage Indian foe, but also our still more destructive foe—enemy of both races—intemperance.

I have now been in Oregon long enough, and have seen enough of the country, to be able to judge something of its character, and I do not hesitate fully to indorse all that any of its judicious friends have said in its favor. It has within itself, in rich abundance, every resource and facility needed to make it the pleasant, happy home of a large population. The mildness of the climate, and the richness of the soil, and the beauty and grandeur of the scenery, can not fail to draw hither such a population as will rapidly develop all these resources, so soon as it is connected with the States by a railroad. It seems to us that the Home Missionary Society can do no more important work, than to lay broad and deep, now, and as fast as they are able, that foundation of great principles, on which the grand social and political fabric may rise securely.

CALIFORNIA.

From Rev. Martin Kellogg, Shasta, Shasta Co.

Moral Geography.

In laying down the moral geography of our young State, you are obliged to collate many separate sketches, most of them hasty and imperfect.

1. There are many Roman Catholics here. Their priesthood work quietly and efficiently. They do not draw largely from the "heretic" world, or even hold their own members very tightly. The peculiarly "free" life of California has had its effect on the Catholic masses. Yet their Church is supported quite as readily as at the East. Many have abundant means, of which they give with a true California liberality. They are tired of a land without religion, and many who have no Romish sympathies, are glad to help in building churches, caring little whether or not they are to be surmounted by the Papal cross. Add to this, that the money is insinuatingly begged, rather than extorted, and that large sums are supposed to come from abroad, and you have some of the reasons for the Roman Catholic successes in this State. They take great pains with their educational institutions. Their really imposing cathedral, in San Francisco, has far the most commanding location in the city. In this town they are soon to erect a commodious new church, having outgrown the old one; and there are two others within fifteen miles. Thus in Shasta county they have *three* churches; all other denominations *one*.

2. There is a large class of the recklessly irreligious. They have no sympathy with any christian efforts, and would like to have the old license continue. There are some such in all Eastern communities; ours are as much more hopeless and wicked, as an unrestrained career of years could make them. Some came abandoned; others have become so on the ground. Few of them are now wealthy. Many are "old forty-niners," who grew suddenly rich and fearfully dissipated. They have lost all, and are confirmed in bad habits. In these less promising times, when fortunes are

rarely conquered at a stroke, and business is assuming more and more its normal conditions, these penniless gamblers and debauchees have no heart to reform and win a competence by respectable industry. Along with the hordes of shameless women, whose presence has done incalculable mischief, they form a floating miasma. This class seem hopelessly irreclaimable. They must live by desperate means, and end their soon spent lives in shameful graves.

Yet it must be said, that even this class have offered little banded opposition to the coming in of religious influences. They have not displayed the malignity so often seen in some chafed sinners in the older States. Reveling in pleasure, they have scarcely seemed to realize the approach of a sin-denouncing Gospel.

8. Next come the simply irreligious, of varied characters and feelings, making the bulk of California society. As a class they are to be distinguished from the recklessly wicked. They profess no piety, but own some restraint. They either respect the Bible, or, denying its claims, have much regard for that morality which is a Bible-blossom. Many of them are profane and impure, yet these have more or less self-respect, and wish to see society grow better. Some of them show a high standard of worldly morality. From this class your missionaries receive a degree of encouragement that is almost surprising. Yet the reason may be found. At the East, in a christian community, the burden of church support is largely and cheerfully borne by professing Christians. Here, except in a few of the cities, there are not enough Christians to depend on. Others must help, if religious privileges are to be enjoyed at all. It requires no long residence here to convince any one of the desirableness, the pressing need, of the old influences. Those who may have been indifferent, or even hostile, at home, are here willing to purchase at a considerable cost so essential a good. Men who there belonged to no ecclesiastical society, or would easily have been led to "certificate," here become the hearty supporters—more or less efficient—of any promising religious enterprise.

4. We have many rusty church members; also, many completely blackened. I need not describe them at length; they have often been daguerreotyped by your correspondents. Some of them make

us large professions of friendship, but they are less to be depended on than open non-professors. The latter gladly aid a religion they acknowledge to be good; the former are afraid of having too much laid on their own shoulders.

5. A few tried and exemplary Christians we have—alas! how few. But they are worth more than their weight in gold.

From this imperfect account of the moral elements among us, you can see that discouragement and solace walk side by side. Your missionaries here are peculiarly tried, yet they have encouragements peculiar, I suppose, to this generous-hearted community. The "shady side" has been presented, perhaps, all too faithfully; excusably, I trust, when it is remembered that unpracticed warriors, for the most part, have plunged into this thick fight, coming from the strongholds of christian influence into the very heart of Satan's camp on earth. The contrast was shocking—our hearts sank within us; through the dense battle-cloud of smoke and dust, we could scarcely see whether our banners were aloft or trailing. But God is better to us than our fears. Collecting our stunned senses a little, we discern our Bible-flag still unharmed; we hear many voices of cheer, where there seemed but the thunders of the arch-enemy's van. Recognizing our entire dependence on the Almighty's aid, we thank him that he sways the hearts of men for the furtherance of his own glorious ends.

From another Missionary.

The Covenant Honored.

He was dedicated to God in infancy, by baptism, and he was not left to grow up ignorant of the Bible. His early lessons were not lost upon him, although he did not heed them much for many years. An old father in Israel, of this church, while out on one of his frequent rounds, to distribute tracts and converse on religious matters, in the miners' cabins, found this young man, a thoughtless sinner. He induced him to come to church, and then to prayer-meeting. Conscience was soon awakened. He went to church one evening, and listened to a sermon from the text: "Who-soever committeth sin is the servant (slave) of sin." He says: "I came out

thinking that I must be a great sinner. The tears kept running down both my eyes. I went home, and read the chapter which had the text in it; and when I came to where it says: 'If the Son, therefore, shall make you free, ye shall be free indeed,' I thought that this was my only hope, and I would trust in the Lord Jesus Christ to free *me*." His whole manner and tones show his earnestness and sincerity, and his life is a still better evidence that God has chosen him for his own.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City.

Influx of Population.

The work to be done here is, to lay the foundation of society and of gospel institutions, for what is soon to become a great center of influence—a place where multitudes will form their characters for eternity. The pressing necessity of this work arises from the fact, first, that no community can enjoy permanent prosperity without the Gospel; and, secondly, that every thing here is to advance with unprecedented rapidity. It is evident that in and about this place is to be gathered, at no distant day, a vast amount of enterprise, wealth, and population. Such is the influx of strangers coming here for permanent settlement, that although many houses were vacated on the return of spring, by persons going out upon their claims, yet already (May) every house is filled; the hotels and boarding-houses are crowded to overflowing, and every day there are new arrivals. Buildings are going up as fast as materials can be obtained, and this is but the commencement of what we shall see.

The growth of many years, in the eastern part of Iowa, will here be crowded into a comparatively small compass. The railroad from Davenport, now completed as far as Iowa City, has just been let to Fort des Moines, and the general conviction is, that it will reach the Missouri river, opposite this place, in three or four years. Then there will be nothing to check that mighty tide of emigration, that is flowing in this direction with constantly augmenting strength.

Our work is beset with difficulties.

A spirit of worldliness is strongly excited, by the great increase in the value of property, caused by the rapid growth of the place. Men think and labor for the objects of the present life, and it is hard to interest them in any thing else.

A large proportion of the citizens are from New England and yet a smaller proportion are professors of religion than in any community I have ever known. There are, also, quite a number of Irish Catholics. The Sabbath, to a great extent, is a day of pleasure or business. The first boat from St. Louis reached here on Sunday, and, in consequence, the day seemed more like a week day than the Sabbath. A correct moral sentiment is yet to be created, and there are but few to aid in doing it. Did we not feel that the Lord is on our side, we might well give up in despair.

Building a House of Worship.

But, trusting in the Lord for success, we are seeking to put in operation those gospel influences that, when brought constantly to bear, never fail to secure good results. We have established a weekly prayer-meeting, and it is attended with a good degree of interest. We have already secured a subscription of over \$1000, toward building a house of worship, and think we can raise \$1500 on the ground. As building is expensive, we shall need \$2000 or \$2500, to build such a house as we really ought to have.

The First Communion.

Last Sabbath (May 4), I organized a Congregational church, in this place, the first fruits of the Home Missionary enterprise in Nebraska. Nine of us entered into covenant with each other and with God, and were constituted a church of Christ. As we sat together around the table of our Lord, it carried me back to the time when, nearly seventeen years ago, I enjoyed the privilege of meeting with my beloved church in Danville, for the first time, to remember Christ at his table. It brought also afresh to mind the scene when, six months since, I last joined with that church, in commemorating the death of Christ, and bade them farewell.

There were others with us on this deeply interesting occasion. At the close of the service, two brethren from Connecticut introduced themselves, one of whom rose from a sick bed in order to be with us. They expressed much interest, left a small contribution for our

new church, and gave us kind words of encouragement in our work. It was good, amid the general indifference that prevails, to meet the goings forth of a kind christian spirit from those who, though strangers, are brethren.

Since I last wrote you, I have purchased a small house, in an unfinished state, with two rooms. This has been so fitted up that we are now more comfortable than we have been hitherto.

One month later the same Missionary writes as follows :

A Colony.

In my last quarterly report I gave you some account of the organization of the church in this place. The next week, I went by special request to Fontanelle, a place forty five miles north-west from Omaha, and till recently on the extreme frontier. The location was made in the fall of 1854, by a few men from Adams county, Ill. After their return from Nebraska, they formed a company of fifty shareholders, for the purpose of making a settlement in this Territory. Each shareholder paid in \$100, to meet the expense of surveying and other contingencies that were necessary to prepare the way for actual settlement. About the first of May, 1855, those persons composing the company met on the ground, either in person or by proxy, and made a division of their interest in the land selected. A town site had been surveyed in lots, and eighty acres of it reserved for an institution of learning. Soon after the division of the property, some families moved thither, and became permanent residents.

In July, 1854, two men, belonging to the colony, were killed by hostile Indians. This caused much fear among the people, who were, in a great measure, without means of defense. By order of the Governor, a volunteer company went from this place, and, for some weeks, a guard was kept up by night, until the danger had passed away. These Indian troubles were followed by a winter of unprecedented severity, and, when spring came, those who had wintered there, to the number of more than one hundred in all, found themselves in straitened circumstances.

Gladly did they listen to the Gospel of Christ. Reaching there on Friday, I preached in the evening, and at eleven o'clock on Saturday morning, and in the afternoon held a meeting preparatory to the organization of a church. There

were quite a number of persons from the First Congregational Church in Quincy, Ill. They had received some valuable contributions in money, (over \$200,) Sabbath school books, and a communion service, from that church, which greatly encouraged them, in their feebleness. In the afternoon of the Sabbath, after preaching in the morning, I had the privilege of leading twenty three individuals into covenant with God and with one another, and constituting them a church of Christ. This is the second Congregational church in Nebraska. Three of these persons had never before made a profession of religion. The occasion was one of great interest to me—preaching to those who were so eager to hear, and gathering a church in the wilderness, with so many to surround the table of our Lord. I am to spend the next Sabbath with them, after which I hope they will soon be supplied with regular preaching. I regard this church as one of great promise, and one that will be likely at an early day to reach the point of self-support. It will receive quite an accession between this time and autumn.

Fontanelle.

Fontanelle is beautifully situated on the high bluff of the Elk Horn river, overlooking its rich valley and also that of the Platte, and commanding an extensive view of high-rolling prairie lands, lying north, east, and south of the town. It is a county seat, and must soon become a place of some importance to that region. The valley and region of the Elk Horn will, in a few years, have a dense population. It is exceedingly rich and inviting, and will make Omaha its place of import and export. Settlements are now forming twenty five miles north-west of Fontanelle, and west, twenty five and fifty miles. The field to be occupied by the gospel minister is daily extending. The Fontanelle church have invited Rev. Samuel Waller to preach for them.

We subjoin the following extract from a letter just received :

Growth of Omaha.

Mrs. Gaylord has been very sick. For three weeks my principal business has been watching and care for her. I am happy to be able to say that, though very weak and feeble, she is beginning at length to recover. The quarter has

been one of excitement and activity in the outer world. Strangers have been pouring in upon us continually. Property has doubled, and, in some cases, quadrupled in value. Although a number of buildings go up every week, yet many have to live in tents. There are now eight store-houses going up on one street, five of them of brick. The rush of business is great, and in fact but little else is thought of. The amount of drinking and Sabbath-breaking is fearfully great.

I preached here regularly on the Sabbath, until the old State House, in which we held our meetings, was sold, and our room rented for a law office. Since then we have had no place for worship. I have held a meeting once at my house. We are at work building a meeting-house. It was going forward well, until the sickness of my wife, and in a few days the walls will go up, and I think that, in a short time, we shall be able to use the basement for worship. In the mean time, an interesting company of little children meet at our house every Sabbath, in a Sabbath school. It is hard to interest this people in things pertaining to the Gospel. A few have come in who will be with us in spirit, and I trust be our helpers.

The Catholics here have put up a very neat and commodious church, so that almost the first object that meets the eye of the traveler is the cross, as it stands upon the front part of the high table-land that overlooks the river. The Catholics are very numerous here. This place will more than double, perhaps quadruple, this year. I have never seen such growth. The back country is also settling up rapidly.

Exploration.

Rev. Mr. Gaylord is nobly improving his opportunities for exploring the Nebraska frontier. It is evident that missionary fields are already fast developing themselves along the line of the Missouri, and that the immigration has begun to penetrate into the fertile regions that are more remote. The United States engineers are engaged in laying out a military road, connecting New Fort Kearney with the settlements, and there can be no doubt that farm lands will be promptly occupied, and village centers found all along its course, so soon as it is open for travel. The country is fertile and beautiful, and is probably well supplied with

coal. Veins of it abound along the banks of a lovely stream that bears the pathetic name of "Weeping Water."

If now, there are any young men of energy, courage, and devotion, who are eager to grapple with difficulties, and who would rejoice to subdue the wilderness into a garden of the Lord, the two Territories, Kansas and Nebraska, both hold out to them most charming opportunities. And if there are any ministers at the East, conscious of undeveloped, or unused, resources of body and of mind, and who long for more toil, exposure, exaction, accomplishment, who are impatient to "see things moving about them," and are earnest to throw their whole life and soul into a noble enterprise, we point them to these prairies of Kansas and Nebraska, now bursting out into population, coming thickly as forest-buds in spring-time. Whoso longs to labor for God and for freedom, and believes that he has strength to endure, let him gird his whole armor on, and hasten into those silent prairies, or those noisy little villages, and do there the work of a true evangelist and an apostle. "Whosoever will save his life shall lose it."

MINNESOTA.

From Rev. Ezra Newton, Jr., Bell Prairie, Benton Co.

Discomforts.

We have had trials, but the furnace has been moderately heated, while "goodness and mercy have followed" us. I came to Bell Prairie, Nov. 14, 1855, and on the 15th of May, 1856, was permitted to greet my wife and three children, none of whom had I seen since Aug. 21, 1855. But God kept us all safe, and brought my family without personal harm over the iron rail, and by steamboat and stage, more than 1,700 miles, and set them down worn, weary, and dusty, but in good health and spirits, at the door of the log-cabin, which had been my winter's home. The winter was long and cold, the thermometer, morning after morning, standing at from 35 to 40 degrees below zero. Yet the absence of wind rendered even such weather tolerable, more tolerable than some windy days in spring, when the thermometer indicated many degrees

warmer weather. The same fact renders the winters in Minnesota less severe, less destructive to health and life than in States farther south; so that, while many in Iowa and Illinois, and some even as far south as the "Old Dominion," perished with cold during the last winter, I heard of but one such death in Minnesota. With enough of fuel, and warm clothing, and proper food, a person need not suffer much with cold in this Territory. I suffered some from want of warm clothing, especially when traveling, as I did, on the 7th of January, with the thermometer at 40 degrees below zero, and again on the 3d of February, when obliged to travel two hours after sun-down, with the thermometer at 37 degrees below zero. But such weather is good for preaching to twenty-five men, sitting and lying around a huge pile of briskly burning wood, in a cabin built of large logs, and all the holes stopped with frozen mud.

We have suffered considerably this summer from inconveniences. We live, or abide rather, in a log cabin, 20 feet by 12, divided into two rooms, one answering for kitchen, hall, dining-room, sitting-room, and parlor, the other for bed-room and study, one story high, yet affording a chamber for children and "company" to sleep in, with the floor for bedsteads. Besides, when my family came on, all their trunks were left at Chicago, and when they arrived here, they were entirely destitute of clothes except what they had on; nor did those trunks get here for nearly eight weeks, and our goods have not arrived yet. In these troubles our people have been very kind. The young men of the place at once made up a purse, and bought Mrs. N. two new dresses, and the children were furnished with some clothing. The neighbors also lent us a cook-stove, beds, four or five chairs, and a few dishes, so that we set up house-keeping at once, and have lived quite comfortably since. I feel most the want of my library, having only a Concordance, Scripture Manual, and two or three other books.

*From Rev. Charles S. Le Duc, Hastings,
Dacotah Co.*

Growth.

The increase of population since the opening of navigation exceeds any thing I have ever before witnessed. Houses have been multiplying as rapidly as the supply of lumber would permit. The

want of this has been quite a drawback, both this season and the last. The advance of price in lots, I fear, is not healthy. Lots near my house, half a mile from the landing, that sold last fall for \$55, have been sold recently for \$200 to \$300. Some favorable locations go for \$3,000, and up to nearly \$6,000. These are not high of course for an old town; but for one whose growth commenced about a year since, and which has not yet graded a street, it is certainly remarkable. This growth indicates that the place was not too soon occupied as a missionary field.

The liquor traffic is on the increase here, and though we have a treaty provision that would prevent the introduction of intoxicating liquors in any quantity, for some reason there is no one who will take the matter in hand. Some secret influence keeps all back. I do not think that it belongs to a minister to take the lead in law; but I do wish that I could persuade some one to do it.

IOWA.

*From Rev. David Knowles, Moscow,
Muscatine Co.*

Grinnell.

I have recently attended the meeting of our General Association, at Grinnell, seventy miles west of Iowa City. From Iowa City we traveled in lumber wagons, and we had a rough ride, surely. It paid well, however, for we had an excellent meeting. We found Grinnell in a very flourishing condition, in every respect. The town stands upon one hundred and sixty acres of ground, surveyed into lots, contains seventy houses, and five hundred inhabitants. A high school edifice, which cost about \$4,500, and has a fine bell, presented by Rev. Mr. Grinnell, has already been completed. The building is forty feet square, and two stories high. We held our sessions in it. At the close of our meeting, a collection, to assist the poor in Kansas, was taken up.

Mormons.

In going and coming, between Iowa City and Grinnell, we met one hundred and fifty teams, either transporting merchandise or emigrants westward, a good-

ly number of whom were bound for Kansas. Some four miles west of the capital of our State, we saw encamped, on an eminence, about two thousand Mormons, waiting for some hundreds more to come up. They are on their way to the Salt Lake. I had not much time to converse with them, but I found among them some of my poor deluded countrymen, (Welsh,) who told me that there were some three hundred more of the same nation in the camp. The arrangement of the tents, the selection of the ground, and the devotedness of the travelers—were it not for the painful associations necessarily clustering around Mormonism—would have called forth from my dear brethren and myself a burst of applause. While contemplating the movements of the many departments of the army of the “Father of Lies,” our souls were grieved, and filled with serious thoughts. But “The Lord reigneth!” “The wrath of man shall praise God, and the remainder of wrath he will restrain.”

From another Missionary.

Universalism on a Death-bed.

Universalism prevails considerably in this vicinity. Many cling to its doctrines, and endeavor, by means of them, to ward off anxious thoughts respecting the future. A sad death occurred not long since, in one of the families of this denomination. The person was a young lady, about twenty years of age. She attended a ball last winter, contrary to the advice of her friends, as her health was not very good, and, in returning from it, took a cold that terminated in a quick consumption. When it was evident that death was near, her mother strove to comfort her by assuring her again and again, that all would certainly be saved; that so merciful a being as God would never punish any eternally, &c., &c. But these assurances did not seem to satisfy the daughter; they did not appear to meet the wants of a death-bed; her conscience was busy, and told her her deserts; for she confessed to a young friend that, if she should recover, she should endeavor to live very differently from her past life. But she did not recover, and there is reason to fear that she died as she lived, harassed by fears in regard to the future, and yet entirely unprepared for that eternity which she was about to enter. How strange it is, that any will cling to

a system that gives so little comfort on the bed of death!

*From Rev. George E. W. Leonard,
Pleasant Prairie, Linn Co.*

Perils of the Missionary.

As I was traveling far in the interior of the State, to attend an ecclesiastical meeting in the first of June, I lost the road, on a large prairie, and was unable to find my way, being overtaken by the night, which was cloudy and dark. After walking about some time, looking for the best place for my horse, I found a ravine near the road. Here I unharnessed, fastened my horse, and covered my wagon. Then, after committing myself to him who foresees all things, I entered my wagon, with the intention of remaining until morning. I awoke about one o'clock. The wind was blowing strongly from the north-west; and, as I opened my eyes, it appeared to be quite light. I got out of the wagon, when I found, to my great surprise, that the prairie was on fire, but a short distance from me, to the windward. No time was to be lost. I caught my horse, harnessed him to my wagon, and sprang into it, when the fire was but a few feet from me. The horse now appeared to see his danger, and carried me away speedily. The fire had not crossed the road, and I escaped. I could not but recognize the hand of Providence in my escape. Being in the ravine, the smoke, which was very dense, and threatened suffocation, poured over my head harmlessly.

From a Missionary in Western Iowa.

The Maine Law Needed.

The cause of temperance is gaining ground, and by its moral influence has greatly reduced the number of houses where liquors are sold. Indeed there is a great improvement in this community, in regard to intemperance. A short time ago, the keeper of one of those houses where drinking and gambling are carried on night and day, died suddenly. He was in his saloon the very evening of his death. It is said, he had been engaged almost constantly, for some time, in gambling, and had won quite a sum of money. The continued excitement

from gambling and hard drinking caused his death. His companions buried him without ceremony, and with little apparent care or concern.

Deaths from intemperance have been frequent of late, but they are those who have for a long time been confirmed and hopeless drunkards. In yesterday's paper I see the following, headed: "*Such is life.*"

"S— L— died in a saloon in this city, alone and friendless, one day last week. Early in life, the prospects of the deceased were bright and flattering—possessed of influential friends, a good education, a stout and robust frame, and money enough for a good start in the world. We believe he never married. He prospered in business till charmed by the taste or effects of liquor. He became a sot, neglected his business, and died in obscurity." Another died, a short time ago, of delirium tremens. Why should *not* the people awake to the evil of intemperance, when they see it destroying its victims? Some are admonished, but others will not be warned, and there will be found those who will sell the deadly poison, till compelled to desist by the strong arm of *law*.

WISCONSIN.

*From Rev. Isaac N. Cundall, Rosendale,
Fond du Lac Co.*

The publication of this and the following letter has been inadvertently delayed beyond the appropriate time. The story which it tells is a familiar one upon these pages, and is continually coming up from all parts of the missionary field, but is not always so well narrated as here. It is a story that will never cease to be welcome to every heart that prays for the triumph of the Gospel.

Another Church Free.

With a heart full of gratitude to God, I inform you that we shall no longer need the aid of your Society.

In taking leave of you, my mind intuitively reverts to the past. Before I completed my theological course at Andover, I accepted a commission from your Society for Wisconsin. Strong inducements were held out to me by churches at the East, to relinquish my determination to labor as a Home Missionary at the

West. But through the advice of friends, and with emotions which I will not try to express, I started for my distant field. I expected to live in a log cabin, to preach in log school-houses, to travel long distances and endure great privations. I felt it was a blessed privilege to be permitted to spend my life as a missionary of the cross.

Providence led me to this field. I found a feeble church worshipping in a log school-house. They were anxious to have preaching all the time, but had not been able to raise more than \$100 a year. Since that time the membership and congregation have been constantly increasing. And now, four months after the close of my first commission, I am able to report that, instead of paying only \$100, the congregation has assumed the entire salary of \$500, thus making the church a self-supporting church.

We are no longer worshipping in a log school-house. (The log school-house was sold just after we left it for \$10.50.) A neat church has been completed, handsomely furnished, and provided with an excellent bell—all this within sixteen months; and you are to remember that we are not in a rapidly growing place, but in a sparsely settled, farming country.

A Revival.

But more cheering than all, we take leave of you in the midst of a revival. Many churches in this vicinity are now enjoying the blessed influences of the Holy Spirit, and all of them churches which are, or have been, aided by your Society. The interest here commenced in the church, and had it extended no farther, the work which has been accomplished were most blessed. But it is extending. We pray and labor, and labor and pray. A few are lisping the praises of a new-found Savior. Others are anxiously inquiring the way to be saved. Mercy-drops are falling, and, I believe, before this note reaches you, will be copiously falling. I am now attending seven meetings a week. My heart, head, and hands are all full. The tax upon my mental and physical energies has been, and is, heavy. The state of my lungs is constantly admonishing me that what I do I must do quickly. And I can not procure help. Brethren to whom I have sent the Macedonian cry have returned the reply, that they were surrounded by inquiring souls, and could not leave their posts of labor. This intelligence, while it saddened our hearts, encouraged us by

the assurance of the outpouring of God's Spirit around us. It induced a deeper dependence upon God, more fervency in prayer, and a more feeling sense of the necessity of individual labor on the part of the members of the church. This church was established by one of your pioneer missionaries. It has been trained and nurtured by the aid of your funds, and now we take leave of you with much of the feeling with which a son takes leave of a father. We are where we are mainly through your instrumentality. We take leave of the Society, only in the sense that we are no longer a burden upon it. We still love it, and most heartily acknowledge our obligations to it. It still has our confidence and our sympathy. It shall continue to receive our contributions and our prayers.

*From Rev. Charles Morgan, East Troy,
Walworth Co.*

Declaration of Independence.

It is with more than ordinary pleasure that I sit down this morning to make out my last quarterly report. My heart, I trust, beats with sincere gratitude to my Heavenly Father, that I have been permitted to labor on unto the close of another year in his cause; and not only for this, but for the many manifestations of his goodness and love to me, to my family, and to the people of my charge, since I first came to East Troy. It is now five years and six months, since I received commission to labor as a missionary of your Society among this people. At that time, I found the church here in a very feeble and disheartened state. It contained only seven male members, with a few females, and these, with a single exception, in very moderate circumstances. They felt themselves so feeble, that no attempt could have been successfully made to support a minister, were it not for the timely and generous aid proffered by the Home Missionary Society. To that, we feel to-day as a church and people indebted, under God, for all the good that has been accomplished through the preached Gospel, for the last five years. What then should be the measure of our gratitude, love, and veneration for the Institution, which has thus kindly fostered us in the years of our weakness!

During this time, as formerly reported, we have enjoyed precious revivals of religion. God has not only given us his Gospel, but at times accompanied his word with divine power upon the hearts

of the people; and many have been made to rejoice in the pardon of sin, and the hope of eternal life. Thus the church has been greatly enlarged and strengthened by important accessions from the world. And not only so, but in his providence, God has sent among us recently several good and faithful brethren, whose counsels, prayers, and influence, have given us also great encouragement.

It is true, as you have been informed, we have had our trials, and at times seemed well nigh overwhelmed. But then again God has appeared in our defense, and kindly restored peace and harmony to his distracted church. Our congregation has steadily continued to increase, so that our small house is often, on ordinary occasions, crowded to its utmost capacity.

One of the most interesting facts which I have to report, is in reference to our Sabbath school. We have thought our school interesting in past years, but within the last six months it has more than doubled in number and interest. We trust that much fruit will be gathered from the precious seed sown in the Sabbath school.

And now, I have one item further to report, which I doubt not will be as interesting to the friends of the Society as to ourselves. At the last meeting of the congregation, it was unanimously voted: That no application should be made to the Home Missionary Society for further aid, to support the Gospel among this people. This vote was passed after much reflection and prayer; and I take great pleasure in communicating to the committee the many expressions of kind, grateful feeling entertained by the church towards that Society, which has so long and so kindly aided in sustaining the preached Gospel among this people.

We trust, hereafter, by the blessing of God, that we shall be enabled, each year to show our sense of gratitude and of obligation, by contributing freely and cheerfully to the promotion of the great and blessed work in which you are engaged. Our sympathies, our prayers, and our benefactions, though feeble, shall ever be given to the American Home Missionary Society.

*From Rev. William A. Niles, Watertown,
Jefferson Co.*

Temperance.

I am happy to believe that moral influences are on the increase in our city,

although to you things may seem to move slowly. Some of the indications of progress in the right direction are such as these. In the new charter which has just been obtained for our city, it is provided that all licenses for the sale of liquor shall be forfeited, if liquor is sold on Sundays or election days. So that there is no power which can license any one to sell on these days. Then again, our Common Council propose to raise the license fee, by fixing it in the case of all except public houses, at \$50. If this is adhered to, it will probably cut down the number of our "bier halles." The pressure of these enactments has begun to be felt by the "craft." A "mass meeting" was called at one of our worst saloons to consider the awful state of things, and take measures to put a stop to all such fanaticism.

Ways and Means.

We have increased the outward means of grace in connection with our church, by the establishment of a Wednesday evening lecture, putting the weekly prayer-meeting on Saturday evening. We have also what we term a "meeting for inquiry," on Monday evening, which is "catechumenical" in its character. We are taking up our Articles of Faith in their order, and endeavoring to explain, illustrate, and enforce the truths therein contained, with the hope of securing a class of intelligent Christians, who will not be likely to be blown about hereafter, by every wind of doctrine, to their own great discomfort and to the great reproach of the cause of Christ.

Bible and Catechism.

I have been made an agent in the promotion of another enterprise, which I think is a most noble one. Mr. Brewster, a member of the late Dr. Spencer's church, Brooklyn, furnished me last summer with 200 prize Bibles, to be given to those who should commit to memory the whole of the Shorter Catechism and recite it perfectly at one time. I am happy to report that about 100 of these have been already disposed of upon the conditions specified. I could furnish, if I had time, very many interesting facts connected with this scheme, but I can only say that it is doing a good and great work for the cause of sound doctrine in these new States.

Mr. B. has agents in other parts of this and adjoining States, and if all have re-

ceived as good patronage as I have, he may calculate upon a large harvest when the sheaves are gathered into the garner of the Lord. Oh, how easy to live in Brooklyn and do good away out here, if only there be a mind to work! Blessed are they that devise liberal things.

From a Missionary in Eastern Wisconsin.

Necromancy.

Spiritualism has taken root here. It has been grafted into the old decayed root of Universalism, and adopted by backslidden Christians, and is cultivated by a species of organized gatherings on the Sabbath and during the week. Those who have adopted its pernicious theory, have forsaken the sanctuary, and are scarcely ever seen within its walls, deny the sacredness of the Sabbath, and oppose all religious education and influence of every kind. They have been sufficiently strong to exclude the Bible from the district school; and their error has been so strongly advocated as to exert a sad influence on the youth of our place, and in such a manner as severely to test the faith of Christians in the success of the Gospel.

There is also through this whole region a species of infidelity which is worse than mere irreligion, in that it sets itself in opposition to the truth, and brings with it a degree of rancor toward the Church and Christians generally.

"Necromancy" is the true English for this modern superstition. "Spiritualist" is opposed to "materialist," as "spiritualism" is to "materialism." All Christians, with many of the best of those also who never heard of Christ, are spiritualists in the true sense of the term. The delusion which has thus stolen a respectable name is very old, and obtained long ago its appropriate cognomen.

How strange it is, that so many persons are found who so easily take up with a theory that contradicts all their established principles, without so much as stopping to inquire, even, whether it has ever been heard of before, and of course, without knowing but that it had already been tried and found wanting, a thousand years ago! Some body comes into your town, he does something strange — but not a jot more inexplicable than a hundred tricks of the "Great North-

ern Wizard," with his rabbits and his cabages, nor any more wonderful or unfathomable than the common operations of the senses and the will—but forthwith some score of intelligent and respectable people in the village throw away the best truths that they had, the most precious faith, and the noblest principles, and with minds agape, grope and stumble along the new way of thought where this *necromancer* leads! An old superstition, dead as the bones of the mammoth, that are dug from western swamps, is exhumed, clothed in a new outside, called by a new name, and becomes a Grand Lama, before whom hundreds bow and inquire, in amazed curiosity of devotion.—Delphi is desolate; the oaks of Dodona have decayed; Diana of Ephesus is no more Great—the idols are dead, but their magic lives.—*Great is Superstition!*

From another Missionary.

Laymen Wanted.

Never have I had so marked an appreciation of the *weakness* of this church. There is not one single man in it, who can or will visit from house to house; not one who, in a prayer-meeting, can rise and plead with sinners, to come to Christ; and three or four, of the six or eight who ever attend a prayer-meeting, will not pray when called upon. Better form a society in the East, to send out godly laymen that will not faint at the sight of a dead lion. Almost our entire strength in prayer has been with a few—*precious* few—sisters, who have prayed.

ILLINOIS.

*From Rev. Josiah Wood, Carbondale,
Jackson Co.*

Progress in Southern Illinois.

Your missionary has long been in a field, unmarked by progress or brilliant success in the Home Missionary work. The churches have come into existence, sent home to heaven a few precious gems to be set in the Savior's crown of glory, have struggled against great op-

position, ignorance, and feebleness, and yet have but an existence of precarious continuance. Such is an outline history of most of our churches in Southern Illinois; and if there were no promises upon which to base a hopeful future, we might decline an outlay of christian benevolence which promises so little. But the long anticipated changes, though still in the future, seem nearer. Some rays of light are occasionally thrown across our dark Egyptian night, indicating a coming morning. Almost everywhere an education movement has stirred into activity the common mind. Emigration is setting down, here and there, one who will ere long be a center of christian influence. Stirring and thriving villages are springing up along our great thoroughfare—the Central Railroad—giving promise of a new impetus quite unlike the former stagnation of our inland towns; and those sluggish masses have themselves awakened to a more active life, and to a corresponding thrift. These signs I take to be hopeful. But these very indications require a more energetic Home Missionary movement. If we have held our own in days that are past, this will not do for the future. We must now advance or die. This seems to me to be a fixed fact; and I believe that no portion of our country offers a more inviting field for testing the moral strength of the Christian Church than this. If redeemed to Christ, it will be a moral power corresponding with its natural position as the center of the Great Valley. It offers a prize to christian effort which can be seen nowhere else. Such a redeeming power as will save us, must embrace every department of christian activity and benevolence. We must have meeting-houses as well as missionaries. And with these there must be a christian system of education, underlying the whole structure of society. Your work is one and undivided; you send the missionary. Our work upon the ground is manifold; standing upon the platform which you lay, we have to deal our blows against ignorance, error, and superstition. We have to create the starting point of progress. We must have houses and schools. We must work *all* the appliances of religion, or we are useless encumbrances upon the ground. We must go behind the screen and adjust all the parts of the machinery. The best energies of our lives are called forth and spent upon what is unseen except to the eye of God.

From another Missionary.

A Female Necromancer.

We have passed through and survived a trial, which has proved disastrous to other churches and congregations at the West. A "Spiritual Medium," in the form of a woman, has been calling out the people in this region, by setting herself up as a preacher. Multitudes crowded to hear her; and as the infidel and wicked portion of the community were so much pleased with her preaching, those of their friends who were pious, thought, at first, that she might be the means of doing them good, as they would attend and hear her, and would not attend on any evangelical preaching. Seeing the danger that some good people would be carried away with this delusion, I thought it my duty to come out and expose it. In doing this, many became prejudiced against me, at first, and violent sectarians, of other names, were willing to let me be swept away by their hue and cry. But several of the most intelligent families stood by me, and soon a reaction took place. All that I had said began to be verified, and those who had opposed and slandered me, began to be ashamed, and were either silenced or reconciled. And now, although I know the infidel portion of the community have hired this woman, and agreed to give her \$100 for half of her time for six months, I have little doubt of their being satisfied to let her go, before her time is half out. This trial has done us good already, and will, I trust, yet do more.

They who can say, "I believe in the Holy Ghost," believe in, and enjoy a communion much better than any that is had with Thomas Paine, with Doctor Franklin, or with other worthies or unworthies among the dead. God has made us able to hold converse with himself; and he whispers, into teachable and obedient ears, suggestions of absolute truth, and perfect wisdom. They who seek the Lord, need not stoop to wait on these tables. He who welcomes the light of heaven, is not found grubbing among dead wood, after the phosphorescence of decay. This *ignis fatuus*, which misleads so many now, will always fade when the sun rises. The upright shall have dominion in the morning. It needs only that the truth,

in its glory, should be preached, and this superstition will die.

OHIO.

From Rev. E. B. Tucker, Defiance, Defiance Co.

A Long, Hard Struggle.

Thus far has the Lord conducted this little church, small yet, and feeble, stricken, and chastised, but, I trust, not forsaken. Twenty years have passed since this little flock was first called together, and joined in covenant as one body; fifteen years has their present pastor been with them; ten years have we received your aid, without which the preaching of the word could not have been maintained here; and even with this aid, it has been kept up only by much self-denial and sacrifice of what many prize as almost necessary, the effect of which has been more severe and abiding on the pastor's wife than on himself. Eight years has this church edifice been in the course of erection, and all this time so surrounded with obstacles, that no one dared to look to the future with more than an uncertain and wavering hope. But we trust that the Lord has led us.

The history of our progress is a record of mercies received and patience tried, in enduring the scorn and contempt of the proud. Resolved not to incur a hopeless and burdensome debt, we proceeded only as means were furnished, and, more than once, were jets of ridicule thrown upon us from the public press, for the unfinished state of our house, which the officers of the church felt, in silence. And when, at last, the Lord put it into the hearts of some citizens to aid us by a loan, the pastor and one of the elders borrowed of three several persons, (none members of the church,) \$100 from each, for one year, without interest, becoming jointly and severally bound for the payment. The responsibility of this falls now on the pastor alone, the elder having deceased insolvent. Besides these \$300 borrowed, \$200 are estimated as due for work and materials in the last finishing. But though the church members are neither many nor rich, we hope in the blessing of God to bring us out with honor.

From Rev. Evan Evans, Radnor, Delaware Co.

A Season of Fruit.

This has not been a year of barrenness, but of the right hand of the Lord. The seed sowed with much prayer, tears, and deep solicitude, has sprung up and yielded a glorious harvest. Truly, the Lord has visited his people, in this region of country, in the reviving of his work of grace. In the Presbyterian church at Radnor, I received fifteen on profession, in one day, many of them heads of families. At another point where I preach occasionally, twenty united by profession, with the Presbyterian Church. The congregations also have much increased, and there is a good state of feeling among the people. To God be all the glory. Our Sabbath schools and Bible classes are in a flourishing state. My labors during the winter were arduous. I preached twice a day for four weeks, and the Lord blessed our labors in the salvation of souls. I feel much more encouraged than I did at the commencement of my year.

From another Missionary.

Ignorance and Progress.

I have for a few days been engaged with the Bible Agent, in presenting the cause of the American Bible Society to the people from house to house. I was sorry to find even here a person so ignorant as to believe that this venerable and benevolent Institution is a "*speculation*!" This man was a German and the member of a church. But he is not alone; our country has many such. Clouds of error are about their heads, and their hearts are not warmed by the sunlight of truth. In an age all a-blaze with the fire of progress we are sometimes cheered, but oftener saddened at the results. Progress! There is a charm in that word. The people are moving on—swift locomotives, quick thinking, lightning dispatch. Patience ceases to be a virtue. We can not wait. The Church must have leaders who enter into the spirit of the times. We have Christianity without cultivation, and piety without growth. Like the prophet's gourd, it reaches maturity in a night; it affords a soothing shade for a day; and when it suddenly dies, we do well to be angry.

Anniversaries of Auxiliaries.

Massachusetts Home Missionary Society.

THIS Auxiliary held its Fifty seventh Anniversary at the Tremont Temple, Boston, May 27th, 1856. Rev. RICHARD S. STORRS, D. D., President of the Society, occupied the chair, and the exercises were opened with prayer by Rev. W. I. BUDINGTON, of Brooklyn, N. Y. An abstract of the Annual Report of the Executive Committee was read by the Secretary, Rev. JOSEPH S. CLARK, D. D., and addresses were made by Rev. I. C. THACHER, of Middleborough, Rev. S. BYINGTON, of West Brookfield, and Rev. D. P. NOYES, one of the Secretaries of the American Home Missionary Society.

From the Report of the Executive Committee we gather the following

Summary.

The whole number of churches aided is *thirty six*, which is less by two than the

number reported the year preceding. Four are new applicants, three of them infant churches, gathered on ground hitherto unoccupied. About 120 hopeful conversions have been reported; 95 have been received to the missionary churches on profession, and 84 by letter. Three meeting-houses have been completed; three others, and one parsonage were in process of erection at the close of the year.

The Treasury.

The *receipts* have amounted to \$36,652 45, besides \$20,158 38, gathered from the same field through the same agency, which, for convenience sake, the donors forwarded directly to the National Society at New York. The whole amount, therefore, received from Massachusetts, has been \$56,810 83, which is an advance of \$8,706 41, upon the receipts of the previous year.

The *disbursements* have been \$4,758 08

for missionary labor performed in Massachusetts; \$1,316 96 in defraying the proportion of incidental expenses pertaining to this Auxiliary; and \$50,758 38 paid into the Treasury of the American Home Missionary Society for them to distribute on the field at large, in accordance with a long established and well approved system of coöperation.

The Co-operative System.

That system, as all the patrons of this Society very well know, is based on the idea of a combined effort among various organized bodies of different names and localities, but all holding evangelical views, and engaged in the work of Home Missions. It supposes the surrender of certain denominational rights in the prosecution of this one common enterprise, and recognizes the authority of a Central Executive Committee, annually chosen, to appoint, commission, locate, and direct all the missionaries, with power also to "create such agency or agencies" for any of these or other purposes, "as the interests of the Institution may require." By this combined action of many actors under one supervisory Board, system is secured, expense avoided, and manifold more efficiency given to the same amount of missionary labor, than would be possible with twenty or more confederate bodies at work independently on the same field.

Into this coöperative alliance the Massachusetts Home Missionary Society entered heartily and in good faith, having obtained from the Legislature an alteration of its old charter for that express purpose; and has ever since paid "the whole of its funds" to the American Home Missionary Society, without even exercising the reserved right, which every Auxiliary has, of designating the fields on which those funds shall be expended—excepting only the feeble churches in our own little State, where less than one tenth of the receipts are now disbursed.

It is with surprise and sorrow, therefore, that the Executive Committee of the Massachusetts Home Missionary Society have noticed the partial disruption of this coöperative plan during the past year. The inauguration of a Committee on *Presbyterian Church Extension* in the late meeting of the General Assembly at St. Louis, for the avowed purpose of preëccupying the frontier settlements with churches exclusively of that denomination, and of starting them in large villages where they have not sprung up

under the impartial application of the American Home Missionary Society's principles, is, in itself, a suspension of the coöperative policy, just so far as the new scheme is carried out; for it is nothing less than to resume those denominational functions which Presbyterians and Congregationalists alike *mutually agreed to surrender, as a prerequisite for any coöperation at all*. Nor can we find the least relief in the invitation given us by our Presbyterian brethren to go and do likewise; for this would be only to *complete the disruption*, by dissolving the American Home Missionary Society—the very last resort to which New England will look for redress. Heartily approving of its present policy, why should we help to break it up? So far as the Executive Committee can learn, there is not the faintest wish among the donors in Massachusetts to have our old relations to that Society changed, unless it be found (which can hardly be supposed) that those who are now diverting a portion of their funds from the general object to sustain separate and denominational home missions on the same field, *are also to draw from the common treasury an equal share with those who contribute THE WHOLE OF THEIRS to replenish it*. A demand so out of harmony with all reasonable ideas of coöperation certainly will not be made; or if made, will be refused, till all the confederated parties are ready to dissolve the compact and break in pieces the noble organism through which its invaluable and imperishable results have been achieved.

Connecticut Missionary Society.

This Auxiliary held its Anniversary at the First Church in Middletown, Wednesday evening, June 18th. The Reports of the Treasurer and Directors were read by the Secretary, Rev. HORACE HOOKER, and addresses were delivered by Rev. LEONARD BACON, D. D., of New Haven, Rev. RAY PALMER, D. D., of Albany, and Rev. WALTER CLARKE, D. D., of Hartford.

The following is an abstract of the Report of the Directors:

During the year ending May 1, 1856, appropriations were made to *thirty five churches* and congregations in Connecticut.

The *receipts* of the Auxiliary, for the year ending June 1, 1856, were \$7,601 99. In addition, \$21,710 06 were re-

ceived from this State by the American Home Missionary Society, making the amount devoted to Home Missions from this State during the year, \$29,312 05.

The *expenditures* of the Auxiliary for the same period were \$4,497 46. And \$3,000 have been remitted to the Treasury of the Parent Society.

Three congregations on our list—Jewett City, Northfield, and Hadlyme—became self-supporting during the year.

Most of the feeble churches manifest an increasing interest in supporting the Gospel, but the impulse given to emigration by the state of the times, as we anticipated, has made drafts on their resources which they are poorly fitted to sustain. Rarely has Connecticut contributed so largely in men, if not in money, as during the past year, for planting good institutions at the West.

Twenty-five years ago, the Domestic Missionary Society of Connecticut became auxiliary to the American Home Missionary Society—a connection eminently auspicious to our denomination in this State, and to the cause of Home Missions throughout our country.

To effect a coöperation in Home Missions between different Societies and denominations, acting on a common field, it was essential that each should yield something of its rights and preferences. The prevalence of an elevated spirit of christian love secured this desirable union. We have no need to argue its advantages; they are patent in every section of our country. While postponing denominational ends to the general good, each of the coöperating bodies has grown with a rapidity not to have been looked for, if denominational advance had been the chief object of attainment. Shall this effective coöperation continue?

The organizing of a Committee of Presbyterian Church Extension by the General Assembly at St. Louis, and, contrary to our earnest hope, the confirmation of this action by the late General Assembly, as the settled policy of that body, threatens to infringe on this union. It becomes, therefore, an imperative duty to express the dissatisfaction and deep regret with which the Directors, in common as they believe with the friends of Home Missions throughout our churches, regard that measure. So far as carried out, it suspends the policy on which the American Home Missionary Society was founded. That organism, however perfect, will be

nothing without the spirit in which it had its origin. But, under the influence of this measure, denominational advancement can scarcely fail, in the end, to become a prominent object of interest. The coöperative organization may continue in form, but its working will be feeble, its friends will grow cool in their attachment, its funds will decrease, and its glory depart. The willingness expressed by our Presbyterian partners that Congregationalists should take a similar course, affords no relief; for, in the well-chosen language of the late Report of the Massachusetts Auxiliary, "This would be only to complete the disruption, by dissolving the American Home Missionary Society—the very last resort to which New England will look for redress. Heartily approving of its present policy, why should we help to break it up?"

If our Presbyterian brethren remain faithful to the principle of coöperation in the American Home Missionary Society, which has been crowned with so rich results, we desire to go forward hand in hand with them in this noble enterprise. If, on the contrary, regarding it as the duty of the General Assembly, in obedience to their "Form of Government," to take the oversight of its feeble churches specially through agencies of its own creation, they should choose to secede from the present union, they have an undoubted right so to do, without implying a spirit of rivalry or unfriendliness towards other denominations. In that case, though as fellow-laborers we should regret their withdrawal, we should not cease to cherish towards them the cordial feelings due to brethren of the same evangelical faith, disciples of the same Divine Master. But to introduce an agency under different control into the field already occupied by the American Home Missionary Society, while coöperating with it in part, would open the door to evils whose exclusion was one chief motive for its organization, and prove a fruitful cause of dissension.

As the matter stands at present, the conclusion of the Executive Committee of the Massachusetts Missionary Society in the Report already quoted, seems judicious, and equally applicable to our Auxiliary—that "there is no necessity for any readjustment of the National Society's organization, or of our coöperative relations to it."

Appointments by the Executive Committee of the American Home Missionary Society, in August, 1856.

Not in Commission last year.

Rev. W. A. McCorkle, Superior, Min.
 Rev. Gardner K. Clark, Saratoga, Min.
 Rev. T. G. Cole, Center and Magnolia, Wis.
 Rev. Lyman H. Johnson, Elkhorn, Wis.
 Rev. L. I. Root, Lower Saginaw, Mich.
 Rev. Z. K. Hawley, Atlas, Kinderhook and Beverly, Ill.
 Rev. C. H. Palmer, Middleport, Ill.
 Rev. L. P. Crawford, South Somonauk and Sandwich, Ill.
 Rev. I. N. Crittenden, Thornorton and Bethel, Ind.
 Rev. James Davies, Cambria, O.
 Rev. Hugh C. McBride, Reynoldsburg, O.
 Rev. Chalon Burgess, Little Valley, N. Y.
 Rev. Alvin Parmelee, Ellisburgh, N. Y.
 Rev. Joseph Myers, Collamer, N. Y.

Reappointed.

Rev. W. A. Keith, Decorah and Freeport, Iowa.
 Rev. Benjamin F. Stuart, Nevada, and Iowa Center, Iowa.
 Rev. James V. A. Woods, Pleasantville, Wheeling, and Sandyville, Iowa.
 Rev. James H. Spelman, Delhi, Iowa.
 Rev. L. B. Fifield, Burlington, Iowa.
 Rev. W. L. Coleman, Staceyville, Iowa.
 Rev. S. P. La Dow, Mitchell and Eureka, Iowa.
 Rev. Simeon S. Bicknell, Johnstown, Wis.
 Rev. David Jones, Mazo Manie and Arena, Wis.

Rev. James Jameson, Albany, Wis.
 Rev. E. Griffith, Racine and Pike Grove, Wis.
 Rev. W. P. Russell, Memphis, Mich.
 Rev. Henry Root, Portland, Mich.
 Rev. A. G. Taylor, Red Hill and Walnut Grove, Mo.
 Rev. S. P. Sloan, Winnebago, Ill.
 Rev. A. D. Laughlin, Nora and Scale's Mound, Ill.
 Rev. James B. Dunn, Wenona and Magnolia, Ill.
 Rev. William Barnes, Upper Alton, Ill.
 Rev. John Van Antwerp, Oswego, Ill.
 Rev. Wells Andrews, Washington, Ill.
 Rev. John M. Brown, Green Valley and Sand Prairie, Ill.
 Rev. William H. Bird, Vandalia, Ill.
 Rev. James H. Baldwin, Virginia Presb. Ch., Ill.
 Rev. Asa Prescott, Annawan, Ill.
 Rev. L. R. Booth, Seymour and Brownstown, Ind.
 Rev. John Fairchild, Wabash, Ind.
 Rev. Jesse Schlosser, Baltimore, O.
 Rev. T. A. Gale, Spring Creek and Riceville, Pa.
 Rev. D. A. Abbey, W. Dresden, N. Y.
 Rev. Albert Worthington, Panama, N. Y.
 Rev. Sylvester Cowles, Olean, N. Y.
 Rev. Peter Nickert, (German,) Lancaster, N. Y.
 Rev. Ashbel Parmelee, D. D., Constable, N. Y.
 Rev. Samuel J. White, Tompkins, N. Y.
 Rev. G. M. Smith, Freetown, N. Y.
 Rev. W. B. Tompkins, Columbus, N. Y.
 Rev. John Peck, Marathon, N. Y.
 Rev. John H. Prentiss, Onondaga, N. Y.
 Rev. George R. Entler, Harford, N. Y.
 Rev. James I. Ostrom, New Windsor, N. Y.

Receipts of the American Home Missionary Society, in August, 1856.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D. D.,
 Brookline, Calvin R. Shedd in full to
 const. John C. Shedd a L. M., \$10 00
 Campton, legacy of Dea. John
 Chandler, 80 00
 Candia, Cong. Ch. and Soc., to
 const. Rev. William T. Herrick
 a L. M., 44 43
 Hillsborough, Center Cong. Ch., 10 00
 Hopkinton, Cong. Ch. and Soc., to
 const. Mrs. Lydia H. Colby and
 Mrs. Elsy A. Colby L. Ms., 70 25
 Nashua, First Cong. Ch., Mrs.
 Mary Bradford, 10 00
 Portsmouth, North Cong. Ch. and
 Soc., to const. Rev. Lyman Whit-
 ting a L. D., 100 00 274 63
 Nashua, legacy of Rev. John M. Ellis, by
 Mrs. Josephine M. Ellis, 500 00

VERMONT—

Swanton, Gent. and Ladies' Benev. Soc.,
 by Daniel Bullard, 5 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
 by Benjamin Perkins, Treasurer, 1,000 00
 Chicopee Falls, Benev. Soc., by Mrs. E.
 Carter, 8 00
 East Brookfield, Cong. Ch. and Soc., Lad-
 ies', by Caroline D. Reed, 50
 Rowley, Ladies' Benev. Soc., by Miss M.
 G. Lambert, 5 00
 Westfield, Second Cong. Soc., Ladies', by
 C. A. Jessup, 8 00
 A friend, 11 00

CONNECTICUT—

Connecticut Missionary Society, by E. W.
 Parsons, Treasurer, 1,000 00
 Canaan Ch., A. A. Wright, 8 00
 Danbury, Cong. Ch., by Rev. S. G. Coe, 52 72
 Darien, Mrs. Caroline Whitney, 3 00
 Fairfield, First Cong. Ch. and Soc., by S.
 A. Nichols, to const. Rev. Lyman H.
 Atwater, D. D., a L. D., 147 63
 Haddam, Cong. Ch. and Soc., by G. S.
 Brainerd, 35 00
 Hamden, East Plains, Lad. Sew. Soc., by
 M. L. D. Humiston, 3 00
 Lebanon, South Cong. Society, by G. G.
 Pitcher, 30 00
 Lyme, First Cong. Ch. and Soc., by Mary
 Sill, 32 00
 Marlborough, Cong. Ch. and Soc., to const.
 George H. Lord a L. M., by Rev. W.
 C. Fiske, 40 00
 Middle Haddam, J. K., 1 00
 Milford, legacy of Mrs. Freeloove Higby,
 by James S. Jones, Ex'r., 50 00
 New Haven—
 First Cong. Ch. and Soc., by
 John Ritter, Charles Atwater,
 to const. James Atwater, Elean-
 or Atwater, and Cornelia C. At-
 water L. Ms., \$100; Alfred
 Walker, to const. Alfred E.
 Walker a L. M., \$80; others, 537 15 667 15
 South Cong. Ch., by E. L. Miner, 61 00
 New London, First Cong. Ch. and Soc.,
 by W. C. Crump, to const. Mrs. Mary
 C. Crump a L. M., 35 00
 Norfolk, Philo Smith, by Rev. J. El-
 dridge, D. D., 2 00
 North Branford, Cong. Ch. and Soc., by
 Rev. G. I. Wood, 31 00

Northford, bal. of Coll., by Rev. Mr. Pierce,	1 00
North Haven, Cong. Church, by F. T. Jarman,	73 48
Norwich, Main St. Cong. Ch. and Soc., Miss N. S. Dickinson, \$10; Gent. of which \$100 is from William A. Buckingham, L. D.,	217 00
Salisbury, Cong. Church, by Rev. Adam Reid,	63 25
South Britain, Cong. Ch. and Soc., by Rev. A. E. Lawrence,	40 50
South Cornwall, Cong. Ch., by J. C. Calhoun,	22 45
Southport, Miss Della Perry, to const. Miss Emily Taylor a L. M., by Rev. S. J. M. Merwin,	30 00
First Cong. Ch., by Rev. S. J. M. Merwin, to const. Edward McLellan, Moses Jesup Taylor, Jr., and Edwin Sherwood L. Ms.,	114 12
Stratford, First Cong. Church and Ladies' Sew. Soc., by Miss Elizabeth Curtis,	3 00
A friend, \$300; anonymous, \$2,	302 00

NEW YORK—

Brooklyn—	
First Presb. Ch., C. B. Conant, \$50; J. B. Sardy, \$10; W. Carpenter, \$10; J. W. Spencer, \$10; R. L. Wyckoff, \$10; G. S. Howland, \$20; W. A. Dodge, \$5; S. C. Leavitt, \$5; Mrs. R. J. Thorne, \$5; Mon. Con. by Henry Ide, \$36 67,	161 67
Chectowago, E. Sterling Ely, to const. Dr. Nathan North, of Boonville, a L. M.,	30 00
Cincinnati, Presb. Ch., by M. G. Lee, Jewett, by Rev. J. J. Buck, Mrs. Mary Baldwin, \$1; others, \$5,	5 84
Naples, Mon. Con., by Rev. M. B. Gelston,	2 00
New York, a friend, \$30; A. S. Peet, \$2, Mercer St. Presb. Ch., Dr. W. N. Blake-man, \$15; J. J. Griffin, \$5,	32 00
Thirteenth St. Presb. Ch., E. D. Lathrop, to const. Samuel Carlisle a L. M., \$36; James French L. M., \$30; others to const. W. N. C. Christie and John C. Hines L. Ms.,	20 00
Pittstown and Johnsonville, in full to const. Rev. Peter Gordon a L. M.,	138 35
Pleasant Valley, Freeman Cowles L. M., in part,	20 00
Poughkeepsie, First Presb. Ch., Mon. Con. by James Bowne,	10 00
Reamertown, Mrs. Dr. Van Namie, in part to const. Rev. Peter Gordon a L. M.,	12 00
Schoharie, legacy of Benjamin Pond, by B. F. Pond, Ex'r.,	10 00
Spencerport, Cong. Ch. and Soc., including donation of Ladies' H. M. S. to const. James B. Garnsey a L. M., by Rev. J. H. Dill,	100 00
Vernon Valley, Cong. Ch., by A. M. Ketchum,	32 00
Williamsburgh, "Our Missionary box," M. C. M. and A. V. M.,	5 00
	4 00

NEW JERSEY—

Newark, legacy of Cornelia Baldwin, by J. A. Halsey and M. G. Baldwin, Ex'rs.,	300 00
--	--------

PENNSYLVANIA—

Philadelphia, First Independent Ch. Mis. Assoc., by Rev. R. Adair,	30 00
--	-------

VIRGINIA—

Winchester Presbytery, by Rev. J. McMurrin,	12 50
---	-------

OHIO—

Received by Rev. Marcus Hicks, College Hill, Presb. Ch.,	20 00
Columbus—	
Second Presb. Ch., Mon. Con.,	7 00

Welsh Presb. Ch.,	9 00
Dayton, Presb. Ch.,	184 00
Hanging Rock, Presb. Ch., \$46;	
Robert Hamilton, \$30,	76 00
Newark, Presb. Ch., Coll. \$93;	
Mon. Con., \$3.97; A. Sherwood, \$20,	116 97
North Bend, Mrs. Anna Harrison,	5 00
Oxford, Second Presb. Ch.,	40 70
Troy, Presb. Ch.,	62 00
A friend,	10 00
Greenwich Station, Luther Mead, \$5; A. M. Mead, \$2; W. M. Mead, \$5,	12 00
Kingston and Porter, Presb. Chs., by Rev. A. D. Chapman,	8 00
Paddy's Run, Cong. Church, by Rev. H. Little,	89 45
Tallmadge, Benev. Assoc., by C. Wright,	71 18

INDIANA—

Received by Rev. Henry Little,	
Amity, Presb. Ch.,	18 00
Aurora, Presb. Ch.,	10 00
Bryantsburgh, Presb. Ch.,	8 53
Crawfordsville, Presb. Ch.,	6 00
Danville, Presb. Ch., to const. Rev. S. E. Wishard a L. M.,	30 00
Franklin, Presb. Ch.,	15 20
Greenwood, Presb. Ch.,	5 00
Huntington, Presb. Ch.,	8 45
Logansport, Presb. Ch.,	19 95
Michigan City, Cong. Ch.,	45 98
Mizpah, Presb. Ch.,	6 00
Mount Pleasant, Presb. Ch.,	11 66
Mount Vernon, Presb. Ch.,	10 08
Munroe, Presb. Ch.,	9 95
New Pisgah, Presb. Ch.,	6 40
Newton and Rob Roy, Presb. Chs., to const. Stephen Fogg a L. M.,	34 50
Noblesville, Presb. Ch.,	2 20
Peru, Presb. Ch.,	21 00
Plymouth, Presb. Ch.,	16 62
Seymour, Presb. Ch.,	7 15
Unity, Presb. Ch.,	22 70
White Lick, Presb. Ch.,	2 00
Zoar, Presb. Ch.,	18 50
Bainbridge, Parkersburgh and Waveland, Presb. Chs., by Rev. S. G. Lowrie,	29 75
Clinton, Presb. Church, by Rev. James Boggs,	8 88

ILLINOIS—

Collinsville, Presb. Ch., to const. Rev. Gideon C. Clark a L. M.,	32 50
Cottonwood Grove, by Rev. N. A. Hunt, La Salle, First Cong. Ch. and Society, by H. F. Barnes,	15 00
Lee Center, Cong. Ch., by Rev. S. W. Phelps, bal.,	16 00
Manteno, Presb. Ch., by Rev. A. S. Wells,	8 00
Melugin's Grove, Presb. Ch., by Rev. S. Baker,	8 20
Murphysboro and Marion, Presb. Chs., by Rev. J. W. McCord,	4 76
Ottawa, First Cong. Ch., by J. G. Nattinger,	9 75
	69 66

MICHIGAN—

Received by Rev. H. A. Read, Allegan, Hon. H. H. Booth	
L. M. in full,	20 00
Grand Rapids, Cong. Ch.,	44 64
Lapeer, Union Ch., \$21 66; Mrs. Brown, \$1,	22 66
St. Clair, Cong. Ch.,	42 63
Algansee and California, Presb. Chs., by Rev. G. Brown,	129 98
Coldwater, Presb. Ch., Mon. Con., by Rev. E. S. Goodman,	9 00
Livonia, Rev. Reuben Armstrong, by Rev. S. Cochran,	8 00
New Baltimore, by Rev. E. Whitney,	10 00
Sault St. Marie, Presb. Ch., by Rev. W. Porterfield,	4 00
	13 00

WISCONSIN—

Received by Rev. Dexter Clary, Racine, Presb. Ch., Dr. Gibbs,	6 00
Shopiere, Cong. Ch., to const.	
Dea John Hopkins a L. M.	30 78
Delafield, Presb. Ch., \$3; Welsh Cong. Ch., \$7, by Rev. E. Morris,	10 00
Genesee, Cong. Ch., by Rev. S. D. Peet,	5 00
Salem, Cong. Ch., by Rev. A. G. Hibbard,	6 00
Sheboygan, Cong. Church, Mon. Con., by Rev. C. W. Camp,	12 00
Watertown, Cong. Ch., by Rev. W. A. Niles,	18 64
Waukau, Presb. Ch., by Rev. E. Brown,	10 50

IOWA—

Council Bluffs, Cong. Ch., by Rev. G. G. Rice,	99 80
Davenport, Ger. Ch., by Rev. A. Frowein,	2 00
Farmersburgh, Cong. Ch., by Rev. D. B. Davidson,	6 50
Fort Madison, Ger. Ch., Ladies', by Rev. K. Riess,	10 00
La Fayette, Presb. Ch., by Rev. James Gordon,	10 00
Newton, Westminster Presb. Ch., by Rev. A. A. Stevens,	18 00
Oskaloosa, Cong. Ch., by Rev. W. A. Westervelt,	12 50
Quosqueton, Cong. Ch., by Rev. B. Rob- ertson,	4 00
Spring Grove, Cong. Church, by Rev. S. Tucker,	5 00

MINNESOTA—

Oak Grove and Little Falls, Presb. Ch., by Rev. G. H. Pond,	32 40
South Bend, Welsh Cong. Ch., by Rev. Richard Davies,	5 00
Stillwater, Presb. Church, by Rev. H. M. Nichols,	15 00

CALIFORNIA—

Union and Iowa Hill, by Rev. T. D. Hunt,	28 75
	\$7,394 18

Donations of Clothing, etc.

Chicopee Falls, Mass. Benev. Assoc., by Mrs. E. Carter, a cask,	\$22 21
Hamden East Plains, Ct., Lad. Sew. Soc., by M. L. D. Humiston, a box,	41 25
Middlebury, Ct., a box of S. S. Books.	
New Haven, Ct., Center Ch., Ladies' H. M. S., by Miss E. North, two boxes,	197 83
Stratford, Ct., First Cong. Ch., Ladies' Sew. Soc., by Miss Elizabeth Curtis, a barrel,	41 62
Westfield, Mass., Second Cong. Ch., Ladies, by C. A. Jessup, a box,	120 00

Receipts of the Massachusetts Home Missionary Society, in July, 1856. BENJAMIN PERKINS, Treasurer.

Abington, South, Cong. Soc.,	27 00
Amherst, South, Cong. Ch. and Soc., to const. William E. Lyman a L. M.,	30 00
Athol, a friend,	15 00
Attleborough, East, Ladies' Benev. Soc., in full, to const. Rev. Charles D. Lothrop a L. D., \$42.62; Fem. Miss. Soc., \$25,	67 62

Bedford, First Cong. Soc., Mon. Con.,	24 08
Chatham, Rev. Mr. Dickinson's Society, Ladies,	15 25
Dorchester, Second Parish, Lad. H. M. S.,	27 00
Falmouth, East, Cong. Ch. and Soc.,	23 00
Franklin Co., H. M. S., S. S. East- man, Treas.	
Ashfield, First Soc., Gent., \$7.67;	
Ladies, \$9.14,	16 81
Bernardston, Mather L. Newcomb, to const. Elizabeth M. Newcomb a L. M.,	30 00
West Hawley, Second Cong. Soc.,	6 84
Georgetown, Cong. Ch. and Soc.,	53 15
Haverhill, Center Cong. Ch. and Soc., to const. Mrs. Augustus M. Coburn, Mrs. Is- rael Carlton, Mrs. Sarah H. Harriman, Mrs. James R. Nichols, and Mrs. Ann L. Hale L. Ma.,	57 50
Ipswich, First Ch. and Soc.,	161 63
Lowell, Kirk St. Ch. and Society, of which \$102.50 is for missions in Kansas,	115 00
Newbury, West, Second Parish, to const. Rev. David Foster a L. M.,	163 78
Oxford, First Ch., Coll., \$72.25; Lad. Sew. Soc., \$30,	81 73
Roxbury, a friend,	102 25
Savannah, Ga., Ralph Dunning,	10 00
South Reading, Cong. Ch. and Soc., to const. Elias Boardman, John P. Ammidon, and Miss Lucy E. Kingman L. Ma.,	23 00
Stowe, Mrs. Hannah Randall,	92 00
Taunton, East, Cong. Ch. and Soc.,	5 00
Walpole, Mrs. C. H. Allen,	7 00
Washington, Cong. Ch. and Soc.,	5 00
Westfield, Second Cong. Ch. and Soc.,	14 00
Weston, Mrs. M. A. H. Bigelow, to const. James Sherman a L. M.,	70 00
Whitinsville, Cong. Ch. and Soc., to const. Cyrus Teft, and Ephraim Fletcher L. Ms.,	80 00
	143 20
	\$1,312 19

Receipts of the Connecticut Home Missionary Society, in July, 1856. E. W. PARSONS, Treasurer.

Broad Brook, Cong. Ch., by Mr. Woodruff,	42 26
Canterbury, Coll., by Rev. R. O. Learned,	44 00
Canton Center, First Cong. Ch., by W. C. Humphrey,	67 66
East Avon, Coll., by H. W. Colton,	27 00
Hartford—	
Center Ch., G. W. Corning L. M., \$30;	
H. S. Porter L. M., \$30; others, \$86.55,	925 25
North Ch.,	404 97
Pearl St. Ch., of which \$80 is from Sam- uel Colt, to const. a L. M.,	632 12
Manchester, First Cong. Soc.,	151 75
New Britain—	
First Cong. Ch., by Rev. Mr. Winslow,	47 25
South Cong. Ch. and Soc., by Rev. S. Rockwell,	213 00
Newington, D. Willard,	10 00
North Lyme, Mrs. E. G. Hyde, and Mrs. E. F. Burr, in part, to const. Rev. E. F. Burr a L. D.,	45 00
Portland, Coll. by Rev. H. Talcott,	27 00
Rockville, Second Cong. Ch., by George Kellogg,	228 44
Rocky Hill, Coll. by Rev. L. B. Rockwood,	28 29
Salem, Coll.,	7 90
Simsbury, Cong. Soc., by Dea. A. Case,	47 89
Wallingford, by Rev. E. R. Gilbert,	75 00
West Stafford, Coll. by Rev. A. C. Page,	15 00
A friend, by A. W. Butler,	8 00

\$3,037 23

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

NOVEMBER, 1856.

No. 7.

Society and Religion.

THE discourse from which the following extracts are taken, was delivered by Rev. HORACE BUSHNELL, D. D., of Hartford, Conn., in July last, at the installation of Rev. E. S. Lacy as pastor of the 1st Congregational Church in San Francisco, California. The fragment given below, embraces only a single branch of the subject discussed, but it presents an argument for Home Missions, which we are happy to commend to our readers.

Having shown that Christianity assumes to be, and has ever been, the only sufficient basis of social order and happiness, the author specifies "some of the particular points where the christian truth and religion are seen to be molding society in a way to advance its welfare."

IF we look into a church meeting, and see the tie of holy brotherhood acknowledged between men of all orders, the humble edifying the rich and even the learned by their gifts, all praying for all, consulting for the common cause, working with a common counsel, voting in equality—here, I say, we catch the first gleam of hope for some readjustment of society, in a way to moderate its severities. It is not to be denied that society has in all ages, been oppressive to the condition of weakness. Being itself an element of sin, it could not be otherwise. And for just this reason, the evil, which certain visionaries of our time would cure by a reorganization, will be the last to be eradicated. Still we can see distinctly that, under the christian dispensation, setting all men on a footing of spiritual equality and fraternity, the evil is finally beginning to yield, and this process will assuredly continue till the wolves and lambs of society are seen feeding together.

Christianity, also, is a law of industry. It forbids any man to eat who will not work. And the christian nations get their power and precedence, in no small degree, by their superior industry. As certainly, too, as Christianity has taught nations how to thrive by the arts of peace and without plunder of the weak, and commerce a more certain way of success than piracy, just so certainly will it form individuals to ways of righteous industry. And so it will finally expel the whole race of depredators who give it to their wits instead of their hands to get them a living. Gamblers, stock speculators, panders to vice, brokers at the ballot-box in the sale of public offices, all these and such like it will finally remove, and the sorry cant of their profession, that "society owes them a living," will be heard no more.

How great a gift is made to society, also, in the domestic virtues of Christianity. It sanctifies marriage; enters children into the same covenant of life with their parents, in the name of the Father, Son, and Holy Ghost; makes the father a priest at his own altar; breathes divine love into the love of mothers, and makes the house a school of pure morality, as being a school of sacred piety: so a bond of order, loyalty, and beneficence in the state. Make your great State of the Pacific the home of christian families, fulfilling, all, the christian idea in their institution, and the future ages will see it blooming in all the tokens of high advancement; overrun no more, as now, by violence and crime, rent no more by intestine dissensions, trembling no more in the fearful perils of desolated confidence.

Christianity also promotes order and civilization, by removing all the barbarities of private war and bloodshed. In a really christian community no man goes abroad having his bosom lined with deadly weapons. There are whole States in our republic where the man who does it is taken for a monster preparing his way for the gallows—indeed the thing is wholly unknown. And where it is otherwise, nothing but Christianity, saying "put up thy sword," even when Jesus himself is assaulted, can cure the mischief. The most terrible community in arms is a Christian, and for just the reason that they know no right of arms but in a public cause; observing everywhere else, patience under wrong, gentleness and love toward an enemy, and the returning of good for evil—uniting, thus, true honor with deference to law and trust in its protection. No honest man or good citizen has ever a thought of needing weapons. They are the equipment, either of a gentleman pretender, or a shoulder-striker. And wretched indeed, is the state of any community, where the class of common fighters get the countenance they want for all the bloody crimes they choose to commit, under the leadership of honorable barbarians carrying the same tools. When these latter go about armed every day to the teeth, as if the expectation of being insulted were the common apprehension of their lives, (what a mark for dignity!) why should not the others reel out of their dens to shoot each other down, or to fight away peaceful citizens from the polls, and take on also, as they do it, as many of the brave airs of the Bedoin gentility as they know how to carry? Both classes together—most fit conjunction!—will make a hell of any community, even though neither could do it alone.

How much, too, does it signify that Christianity consecrates a Sabbath. Not a Jewish Sabbath, and still less that mongrel day which is a cross between the pleasures of vice and the sanctities of religion, and which many are pleased to approve as a rational kind of observance. It must be such a day as represents the genius of Christianity as a law of duty and a Gospel of love to mankind; a day that hedges a family about and gives them to one another, all the world apart; a day that gives the weary man a rest with God; the mind a rest from its low torments, with free space to clear itself and ascend to things congenial to its higher affinities; there to bathe in its own true eternity and be refreshed. And exactly contrary to the superficial, half-considered wisdom of many, who

109

insist on making it a free day, it will even do more in toning the mind of a people to duty, if it is accepted partly as a drill of holy observance. It is so even in the training of families; first comes the drill of law and then the spontaneous obedience follows. You will see, too, where there is no observance by rule, nothing but a service rung for at the church and a holiday permitted afterwards, as among the Germans, that nobody goes to the church, every body to the holiday pleasures, and all together downward into an impiously reckless and brutally coarse habit. When fitly observed, the effect is different. In the holy quiet and the reverent air of the day, there is even a kind of public sacrament. The sense of another world is let in to ennoble this. The decent dress of the people, their greetings of civility at the church and on the way, the sublime truths on which they have dwelt, the acknowledgment of God by their common act—what a power in all this to invigorate the moral loyalty of a people, and prepare them to every benefit included in good manners, order, and public and private virtue. On this point I must speak plainly as my subject requires. This people of California are determined, they say, to have laws and have them executed; to have justice, personal security, and public order. You can have no such thing without a Christian Sabbath. Your Sunday, as I have seen it, instead of purifying the whole week, is a day that corrupts more virtue, ruins more character, than all the other six days together! I see work suspended, indeed, but to make room for idleness and dissipation. The external decency of closing shops of trade is not generally regarded. They stare at you wide open and in long rows, as you go to church, and make you feel it to be a kind of singularity in you. Your small towns and hamlets have it as the great day of trade, and are filled with the dust of people and pack-mules pouring in and out. Horse-racing, drinking, gambling, and fighting, are even a kind of observance; and they who stand by the decencies, eschewing these particular kinds of excess, very often do what they can to keep them in countenance, by riding, visiting, and giving entertainments to their friends. It is a sorrowful picture! Vain it is to think that such a people are going to be happy in the protection of laws and magistracies chosen by themselves. Why, it would be a wonder if even a tyrant, with the sword stretched over their necks by day and by night, could keep them in a decent show of order.

It is also another public benefit of religion, that it fosters intelligence, endows institutions of learning, and values the good of the mind above all external gifts of fortune. The true Gospel loves intelligence. It has no fear of the truth, no jealousy of talent. On the contrary, it wants intelligence to be the gate of its own entrance into the soul. It even requires, in order to its full power, a cultivated people, raised above superstition and sharpened to a keen discernment. Its very office, too, is to give light, to pour eternal day into the darkened understanding and fill it with the radiance of God. How great a power of culture, too, is there in two genuine christian sermons, heard every week—if it were two lectures instead, who would think such a means of culture insignificant! Here accordingly is the power that fosters schools, and founds institutions of learning. This it was that planted a college, if I rightly remember, in one of our new States, before a single acre of land was sold in it, a squatter college in advance of the titles of law. This it was that organized a christian community to go and settle a township in another State, and found a college there, by reserving for that purpose, a considerable portion of the land purchased; which community of christian people now look upon the college in their midst, endowed with half a million of dollars! It is by such testimonies to the value of mind or the immaterial part, above all other wealth, and by such foundations laid for the ages to come, that a really christian people settle into the sense of order and stability, and begin forthwith to crystallize about their own firm nucleus. But where none, or only a few, care for learning at all, where to come and go and be rich is the only concern of life, where

many turn off all such plans with a light and trifling jeer, preferring the education men get on horseback, or saying, "Come to us for a theatre, and we will hear you, not for a college"—it should not be wonderful, where the genuine spirit of intelligence runs so low, that society represents a fluid continually shaken and never able to crystallize. It will be well if it does not represent some explosive mixture, bursting, some time, with a loud report, into flame and utter vacancy. Besides, if we speak only of wealth, how plain is it that the wealth of a state is in its sons and daughters; their intellectual resources, their great virtues, their unsubduable and all-creative energies. Such a people will make adversity glorious. They will conquer adversity. They will make the barren rock blossom into beauty by their culture. Their deeds will be great in history, their happiness great as their deeds.

Once more, it is a great and fruitful distinction of christian piety that it makes men responsible, always and everywhere responsible, for the good of society. This it does by making them responsible, first, for the Church and religion; and this prepares them next to look after what is not their own in all the public matters of life and society. A few years ago it was found that, in the rapid growth of the city of Berlin, a large and flourishing precinct comprising 40,000 people had no church. Some persons of character went to the government and proposed to raise one half the necessary sum, provided the public treasury would supply the other half. This proposition was accepted, but it was shortly discovered that these 40,000 citizens could be induced to subscribe only a small fraction of the sum, and the government was obliged finally to take the matter in charge, and build the church itself. So completely nullified was the piety of these people, if they had any, by the habit of trusting the state for the care of their religion. How many such people now would it take to build up, left to themselves, a well-ordered state, and provide the social institutions necessary to its growth and continuance? And yet the very instinct of christian piety is to look after every thing wanted for the good of society; laws and magistracies, education, hospitals and asylums, religion. There was the Roman captain, or centurion, stationed with a company at Capernaum. He was impressed by the religion of the country, and appears to have had the true light of God let in upon his soul, in the synagogue worship. And what was the result? Why, that he, a stranger, of another race, a merely casual resident, liable to be called away on any day of the year, went and built a synagogue out of his own funds, and gave it to the people, simply because he saw it to be a public want. And his friends, when they came to Christ for the healing of his servant, testified, therefore, that he was worthy for whom Christ should do this, "for he loveth our nation, and hath built us a synagogue." This is the manner of all true piety, and precisely here it is that the prime evil desolating California meets a possible remedy; besides which I can see no other. I speak of the fact that so large a part of the people are passengers only, and do not expect ever to become residents for life. They are adventurers, not emigrants. They come and go, as eagles hasten to the prey, and fly back to their nest in the mountains after their appetite is gorged. This is true especially of the leading operators in business; those who are gathering, or trying to gather, what they call their fortune. The result is, first with them, that they are too little responsible, while they stay for the public good, and even for their own conduct. What matters this or that to them, when, a few days hence, they will return home and be seen here no more? What matter for California, after they have gotten their wealth out of it, and are once well clear of it? In the next place, when they go, it is not as when money goes out to buy merchandise, for that returns; whereas they and all they have is a dead loss. Probably a full half the immense sums reported as going out every two weeks, represents the drain of California, and, as far as she

is concerned, might as well be poured into the sea. Shovelling gold out of her mountains, she would still be poor in such a process. She is to the East, under such a process, what Ireland is to England, where all the rents and fruits of the soil are pouring back thither, century after century, to enrich non-resident owners—industry droops, virtue is discouraged, and there is no care for a future that has no hope. I see no deliverance for this calamity here, but that christian men be made, like the good centurion, to look at the coming evil, as duty and beneficence look at all evil, and as they love the State, begin to build some synagogue. No man has a right to come out and rifle California, and return to enjoy his gains, clear of all responsibility for her welfare. God has a lien upon his money in favor of the State where he made it, and he must pay it faithfully up before he goes; preparing foundations of learning, and mercy, and religion, that shall be acknowledgments to God and the State of his high obligations. It must also be a serious question of duty whether you have a right ever to return. Most plainly you have no right to be here at all for mere gain, apart from all duty to man. You bring the claims of duty with you, and they must be discharged. In society, the state, the church, God calls you to be pillars, and then having become such, what right have you to leap out of the temple and let it fall? Every Christian, every man, is in the same terms of duty here with the ministers of religion, and is in just the same obligation as they, to be in the place where God puts him. No matter if it cost him a great sacrifice. What right has he to be excused from sacrifice? And where is the place to live joyfully and die gloriously, but the place that God appoints and duty sanctifies, however dear the cost?

Oh! if such a spirit could now enter into this great people, a truly christian spirit, how soon would this fearful drainage stop; how soon the consequent demoralization of your industry; what courage and life enter into all your demonstrations as a people. In fifty years you would be the richest people on the globe. You would have your great institutions of learning and beneficence endowed as no others have been since the world began. Churches, filled with devout worshippers, would crown the spurs of your mountains and overlook the mouths of your mines, in all the deep valleys and gorges. You would have a people intelligent, temperate, just, blooming in the thrift of universal industry; and pouring your commerce over the vast Pacific, you would pour with it also floods of light and love to regenerate the decayed and down-trodden nations.

I have thus endeavored to show what power there is in our blessed religion to make a happy and well-ordered social state. In one view, it is a power to root out and pull down and destroy, and no other force can do it as thoroughly and irresistibly; still its glory is to build and to plant. Forces negative and destructive are always at hand, ready to be rallied, at any hour of day or night, for the immediate redress of great public evils. But the constructive and positive power, which by a slow and persistent process builds society up into a temple of order, truth, and justice—this it is which the world has, in all past ages, been groping after. Christianity is this power, and no other has yet been discovered, or ever will be. Other and more violent remedies have their value, but apart from this, they have just none at all. No people carves out order with the sword, or leads in justice with the halter. It is light streaming out from God; it is the inbreathing love of God; it is holy Sabbaths, and voices of prayer, and hymns of praise, and the prophet-teacher speaking as God's voice to men,—these with all the charities, and good works, and gentle ministries, and deeds of righteous magistracy, and regenerative public cares,—these, which altogether are the meaning of the word religion,—these, and these only, can make your State prosperous and happy. You will settle into Law and Order, when you are in God's law, and God's order. You will have all that Vigilance by day and by night can look for, when you watch unto prayer.

Communications from Missionaries.

OREGON.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

Climate of Oregon.

Owing to a severe cough, I have omitted preaching for three Sabbaths. I have not been kept from public duties, from illness, more than four or five Sabbaths before in eight years. Our climate is healthful, especially to one who keeps much in the open air, both in summer and winter. Our physicians predict pulmonary diseases as soon as the people begin to live in close houses. We learn that colds must be attended to at once. Commencing in a mild form, they steal over and through the system, before the individual is at all aware of his danger; and then he has less vigor to throw off or endure the disease, than he would have on the Atlantic coast. The air of Oregon, for eight months of the year, is not only more mild and more humid, but it is lighter and less bracing than on the eastern coast; yet, as a compensation, it permits continual exposures, with more impunity. A gentleman informed me, a few days since, that he spent two years in surveying; and was often drenched by rains, or wading in the swamps, and compelled to camp out in wet blankets, but that he took cold only once, and that was by sleeping in a house. I have heard many similar statements. The early immigrants were necessarily much exposed, and were seldom injured by it. Our Volunteers, last winter, slept under their blankets, without house or tent, for months, and there was hardly one on the sick list, although at one period their only food was beef, and at another, horse flesh.

The Indian War.

It is said that the Indian war in southern Oregon has been brought to a close by treaties. The last steamer brought 700 Indians to go upon the Reservation. About as many more have just come up from the coast by the present steamer; and 1,000 are on their way by land. News comes also that the last hostile band of the Rogue River Indians has given up. This will open southern Oregon again to mining and farming.

The people of Washington Territory are farming with rifle in hand. We trust, however, that peace will be restored in a way safe to our settlers; but if interested persons bring about a peace favorable chiefly to the emissaries of the Pope, it will not last long. We rejoice that the Protestant Nez-Perces and Spokans continue friendly to the Americans.

CALIFORNIA.

From Rev. T. Dwight Hunt, Agent, San Francisco.

Tour of Exploration.

Since I last wrote you I have visited Humboldt Bay; going by steam and returning by sail. I trust that the facts gathered, and the impressions made, will not be without value. They were gathered at considerable personal inconvenience and some exposure and suffering; but it were a pity and a shame, if, for the sake of souls, a servant of Christ should not gladly bear even more than worldly men cheerfully endure for the sake of gain. Sea-sickness when on the ocean, wilting heat and suffocating dust when in the valleys and mountains, the breaking up of study and of home, and long separation from a beloved family, with all the risks of constant changes in climate and diet, and of navigation on a fog-bound and rock-bound coast, these are not to be mentioned in view of the objects of my mission up and down these shores. I always feel repaid, manifold, even after the longest and most fatiguing and perilous of my tours, both by the knowledge and experience I have gained and by the use you can make of that knowledge in extending the kingdom of Christ. Certainly it is with pleasure I recall my late visit to

Humboldt Bay.

Humboldt Bay is a small inland sheet of water about eighteen miles in length, extending north and south, nearly parallel with the ocean shore, and separated from it by a low and narrow range of

sand hills, which are more or less covered with evergreen shrubs and trees. The entrance to the Bay is through a channel, between sand bars, narrow and crooked, and consequently difficult and dangerous of navigation when the sea is rough. The shape of the Bay is not unlike that of two bags connected together at the mouth, being very narrow at the center, opposite the entrance, but widening into a broad lake at either end. It is about 240 miles N. N. West of San Francisco, a distance easily made by a steamer in thirty hours. The fogs that prevail in the summer season often detain both steamers and sailers outside, sometimes for several days together, as the land is low and the entrance is difficult to be found. And such is the strength of the N. W. trades, which prevail at this season, that sail vessels are often three weeks in beating up from this city. But when once in the port, there is no harbor where ships are more land-locked and secure. And if the weather be clear, there is usually no difficulty in making the entrance, and safely coming to an anchorage. It has been in going out to sea, when the surf was breaking heavily over the bar and across the channel, that so many vessels have been lost, whose wreck has given the port so bad a name. But this danger is now obviated by an excellent steam-tug, that has at length removed the old dread of the bar.

The Bay is resorted to, principally, for lumber. For this its resources are almost inexhaustible. Dense forests skirt all the eastern and northern shores, and stretch far back as the eye can reach over hill and mountain. The principal saw-mills are at Eureka, a town of two or three hundred people, made up mostly of the owners and laborers and their families, and the few store-keepers, who supply the place and vicinity.

I formed the acquaintance here, of several very excellent people, some of them professors of religion, who hailed gladly the object of my visit, and offered cordially to assist in the maintenance of a missionary who should be sent to the Bay.

Bucksport.

Bucksport is the name of a small village, two miles south of Eureka. At this place is situated the United States barracks for the Bay; and it is this military station which gives the place whatever of importance it may possess. It is to be, moreover, the port of entry for the Bay, under a recent Act which made it a

port and appointed a collector. The officers of the garrison are very intelligent and gentlemanly men, and expressed themselves much interested in the object I had in view. A physician of the place, who kindly entertained me, and furnished me a horse for the prosecution of my travels, seemed especially in earnest that your Society should send to the Bay a man who would be both respected for his talents, and beloved for his piety. He is one of the oldest settlers on the Bay, and though recently married to a Catholic lady, yet, he retains his love for the religion of his early associations, and offered to aid liberally any enterprise the Society might set on foot for the Bay. Your missionary would find in him a friend and helper of no ordinary value.

Eel River Valley.

Eel River Valley, opening out on the ocean some six or eight miles to the south of Bucksport, and extending back to the eastward about 20 or 25 miles, is one of the loveliest localities for quiet and comfortable farming homes I have seen in the State. From two or three miles in width, at the mouth, it gradually narrows towards the mountains, in which its beautiful crystal river takes its rise. In many places, along the bottom, the soil is too sandy and light to be of great value; but on either hand the land rises in benches of great fertility and beauty. The whole is well watered and timbered. The climate is about perfect, the inhabited part of the valley being far enough removed from the bleak winds of the ocean to escape their chill, and yet not far enough inland to be dried and burned by the summer sun. In this valley about 200 people have already located, though, unfortunately for its healthful development, they are mostly men without families. Yet families are on the increase, and I found some of intelligence, thrift, and piety, who would gladly welcome such a ministerial visitor as you might send to the Bay.

Union.

But Union, at the northern end of the Bay, is the most desirable place as a residence, and would undoubtedly afford the best basis for a permanent missionary work. It is well laid out, and is most agreeably sheltered from the ocean winds that blow so violently over Eureka and Bucksport. It has a trade with the mining towns of Klamath and Trinity

Counties, that secures for it, continually, a reliable employment, and a healthful degree of prosperity. Goods are packed out on mules to the distance of 40 or 60 miles, north and east, and secure to the merchant, by every train, a profitable return.

It has by far the greatest number of families of any town on the Bay. And these families in and around it, about sixty in number, are settled. Most of them are contented, and hope to remain. It was delightful to find so many pleasant households, many of them religious, who had homes, and were satisfied to remain in them. As a consequence of this, the place is more moral and home-like than most others I have visited.

The result of my visit was the conviction of the expediency of soon occupying the field. I consider it very attractive to a young missionary, who will be satisfied to let small things grow up around him, with his growth, and strengthen with his strength. A more healthful location can nowhere be found. There are but few naturally more pleasant and inviting. Who will come to it?

*From Rev. Silas S. Harmon, Sonora,
Tuolumne Co.*

Signs of Progress.

The marks of improvement in our community are obvious. This is not my judgment simply; it is a very common subject of conversation among all right-minded men. And these signs of progress intrude themselves upon the attention of men who at heart are not well pleased with these indications; and not unfrequently it extorts from them an unwilling confession, that if they do not get out of the way the car of improvement will roll over them and leave them in the mire.

Among the signs of progress I would note the following: a more general interest felt in education. There are more children in the schools of this place now than there have ever been before. The Sabbath schools are better attended, and are supplied with a better class of teachers. They are better furnished with libraries and religious papers adapted to children. *The Pacific*, published under the auspices of the Congregationalists and Presbyterians, yet anti-sectarian, has a larger circulation here, and throughout the State, than ever before.

Many families are supplied with it, and I have occasion to know that, as an advocate of education, a sound morality, and a pure religion, it is a most welcome weekly visitor. There is a more earnest and serious attention to religious matters than heretofore, evinced in a better attendance on the weekly prayer-meeting and the services of the Sabbath. More families come to the house of God on the Sabbath than formerly. Until quite recently, the ladies of this place, with the exception of a very few, have not honored the Sabbath or the sanctuary as they were wont to do beyond the mountains. Even now there is not more than one lady in attendance to six or eight gentlemen. In some cases, however, I know it has not been their fault; but it has been owing to the circumstances in which they have inevitably been placed.

Evangelical Alliance.

The three evangelical churches of Sonora hold a union prayer-meeting on the last Sabbath night of each month. This we have done for about twelve months. It is always well attended by the three congregations, and is uniformly a very interesting occasion, and is looked forward to, not only by Christians, but, I have reason to think, by some who are not Christians, with much pleasure. This exhibition of fraternal feeling, on the part of Christians of different denominations, is productive of a genial influence among the people. It takes one sting out of the lash with which gainsayers are accustomed to scourge professors of religion.

Sheaves Gathered.

At our last communion four persons were received into the church; two on profession of faith. One of them is a young mother, who but yesterday buried her little infant, and is now childless. The other was a young lady. She is from a Catholic family. No proselyting influence was ever employed, though such a report has been circulated. It was the result of her own calm judgment, under the enlightening and renewing influences, I have no doubt, of the Holy Spirit. She had been a member of Mrs. H.'s school for nearly three years; she had generally attended the Presbyterian church, a part of each Sunday at least, or when her sister did not require her to go to the Catholic service; but no direct influence was ever brought to bear upon her, either by myself or Mrs. H. It

of course has caused her sister, who has brought her up, great affliction. But she felt that she had a duty to herself to perform, and in this instance, though it caused her a severe struggle, she felt constrained to act contrary to her sister's desire and counsels. And I must say that thus far she has acted nobly, and shown herself a heroine for Christ.

*From Rev. Samuel B. Bell, Oakland,
Alameda Co.*

Without God in the World.

The inhabitants of this land having lost the habit of attending church in the earlier history of the country, the servants of the Lord, as in the parable, have literally to compel them to come in. Some who live within the sound of our church-bell, boast that they have never been inside of a church since they have been in California. I notice that many of your missionaries in the Atlantic and Mississippi States have a hard lot in preaching among professors of so many party-colored "isms." Here, those who do not countenance and support christian worship, are, in religion, simply *nothing*. They believe in nothing. They hardly take the trouble of being atheists, or infidels. They are settled into pure *calousness*, and to boast of it, at times, is the only "religious excitement" they ever undergo. Their desire seems to be to ignore the whole subject of religion. "It is behind the times. It will do very well for hum-drum parts of the world; but this country is *fast*—left all that sort of thing behind."

A Review.

When I first came to this place, a Roman Catholic "*Padre*" kept a race-horse, and used to run him on the Sabbath for heavy stakes, the justice of the peace being his principal competitor. Now the Padre has left for unknown parts, and the justice of the peace is quite a regular attendant on my preaching.

Bear-baiting and balloon-ascensions were formerly favorite amusements here on the Sabbath. On one occasion, a young lad became entangled in the ropes of the balloon, and was carried up. All thought that his destruction was inevitable; he, however, passed over the mountains, and San Pablo and Suisun Bays, and landed safely in a valley beyond. When I first arrived here, the

stores, markets, and all places of business were open on the Lord's day, and so, too, was the post-office. Now they are all closed—the French stores excepted—and their occupants attend our church. Then, there were several fandango-houses, and other places of the vilest possible resort, all doing most of their iniquitous traffic, and "chambering, and wantonness" on God's holy day. Those places have been converted, one into a store, another into a public school, another into a lyceum, and another into a town-hall—there is not one of them left. Horse-racing has ceased, ballooning is at an end, bear-baiting is no more. The Sabbath in Oakland may be said to be nearly as well observed, among the American residents, as in any village of the Atlantic. This is a most wonderful change from the time when it was considered the most Sabbath-breaking town in this Sabbath-breaking State.

Besides these external signs of improvement, visible tokens of the Spirit's presence have cheered the heart of the missionary. At the last communion season, nine were received to the church, and subsequently three others had found peace in believing.

*From Rev. Laurentine Hamilton, Co-
lumbia, Tuolumne Co.*

The Sabbath Rescued.

Columbia has taken one step forward since I last wrote. All but one of our American stores are closed on the Sabbath. The Jews still keep their shops open; but the miners do not trade much with them, and their business makes little noise, and does little harm. The saloons of hotels and restaurants, still open, have a worse influence. Many gather in them to spend their Sabbaths in any thing but the practice of virtue and temperance. The fandangos also still send in their discordant noise to mingle with the worship of the house of God. Still our Sabbaths are now comparatively quiet and orderly. Many remark, in walking the streets on that day, "it seems like home." Many of the miners, who have been accustomed to be in town to do their trading on Sunday, now spend the day in their cabins more to their advantage, we may hope, than they would here, in the society of the streets and drinking-saloons. The entire credit of this movement is due to the ladies. The ministry had thundered by

the hour at the Sabbath-breakers, with about as much effect towards their reformation, to all appearance, as if they had stood and rung a bell in their ears. The first intimation I had of any new agency at work for the same object, was a call from two young ladies for my wife's signature to a petition of the ladies of Columbia, Springfield, Gold Springs, and Yankee Hill, to the merchants and traders of these towns, to close their places of business on the Sabbath. The movement was well planned. A printed invitation was posted in all the places above named, (all lying within one and a half miles of the center of Columbia,) to meet the petitioners in a public assembly. The petition, accompanied with an earnest appeal, was read by one of the ladies with marked effect. Over 160 names were attached. But two or three had refused to sign. Such unanimity could not be trifled with. The merchants took the matter into immediate consideration, and after strenuous efforts, on the part of those deeply interested in the object, secured concert of action, and closed their stores. I can not speak confidently of the permanence of this action. Possibly next time I may have to report *regress*; but certain it is that a plaster, powerful to heal, has been applied to our grievous social ailments, if it will only stick.

MINNESOTA.

From Rev. Charles B. Sheldon, Excelsior, Hennepin Co.

A Celebration on Spirit Knob.

The following sketch derives its interest more from the associations of the place than from the nature of the occasion to which it relates. Lake Minnetonka is westward twenty miles from the Falls of St. Anthony. It is a beautiful sheet of water, about fifteen miles in length, interspersed with islands, and inclosed by romantic bluffs, which, till recently, have been a favorite resort of the Dacotah Indians.

On the Fourth of July, at the invitation of the people of Wayzata, on the opposite side of the lake, a Sabbath school celebration was held at a point called Spirit Knob. The people around and in the vicinity of our beautiful lake, Minnetonka, very generally assembled to the number of four or five hundred. The day was pleasant; the place of assembling was

romantic, both in its natural features and in its association with a former race. It was in a spacious grove, on a long and narrow strip of land, running out into the lake. The extreme point was a cliff, 60 feet high, on the top of which, it is reasonably supposed, sacrifices were offered, at no recent day, by the Dacotah Indians. The cliff is connected with the grove in the rear by a well-worn Indian trail. Here that tribe were accustomed to assemble for the celebration of their religious rites; and from them the place received its designation, Spirit Knob. The pleasure-boats which brought the assembly together, lining the shores on either side of the grove, the sacred instrumental and vocal music, which announced the approach of a new party, the friendly welcome and greetings on their arrival, the Sabbath school children with their various badges, the happy, intelligent countenances of old and young as they assembled in groups, the long, rural tables loaded bountifully with refreshments, all formed a pleasing contrast with the wildness of the natural scenery, and gave evidence that a new era had dawned upon this wilderness in the encroachments of a christian civilization. After singing and prayer, the children were addressed by your correspondent. An interval was then given for partaking of the refreshments, liberally provided, mostly by the people of Wayzata. After the repast, the assembly was again called to order, a few appropriate toasts were offered, and then extracts, embracing a large portion of the Hon. Charles Sumner's speech, were read. We are a liberty-loving people here, and thought it appropriate, on this day, thus to testify our sympathy with those who are persecuted for its sake. After prayer and the benediction, the assembly broke up, and returned to their respective homes, without any accident or unhappy incident to mar the pleasantness of the occasion.

IOWA.

From Rev. George B. Hitchcock, Lewis, Cass Co.

The Right Kind of Emigration.

We had an accession of six members to our church, at our last communion, five by letter, and one by profession. We expect several others to unite with us at our next communion season. We have been much encouraged in our work

by the accession of so many efficient, earnest Christians, to help forward the work of God in this new and destitute region. How different would be the condition of the great West, if Christians generally felt the same obligations to sustain the missionary work that these Christians express. They seem to have come to the West to labor in the vineyard of the Lord. Now, if every missionary who is sent to labor in a new field, could have a few consistent christian families to coöperate with him, they would mold the religious character of the community, and in a very short time be able to sustain the institutions of the Gospel without foreign aid. I apprehend that if the missionary spirit of our churches was such, that you could say to any given church, we have commissioned a missionary to labor in a new field, and wish you to send one, two, or three of your most devotedly pious and enterprising families to coöperate with him, the work of Home Missions would assume a new and far more encouraging aspect than it has ever yet presented.

I am quite certain that, if the good people who have recently settled here, had come three years ago, we could have easily formed the moral and religious character of the county; but what would have resulted almost as a matter of course, will now require years of ardent, earnest labor, and much money to accomplish. Yet we hope to see this object accomplished, and, with the blessing of God, to make this county as the garden of the Lord.

There are many counties in Western Iowa, where the experiment can be tried yet. Audubon on the north, and Montgomery on the south, are just beginning to be settled. A good minister, and a few good families to help him in his work, might, under God, make these counties as a cultivated field. And so with many of the counties of this part of the State.

WISCONSIN.

From Rev. Roswell R. Snow, Hartland, Waukesha Co.

Preaching from House to House.

I find it necessary, in order to reach and influence this Western population, to any extent, to preach the Gospel not only

publicly, but also "from house to house"—to address men on the great things of religion in the house, in the workshop, and even, sometimes, in the bar-room. And there is no place where kind, judicious conversation, relating to the truths and obligations of religion, seems to be entirely without beneficial results. I am more and more persuaded that the power of the living ministry, especially in our newer settlements, is to produce some of its best results, by applying it in the gentle, affectionate, faithful form of personal intercourse in the ordinary scenes of private life. In this form of effort we have great encouragement, too, from the pleasure which is so uniformly manifested by those whom we visit at their own houses and fire-sides. Nothing gives us a firmer hold upon the friendship of all classes, than this course of friendly visitation; and scarcely any thing serves to inspire our own minds with a livelier interest, or more heartfelt desire for the welfare of the souls committed to our care.

From Rev. Edward Brown, Waukau, Winnebago Co.

Conflict with Infidelity.

I can see a gradual progress in evangelical truth, during the two years I have labored here, and though this is, on the whole, one of the hard communities to sow the seeds of truth in, still I believe it will yet pay for the tillage, and yield a harvest to the honor of our Master. Infidelity is on the wane, and in general morality we are as much like New England, as in any settlement as new as this, in which I have ever resided. Open opposition is scarcely known. I may preach as boldly as I please, against any form of vice, without offending. This people are not so much disposed to be irreligious as to be *religious* without being *pious*. The leaven of Rationalism, Unitarianism, and Universalism has diffused itself even where none of their doctrines are professed.

That system which resolves all religious duty into *humanitarianism*, according to the most approved plans of the age, seems to have taken hold of men's minds, not only here, but in all parts of our land. Trying to find all duty in the second table of the law, they ignore the first. My greatest efforts have been directed toward showing the spiritual nature of religion, and the paramount obligation

to God, while none of these other things should be left undone—that zeal for social and moral reforms is well, but zeal for God is better—that the root of all social evils is sin—that the Gospel, received into the heart, is the only sure remedy—that the axe must be laid, not at the *branches*, but the *root*.

From Rev. William E. Stevens, River Falls, Pierce Co.

Difficulties.

The field occupied by the writer of the following communication is on the north-western border of the State, twelve miles from the junction of the Mississippi and St. Croix Rivers. The settlement was commenced about two years ago, and has enjoyed the labors of the missionary less than one year. The facts stated show the importance of early occupying the new and rapidly growing settlements of that region with gospel institutions.

There is a peculiar tendency in the circumstances of a newly settled and settling community, to undue care for temporal things. With every family, long-standing attachments and associations have lately been broken up, and new ones are not at once satisfactorily and firmly established; and Christians are comparatively strangers to each other, and have not yet learned how to forbear with and love each other as they will after they know each other. Then the very enterprise in which every one is engaged, seeking a place for a new home, subduing the wildness of nature to prepare the place, building the house, and gathering around it the comforts and conveniences of home, are more exciting and absorbing to the thoughts and feelings, than the ordinary routine of duties in older and more staid communities.

Our Sabbath school has been maintained with a good degree of interest. Our public worship on the Sabbath has been thronged to overflowing by attentive hearers, and during the services many seem deeply impressed by the truth; and were it not for the prevailing worldliness during the week, and a passion for worldly amusements, too little discountenanced by members of the church, I should hope very soon to see decided good accomplished.

External Prosperity.

In external things we have been greatly prospered during the past three months. A valuable addition has been made to our population by immigration. In fact, another three months' increase at the same rate, would, I suppose, double our number. Six persons have been added to the church by letter. This addition to our strength and to our community brings an increase of responsibility and of labor. A number of new settlements are springing up around us, which we must occupy as out-stations for preaching and for Sabbath schools. Neglected for a time, these new settlements afford sad evidence of degeneracy in Sabbath profanation, skepticism, and growing immorality. Having come from Sabbath-keeping communities, there is little probability of their pursuing their ordinary labors on that day. But if they have no religious meetings, they will have social gatherings, amusements, excursions for hunting, fishing, etc. Many from New England society, and even from New England churches, come to disregard the Sabbath first, and then become skeptical in their principles and immoral in their habits, and yet perhaps they are members "in good and regular standing" at the East. But it would be a gross misrepresentation to say that such is the case with more than a small minority of our emigrants from Eastern evangelical churches. We certainly have cause of thanksgiving, for nearly all who have united with us or with whom we have become acquainted.

Our people feel that they are greatly favored in the rapid increase and character of the population, in the beauty of the country, diversified but not broken with hills and wide-spreading valleys, in the fertility of the soil, and especially in the healthfulness of the climate; and they seem to feel the obligation to make its moral and intellectual correspond with its natural attractions. They have, therefore, determined to build an academy, to meet the necessities of our youth. It is to be completed, and ready for occupancy, on the first of November next.

From Rev. J. M. Hayes, Trempealeau, Trempealeau Co.

Another New Field.

My field is a new one. I am the first minister, holding the doctrines of the

Shorter Catechism, that has entered the country to remain, and my nearest ministerial neighbor, of the Calvinistic school, is Rev. Mr. Sherwin at La Crosse, twenty miles distant. Our country lies on the Mississippi, between the Black and Trempealeau Rivers, and extends north about thirty miles. It contains now about 450 inhabitants. There is, just east of the Trempealeau river, and on the Mississippi, a conical bluff, which appears to stand in the water, when the rivers are high. To this the French gave the name, "Trempe a l'eau," soaked in water. This is the origin of the name now applied to the range of bluffs, river, county and town. Our town site is a very beautiful one, said not to be surpassed by any on the river. It is situated east of the bluffs above named, and on a fine rolling prairie which extends from the Black to the Trempealeau river.

There have been some families here for several years, and a town was laid out, but no real progress was made. Last winter other men obtained an interest here, and early in the spring enlarged the town plot by laying out about eighty acres into lots, to which another company still is now making a similar addition. A large number of lots were sold in the spring, and arrangements made for over thirty buildings to be put up within a year, and mostly this season.

Making a Beginning.

I arrived on the 1st of May, leaving my family at La Crosse, till I could provide a place for them here. There were no houses to be rented, boarding was difficult to be obtained, and I remained at a public house which was more than full. I had been advised to build a house rather than a shanty, but there was not lumber to fill even a small bill. I began with such as I could obtain, went as far as I could, and then waited till more should be brought down the river. Finally, on the 3d of July, I had my house, sixteen feet by twenty five, inclosed, with loose floors and without doors. We moved in, unpacked our goods, erected our altar, and felt that we were at home again.

I regard this as an important point to be occupied. Though we may not grow as fast as some other new towns on the river have grown, yet various things show that we are to have a flourishing town. The population is increasing at a healthful rate, and property is rising. Measures are being taken to open an

emigrating throughfare from the East to the West through this place, and here the river is easily crossed by ferry, and can be by a railroad bridge. Our river landing is good at all stages of the water, we have a high, dry, and fine soil, and there is no special cause for sickness, except the river.

From Winnebago County.

Early Struggles.

I have thought it difficult for Eastern Christians to imagine one half of the difficulties and embarrassments in a new field like this. Roads are to be made—bridges to be built—school-houses to be erected—churches to be reared—while the number of those who feel the necessity of supporting religious institutions is small, and of that number many never had much property at the East, or they have *lost all*, and in middle life, with large families, are beginning anew. Taking these things into consideration, it is not strange that aid is necessary—is indispensable. The people are willing, and active, and self-sacrificing. So we struggle on in laying foundations.

Even our deacon mortgaged his own homestead for \$400, to pay for a church edifice, without which we could not have had our neat little sanctuary. During the year we have bought a small bell, built a belfry, improved, very much, our singing, got up an interesting Sabbath school, and now we hope to do a little towards the \$400 due our good deacon, who is in very moderate circumstances and "*hard up*."

From the Mining Region.

A Hard Soil.

While the interest felt at the East for the West, is evidently very great, and sympathy is expressed in various ways for the Home Missionary, which is most delightful to those who are the objects of it, I doubt if it is well understood what difficulties beset and embarrass us, except in cases where rapid emigration, of a peculiar character, creates an essentially Eastern community at once. I have met with persons in New England, who seemed to expect me to accomplish more than their own excellent pastor, with the help of a strong organization, and of all the appliances with which two

centuries have provided him. They certainly do not know what rooted stumps and unyielding rocks are here, rendering the moral culture of this prairie land more difficult than agriculture on New England hills. The most wealthy and influential of the inhabitants of this place, from its settlement, have been among the most wicked.

My personal relations to these individuals are friendly, and I am in a sense their minister, having served them in that capacity, and they having contributed to my support. But they, and others who are less influential, each in his own way, preach against the Gospel which I preach, and the church, although there are good men and women in it, is not strong enough in numbers, wealth, talent, and piety to meet such men. A minister needs to be assured of the presence of the invisible hosts of Elisha.

Some are pleased to hear a sermon, while not accepting the basis of doctrine on which it rests. Others, it may be, are disposed to attend meeting on account of the social relations existing between them and the preacher. And with many the motive, no doubt, is simply that of meeting others in a public assembly. By a variety of influences, a pretty general attendance of the people is secured, and almost every shade of skepticism and shape of error are represented, from the subtle unbelief of the heart to the palpable infidelity of the understanding; from Unitarianism, fair and cold, like the human features in marble, almost to that monstrous form of doubt which will have no supernatural facts and no spiritual existence. It would seem necessary that every sermon should be a thorough discussion of some one of the first principles in religion. When religion becomes an institution, as in the older States, a far more ready assent is gained to its truths from most minds.

Resuscitation.

One recent fact which cheers me, may likewise give encouragement to you and those whom you represent. In one of our villages, where you had sustained a missionary by a large outlay for several years, the church, notwithstanding it had received many on profession of faith, had become so reduced by emigration, that we almost feared we might at length have to write it "extinct" on our records. But recently, through the power of God manifested in a revival of religion, the proud infidel has become an humble

believer, wealth and social position have been gained and given to Christ, vice has been compelled to hide itself, and the church is able, and has voted to sustain a minister without charitable aid.

*From Rev. Dana Lamb, Springvale,
Fond du Lac Co.*

A Welcome Visit.

I was seven miles from home in a direction where I had never a call to go but once before. On inquiring my way home by a new route, a good christian lady said, "In going that way you will pass a house on the right, a little way from the road, where lies an aged Scotch lady on a bed of death. She and her daughter came in last autumn to live with her son, and as the Scotch are quite tenacious of their views of christian doctrine, she does not enjoy herself much in this neighborhood, where they have only Methodist preaching." Though late in the afternoon, I called and inquired for the health of the old lady. The daughter, an intelligent Christian, asked if I were the doctor. I told her I was the minister, and knew not of the sickness of her mother till I came into the neighborhood, and had called to see her. She announced me to her mother on the bed, as the Presbyterian minister, who had called to see her; and the joy expressed by mother and daughter would amply repay the labor of going twice the distance from my home to impart it. I felt that God had directed my steps thither; for no clergyman had visited her during a sickness of five months. She expressed strong confidence in her Savior, and was patiently waiting his coming, which she expected soon. I conversed and prayed with her, and left, never expecting to see her again living.

In about two weeks, a messenger came to request me to attend the funeral of that mother in Israel. I went gladly, and on finding what comfort my short visit had imparted, while she lived, I felt more than ever that God sent me there. It afforded me more true gratification to enter that rude log cabin, with a single room, and a door so low that I had to stoop very much to get into it, and there to be the humble instrument of imparting so much christian joy to a dying saint, on the very threshold of the New Jerusalem, than to feast in the habi-

tations of the rich. The Sabbath after the funeral the son and daughter of that departed mother were seen in the meeting. They came on foot five and a half miles.

You know but little, dear brethren, of the blessed privileges your Western missionaries sometimes have, of thus breaking the bread of life to the hungry soul, even to the dying saint on the verge of heaven, yea, almost taking the hand and leading him through the Jordan of death. It is a privilege to be a minister of Christ anywhere, but the missionary has some such privileges that the pastor of an old church at the East never finds in all his ministry.

From Rev. L. L. Radcliff, Prairie Du Chien, Crawford Co.

Involuntary Shower-bathing.

We have suffered great inconvenience and discouragement for want of a dwelling place. Our small salary would not cover the expense of boarding, or of such rent as was, and is still, required for comfortable rooms. And our only alternative was to build a cabin of green lumber.

Work and lumber could be got only by perseverance, and at great expense. I borrowed \$100 of a widowed lady, at her own suggestion, and engaged two men to assist me. After they had been with me, the one three, and the other four days, they got a summer's job, and left me to the mercy of the storm. A few days' effort to engage other help proved an entire failure. I had the work in my own hands till I took a violent cold and was entirely prostrated for four or five weeks. My strength for the work of the ministry, and our prospects for future supplies on earth, were brought down to the naked promise of the Lord of the harvest. Precious resting place!

We have now a rough-board, unfinished building, with a roof of boards, shaky and knotty. Our faith in the water-cure treatment, for several years, has been strong; and we are prepared, by frequent shower-baths taken recently at different hours of the night, with terrible shocks of thunder and lightning, and this before we were fully ready, to testify to the exhilarating and health-restoring tendencies of such treatment. Pure air, pure water and simple diet are our principal luxuries, and we certainly enjoy them as God's gifts, unchanged "by art or man's device."

Our congregation is gradually increasing. We have organized a church of seven members, and some twelve or fourteen more are with us in sympathy and prayer, but could not all be present on the same occasion. Our encouragement here does not arise so much from the state of mind and position of the present residents, as from the prospect of accessions from abroad.

MISSOURI.

From one of the Western Counties.

Too Wide a Field.

I have been preaching one Sabbath each month to a little church about 40 miles from my residence, by the shortest way, but, for the sake of a good road, I go some five miles further. I have a good, little, quiet, country congregation, all farmers, who appear interested in the Gospel. The enterprise is new; there are few to do any thing, and they are poor and are not accustomed to giving much; but if we can find a man to labor in that county, something might be done here and in other places for his support. There are about forty individuals who have had membership in the Presbyterian Church, and who would unite together if we had some good man to labor there. I do not see how I can go there another year. Most of my time and the hardest part of my labor is expended in traveling.

The Kansas Excitement.

We have not much excitement here about Kansas, but there has been a pent-up feeling, causing the countenances of people to settle into a sullen state, while their real opinions have not been expressed. The papers, the past year, through the country, have vied with each other in spreading false reports, injurious to the free-State party in Kansas. But recently more is said in their favor, some declaring they will not vote for a man for office who went to Kansas to vote. I do not mean to say that this feeling is by any means generally expressed. The anti-slavery portion of the community say but little on the subject. The mass of the emigration to this part of the country, the past year, has been from free States; and I doubt whether one is

pro-slavery in his feelings. While border men have been making such efforts to force slavery into Kansas, a much stronger anti-slavery influence has been pouring into their own State. That this influence will ever be exerted in Missouri against slavery I do not know; that it exists, is certain. If the Union were dissolved peaceably, I have strong doubts whether Missouri would go into a Southern republic. In all this excitement I see nothing but darkness for the cause of Christ.

There never was a time when the people of God were more loudly called upon for humble united supplication at the throne of grace. God can control the winds and waves; he rides upon the clouds of heaven. With what ease can he carry forward his cause, and disappoint his enemies.

*From Rev. Charles Nestel, Hermann,
Gasconade Co.*

Independence Achieved.

We take peculiar satisfaction in communicating the intelligence conveyed in the following paragraphs. It is comparatively rare that we are permitted to state such facts respecting churches in this State, and especially those composed of Germans. We hope that others will be provoked by this example to declare their independence.

In forwarding to you this my quarterly report, I first mention, with gratitude to God, that since my last, we have had an addition of fourteen members to our church, and that the religious interests in this place are advancing.

Since the opening of spring, I have also been enabled to fill my appointments for preaching on week days in a settlement on the Gasconade river; and though the farmers are pressed hard with labor, there is generally an attendance of fifty or more persons, and I think there is some good prospect of soon organizing a little church among them.

Our church in Hermann have resolved to raise in future the whole amount of my salary, as you will learn from the inclosed letter from our elders and deacons; which fact will likewise be a proof, that the experiment of your Society, to establish an orthodox church in this place, where wickedness abounded so emphatically, has, by the grace of God, been successful. Open violence and persecu-

tion have almost ceased; but lately stones were thrown at midnight through my windows into two rooms, at the same time; and judging from the size of the stones, and their direction towards the beds, they were intended to injure our persons; but this the Lord prevented. The same was done at the house of one of our elders, in his absence from home, and the damages there were more extensive.

I close this my last report with the expression of my devoutest gratitude to your Society which has, I humbly trust, planted a lasting monument in this place.

Gratitude for Aid.

"We, the undersigned elders and deacons of the German Evangelical Church at Hermann, under the charge of Rev. Charles Nestel, instead of renewing our requests for aid, from your beloved Society, to support our minister, are most happy to inform you, that through the grace of God, we are in such a degree of prosperity that we can raise the whole amount of his salary among ourselves. We would by this express our humblest gratitude to your Society, and do this by resolution and request of the church, for the aid we have received for the space of four years, to maintain and to enjoy the means of grace in this place. Without your aid it would have been almost impossible to carry on the missionary work here, and the Lord has blessed us abundantly, so that we now are a church which may become a blessing to many souls. By an annual contribution to the funds of the Society, we shall, if the Lord spares us, remember these primitive days, and participate in the blessed work which the Lord has laid into our hands."

ILLINOIS.

From one of the Southern Counties.

A Dark Picture.

Although sojourning in a place where ignorance and vice prevail to as great an extent as in any other part of the free States, and surrounded by a community who make the gratification of their animal appetites and desires the sole object of pursuit and the only business of life; "who hate him that reproveth in the gate," and where "he

that departeth from evil maketh himself a prey;" still the people have treated me with marked respect, and I have received no insult from any one, although I have been obliged to administer very sharp reproof.

The inhabitants are almost all from slave States, and bring all their prejudices with them. Consequently they are extremely jealous of Eastern men, and brand them all as abolitionists; which, with many of them, is a name far more odious than that of an assassin; and a poor fugitive from bondage is hunted here with all the ferocity of a tiger. The self-denial and sacrifice of feeling necessary to induce a minister of the Gospel not only to forego the society of those whose hearts beat in unison with his, but to bring a family of sons and daughters, that are even dearer to him than his own life, into a community where there is not a moral young man in the whole population; where loafers, gamblers, Sabbath-breakers, and drunkards are received into the best circles of society, and these vices are so prevalent that they are hardly noticed, can not be estimated without a trial; and the darkest side of the picture is, that men professing to be ministers of the Gospel, are seen walking arm in arm, sitting about the rum and whisky holes, "telling yarns," and making merry with the characters above described. And these are very popular preachers, and can get a great crowd to hear them. During a year's residence here I can find but one family that keep the Sabbath day strictly, and that is the family of an old black man, who was a slave, and bought his and his family's freedom at a high price.

The stores and post-office are kept open on the Sabbath, and the grogeries in full blast. The people ride for pleasure, visit, promenade the streets, hunt, and fish. The boys and young men are seen driving hoops, playing ball, shooting marbles, and flying kites; and people from the country bring their produce to market with ox-teams, hallooing and cracking their long whips. My brethren in the East can form but very faint ideas of the trials of a missionary in this part of the world. We need to be as wise as serpents, as patient as Job, and to possess as much faith as Elijah.

Our Sabbath school is doing very well, considering the incompetency of the teachers and managers; for, you must know, those who are qualified for such posts can not be found in this country. It would be safe to say that not half of

the adult population of this place can write their own names, and not one in fifty can repeat the ten commandments.

From Rev. Cyrus L. Watson, Richland, Sangamon Co.

Effort for the Young.

When I commenced my labors at Spring Creek, thirteen months ago, the prospect was by no means encouraging. The church had been in existence some twelve or fifteen years, and at one time had possessed considerable strength; but by removals and deaths, and the want of regular pastoral care, it had dwindled down to a mere handful. For some two years they had had no preaching, and had settled down in a state of despondency. For some time after I began to labor among them, the number in attendance from Sabbath to Sabbath was very small, and the demeanor of many of the young people was quite discouraging. They seemed to have no idea of the proprieties pertaining to the sanctuary. A listlessness prevailed such as I had never witnessed before. Many seemed unconscious that I was addressing them, and at any time during the service they would pass out and in with as little reverence as if they had been attending a show in which they were not interested. I remembered Paul's craftiness in catching thoughtless ones with guile, and I determined to make an effort to do likewise. I therefore gave notice, that I would preach a course of sermons to young men. Pleased with this mark of special attention, and curious to hear what I had to say to them as a class, they came out in great numbers. Others moved by a similar curiosity, became constant attendants at the sanctuary. I continued the course for ten Sabbaths, and discussed such themes as I thought they most needed to hear. Thus, through the blessing of God, I gathered a congregation of about 150, and secured their attention. They were furnished with topics of conversation during the week, and their intellectual faculties were called into profitable exercise. Next, I commenced a course of sermons on revivals of religion, which I continued through eight Sabbaths.

Laid Aside.

The month of January had now arrived, and as it was a time of general leisure,

I proposed to preach every evening for a week. The weather was intensely cold, and the house very uncomfortable; yet many came together. Before the close of the week, there were marked indications of good. I dispensed with my meeting at Farmington, the next Sabbath, and preached three times at Spring Creek. The impression was deepened, and I continued the services another week. Before the next Sabbath several were rejoicing in hope, others were deeply convicted, and a general seriousness pervaded the community. I had not been able to have any prayer-meetings, for there were none who would admit their competency to aid in conducting them.

On the night of the second Sabbath, I rode home after nine o'clock, much fatigued. The thermometer stood at 15 degrees below zero; and I took a violent cold. It brought on a neuralgic pain over my right eye, which prostrated me all the week. When the Sabbath came I was somewhat better, and preached twice. But the week following I was worse than ever. I could obtain no help, and was compelled to abandon the effort. Before I was again able to labor in a succession of meetings, the roads had become so bad as to render any attempt to resume the work impracticable. Why I was laid aside, at a time so full of promise, has ever since seemed to myself and others a mystery. But the Lord did it, and he knew what was best—I have therefore no cause of complaint. I have mentioned these things thus particularly for the purpose of showing you how many obstacles lie in the way of your missionaries, in their efforts to build up Christ's kingdom. Of the fruits of that work, so auspiciously begun, and so strangely cut short, we have received into the church three young ladies, two of whom are qualifying themselves for the important business of teaching, and I trust, will do much good.

NEW YORK.

From Rev. James P. Root, College Point, L. I.

Infidels do not worship a God of Mercy.

A neighboring minister preached for me one evening under very peculiar circumstances. There were several infidels

and Universalists in the audience, who had long been watching an opportunity to place themselves in an attitude of open opposition to the truth. The reports of sundry provoking speeches, calculated to excite me to debate, had reached my ears. Thinking the exposition and propagation of the truth to be the best means of destroying error, I have engaged but incidentally in the defense of the outworks of Christianity, and have not cared to preach directly against infidelity. Knowing the character of my people, and how many young men were led astray by designing scoffers, the preacher on this occasion made an attack upon a favorite theory of Deists, namely, that the God of nature is a merciful God; while the God revealed in Scripture is a being of fearful and consuming wrath.

His theme was, "*that there was no discovery whatever of God's mercy in nature.*" That suffering was inevitably the penalty of infringing any natural law, and that the mercy of God was revealed *only* in Scripture. After the dismissal, a Deist who had been selected as a champion by his infidel friends, and who had spent a good part of his life in the defense of infidelity, rose quickly from his seat and demanded the privilege of discussing the argument of the sermon. The opportunity was granted. He at once disputed the main point of the argument; but showing a confusion of ideas as to the meaning of the terms used, confounding God's "goodness" with his "mercy," the preacher showed him that mercy is a favor shown to the guilty; that whosoever sins against nature must suffer the consequences—as God's attribute of love would not avert the just penalty of suffering—and brought the infidel's own arguments to establish the doctrine yet more fully. Driven from point after point, where he endeavored to shelter himself from the force of truth, he was at last obliged to acknowledge that the God of nature whom he worshiped was no God of mercy, and when pressed to this extremity, he cried out with great vehemence and anger, "*I want nothing to do with your God of mercy!*" "I worship the unknown God, whom you ignorantly worship!" The sermon had now a double application—both conclusive enough, and to the same effect—the one wrought out by the clear reasoning of the preacher; the other drawn unwillingly from the infidel's own mouth. The inference, of course, from the whole was irresistibly strong, that the long-suffering, sin-pardoning God of the Bible,

was a being infinitely more worthy of being worshiped than the Deist's "God of nature," in whom no mercy was discoverable.

There was not a little fluttering in the

infidel's camp that night, his own followers making him the butt of their ridicule, and the champion of the unmerciful God has not been known to trouble the sanctuary since.

Miscellaneous.

Anniversary of the Maine Missionary Society.

THE Maine Missionary Society held its forty ninth annual meeting in Calais, June 25, 1856. The meeting was opened with reading the Scriptures and prayer by the President, Rev. WILLIAM T. DWIGHT, D. D. The sermon was by the Rev. Prof. SMITH, from John 17: 20, 21, on the subject of Christian Union. The Treasurer's Report was read and accepted; then followed the Report of the Trustees by the Secretary, Rev. BENJAMIN TAPPAN, D. D. A motion to print and publish this Report was offered, and sustained in an address, by the Rev. ASA D. SMITH, D. D., of the city of New York. Brief and pertinent addresses were also made by Rev. Messrs. CUSHMAN, DRUMMOND, CUTTER, PARKER, and CARRUTHERS. After the taking up of a collection in aid of the Society, the public services were closed with prayer and benediction by the Rev. Dr. CARRUTHERS, of Portland.

From the Report of the Trustees we gather the following

Summary.

Our missionaries have labored during the year in 98 *missionary fields*, comprising 108 churches, and about 30 towns and settlements, where are no churches. Of the several places thus occupied, 45 have been supplied all the time, 12 three fourths, 20 half the time and upwards, and 23 one fourth and upwards.

The *missionaries* employed have been 95; of whom 77 were ordained ministers. Fifty seven have been in commission all the year; 14 for six months and upwards; and 24 for periods less than six months. Two pastors of churches, and six who for one or two years had been stated supplies have relinquished their respective charges. Five of the eight have left the State, and three are still laboring within its limits. Over seven of the

churches receiving missionary aid, pastors have been installed.

The number added to the several churches during the past year, has been 235; by profession 150, and 85 by letter. The whole number of members reported is 4809. The hopeful conversions during the year have been 346, a number very considerably larger than in any other year since 1842. The amount contributed to the Maine Missionary Society has been \$1,144.75; to other objects of benevolence, \$1,007.30; in all, \$2,152.05; being about 20 per cent upon the amount received from this Society.

State of the Treasury.

The whole amount received during the year by donations, has been \$9,144.75; by legacies, \$2,651; from other sources, \$667.89—in all, \$12,463.64; of which \$520.70 were not at once available to the benefit of this Society. From the State, during the year, has been paid directly to the Institution at New York \$511.82; making an aggregate of contribution to the cause of Home Missions from congregations and individuals in Maine, during the year, of \$9,656.57. By vote of the Trustees, \$500 have been remitted to the Treasury of the Parent Society, at New York. The amount this day due from the Society, for labor already performed, is about \$4,650. Its liabilities for commissions virtually granted, but not yet fulfilled, \$1,600. Towards meeting these claims, we have now in our treasury \$841.89.

Need of more Laborers.

Neither during the last year, nor for several years preceding, has help been withheld from any feeble church requesting it for want of funds. But the men that were needed we have not always been able to find. More laborers are wanted, not only as pastors and stated supplies of feeble churches, but as evangelists, traversing wide fields, and visit-

ing in rotation several churches and places in which no church organization exists. One of our missionaries speaks of some "ten towns, lying contiguous to each other, where there is but one settled minister of any denomination." It would not be difficult to find within the limits of the State, other regions equally extensive and equally destitute.

Let his directions be suitably regarded, who, beholding the paucity of laborers, compared with the plenteousness of the harvest, bids us pray that laborers may be sent forth, and He will furnish a larger supply. In the mean time let us remember, that the cause of Home Missions throughout our territory is one. There are States and Territories of vast extent, more needy than Maine, in which, also, by reason of the rapid increase of population and wealth, the encouragement for missionary labor is greater than in Maine; and if all which is contributed in this State should not for the present be needed by the men actually laboring within our own borders, let us rejoice that we may aid in the still mightier work of evangelizing the West.

In Massachusetts, less than \$5,000 were expended for missionary labor within that commonwealth during the year ending with May last; while upwards of \$50,000 collected in that State, were paid into the treasury of the American Home Missionary Society. In Maine, let us do what we can to provide for our own. But to be wholly unmindful of the Macedonian cry, which comes to us from the great valley of the Mississippi, and from the shores of the Pacific, would be hiding ourselves from our own flesh; would be not only disregarding the claims of a common humanity, of a common country, but withholding a helping hand from our own brothers and sisters, our own sons and daughters.

From a Missionary in a Slave State.

Slavery.

I view slavery as the greatest evil in the sight of God that is now practiced by man—intemperance not excepted; and why it has not, long before this time, called down the curses of Heaven on those States that are holding upon it with such tenacity, God only knows.

This subject is not discussed in this country as its merits demand. When I have an opportunity of discussing it, I oppose both the principle and the prac-

tice. I am not hindered from preaching to the slaves, and of preaching God's word as I believe it ought to be spoken.

I have no idea that my preaching has any tendency to "uphold and perpetuate slavery." God forbid that I should labor to uphold and perpetuate a system and a practice so much at variance with every principle of justice and mercy.

The people, as a mass, in this as well as in all other slave States, are holding on to their slaves with as much tenacity as Pharaoh held on to the Israelites in Egypt; and nothing short of that power that delivered the Israelites from Pharaoh's hand, will be able to deliver Africans from the hands of those who hold them in bondage. God works by agents and means. I am ready to do thy service, O my God! "Lord, what wilt thou have me to do?"

Slavery and Murder.

Our political and social situation is not very favorable to religion. We live in a critical period here. Murder is the order of the day. *Eight murders* have been committed within a short time. The last was that of an old man, between seventy and eighty years of age. When a band of pro-slavery men broke up a Methodist (North) meeting, and drove off the minister, giving him five minutes to save his life, this good old man objected against such treatment, and was shot on the spot. The slaveholders held many meetings and used very bold and threatening language against "outlaws" and "foreigners." Justice keeps out of sight of all this, and is silent. What the result will be, the Lord knows. On him we trust. He will lead us across this stormy sea; and will fill our hearts with that faith which overcomes the world. Dear brethren, remember us in your prayers!

Home Missions—Past and Future.

It is estimated that since the Society began its career in 1826, the Gospel has been proclaimed through its missionaries at "4300 stations, in thirty six States and Territories; that 137,941 souls have been gathered into churches receiving its aid; and that 1000 of these churches have passed from the list of its beneficiaries to that of its patrons." But these results, which can be counted one by one and set down in figures, are not the greatest, as we shall see when

"the books are opened" at the last day, and those streams of intellectual, social, moral, and religious influence, now issuing from these numerous fountains, shall be traced along through the intervening ages to the end of time.

Since the American Home Missionary Society was constituted, thirty years ago, to meet a demand which even then was thought to require a national organization, nearly 1,000,000 of square miles have been added to its field of operations; while another portion of scarcely less extent, which was then unpeopled, and therefore unimportant, is now filling with a population whose first religious wants are to be met through the agency of Home Missions, or the stamp of irreligion to be fixed, not only upon them, but on succeeding generations. The tide of European emigration, too, which at that time was bringing foreigners to our shores at the rate of 25,000 per annum, now brings them at the rate of half a million—to be saved by our successful efforts in home evangelization, or to perish through our *failure* of success.

That it is possible for the friends of this enterprise, with the means now at their disposal, to keep pace with all these increasing demands, to enter and reap down all these opening fields as the respective harvests ripen, can not be denied; and from the clearest intimations of Providence, we may believe that nothing but the prompt and persistent use of these available means is now wanting to usher in the day which JEREMIAH EVARTS saw in a vision, while he was yet with us: when "the sun, as he rises on a Sabbath morning, and travels westward from New England to Oregon, shall behold countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain shall be adorned;" when "the morning psalm and evening anthem, commencing with the multitudes on the Atlantic coast, shall be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific."—*Report Mass. Home Miss. Society.*

Appointments by the Executive Committee of the American Home Missionary Society, in September, 1856.

Not in Commission last year.

Rev. De Witt C. Sterry, Lake City, Min.
Rev. Edward F. Fish, Mount Vernon, Iowa.
Rev. L. F. Dudley, Cedar Rapids, Iowa.
Rev. Samuel N. Grout, Inland and Big Rock, Iowa.
Rev. B. O. Springer, Decatur City, Iowa.
Rev. T. W. Davis, Ransom, Mich.
Rev. Norman Tucker, Dearborn, Mich.
Rev. Marvin Root, Udina, Ill.
Rev. Warren Jenkins, Trenton and Genoa, O.
Rev. Alonzo Brown, Clifton, N. Y.
Rev. Benjamin Howe, Meredith, N. Y.

Reappointed.

Rev. George R. Moore, to go to Iowa.
Rev. George H. Atkinson, Oregon City, O. T.
Rev. Thomas Condon, Grand Prairie, O. T.
Rev. William W. Brier, Alameda and Eden, Cal.
Rev. Jeremiah R. Barnes, Cannon Falls and Northfield, Min.
Rev. Jonathan Cochran, Greenville, Min.
Rev. Richard Davies, South Bend, St. Peter's and Cotton Wood Settlement, Min.

Rev. James J. Hill, Wapello, Iowa.
Rev. Fisk Harmon, Panora and vicinity, Iowa.
Rev. James Harrison, Waterloo, Iowa.
Rev. Richard Morris, Delafield, Wis., half the time.
Rev. Joseph S. Emery, Palmyra, Wis.
Rev. John Reynard, Shullsburg and Monticello, Wis.
Rev. Alfred C. Lathrop, Hortonville, Wis.
Rev. O. M. Goodale, Essex, Hartland, Osceola and New Haven, Mich.
Rev. W. P. Esler, Eagle, Delta and Waconsta, Mich.
Rev. William Platt, Utica, Mich.
Rev. Charles L. Bartlett, Du Page, Ill.
Rev. Henry C. Abernethy, Camp Point, Ill.
Rev. Henry A. Rossiter, Green Castle, Ind.
Rev. Philip Bevan, Mount Vernon and Greenville, Ind.
Rev. George W. Palmer, Bath, O.
Rev. James R. Wright, Napoleon, O.
Rev. E. R. Tucker, Defiance, O.
Rev. Thomas Towler, Lima, O.
Rev. Henry Bushnell, Marysville, O.
Rev. Isaac N. Naft, Jeffersonville, Va.
Rev. Joseph N. McGiffert, Hillsdale, N. Y.

Receipts of the American Home Missionary Society, in September, 1856.

MAINE—

Frankfort, James Boyd, by Rev. S. H. Hayes,	
West Bethel, Ladies' Miss. Sew. Circle, by T. Jane Grover,	\$1 00
	4 00

NEW HAMPSHIRE—

Derry, First Ch., Young Ladies' Sew. Soc., by Josephine L. Eastman,	\$4 00
East Lemster, Dea. R. Roundy,	1 00
New Ipswich, Second Cong. Ch., Ladies'	

Miss. Sew. Circle, in full, to const. Mrs.
Joanna P. Thayer a L. M., by Mrs. J.
P. Clark, \$18 00
Plymouth, by Rev. Charles Shedd, 2 00

VERMONT—

Thetford, Ladies' Benev. Soc., by Mrs. S.
E. W. Clary, \$4; Mrs. B. Child, \$5, 9 00

MASSACHUSETTS—

Massachusetts Home Miss. Soc., by Ben-
jamin Perkins, Treas., 1,000 00
Braintree, First Parish, Ladies' H. M. S.,
by Anna Storrs, 8 00
Bradford, Legacy of Mrs. Rebecca H.
Emerson, by Alfred Emerson, Ex'r., 500 00
Cong. Ch. and Soc., by Luther John-
son, to const. Rev. James T. McCul-
lom a L. D., and Melville C. Towle a
L. M., 155 00
Conway, Married Ladies' Benev. Soc., by
Mrs. Maria H. Avery, in full, to const.
Mrs. Franklin Childs a L. M., 19 00
Cummington, Cong. Church, by William
Packard, 5 00
Hampshire Miss. Society, by E. Williams,
Treasurer,
Hadley, First Parish, General
Benev. Soc., 87 00
Other sources, 163 00 200 00
Milbury, First Cong. Ch. and Soc., La-
dies' Sew. Circle, by Mrs. Mary H.
Leland, 5 00
Pittsfield, South Cong. Ch., Ladies' Sew.
Soc., by Mrs. C. A. Wilson, 5 00
South Egremont, Cong. Ch., by Rev. I. B.
Cleveland, 9 86
South Reading, Ladies' Char. Soc., by
Emily C. Poland, 3 00
South Weymouth, Fem. Char. Soc., by
Lydia Pratt, 3 00
Sutton, Cong. Ch., Ladies' Sew. Soc., by
Maria P. Lyman, 5 00
West Brookfield, Cong. Ch., by Mrs. Eli
Chamberlain, 5 00

RHODE ISLAND—

Barrington, Hezekiah Tiffany, L. M., by
W. Coggeshall, 30 00
Providence, on account of legacy of John
H. Mason, by John N. Mason, Ex'r., 182 00

CONNECTICUT—

Connecticut Miss. Soc., by E. W. Parsons,
Treas., 1,000 00
Birmingham, Cong. Ch. and Society, by
Henry Somers, 67 25
Bridgeport, Mrs. Rhoda F. Wheeler, 5 00
Bristol, Ladies' Benev. Soc., by Mrs. Seth
Peck, 5 00
Cromwell, Cong. Ch., by John Stevens, 104 25
Fair Haven, First Cong. Ch., by F. T.
Jarman, 41 06
Goshen, Ladies', by Mrs. A. E. Perrin, 8 00
Grassy Hill, Ladies' Benev. Society, by
William Hall, 5 00
Greenwich, Rev. Mark Mead, 8 00
Guilford, Mrs. Timothy Hotchkiss, 1 00
Lakeville, Ladies' Sew. Circle, by W. J.
Pettee, 3 00
New Haven,
First Cong. Ch., by John Ritter, 22 00
Chapel St. Ch., by F. T. Jarman, 203 25
College St. Ch., by E. Benjamin, 140 00
North Branford, on account of legacy of
Sarah Linsley, by James F. Linsley,
Ex'r., 565 50
Norwalk, estate of Mrs. Anna Knight, by
Dr. J. Knight, to const. Miss Emily E.
Disbrow a L. M., 30 00
First Cong. Ch., Youth's Miss. Soc.,
by S. D. Curtis, 100 00
South Farms, Ladies' Benev. Society, by
Mrs. K. Goodwin, 8 00
Southington, 10th Dist., Ladies' Benev.
Assoc., by Mrs. E. L. Upson, 4 00

Torrington, Ladies', by Mrs. M. E. M.
McKinstiry, \$2 50
Watertown, on account of legacy of Re-
becca De Forest, by Joel Hungerford,
Ex'r., 100 00
West Cheshire, Ladies' Benev. Soc., by
F. T. Jarman, 5 00
Woodbury, North Cong. Ch. and Society,
Ladies', by J. G. Miner, 4 90

NEW YORK—

Albany, John F. Bacon, 50 00
Ashland, Ladies, by Rev. Edward Strat-
ton, 5 00
Brookport, Albert Curtis, 5 00
Brooklyn—
First Presb. Ch., T. S. Nelson, \$10; 15 00
P. Butler, \$5,
South Presb. Ch., Mon. Con., by Rev.
D. A. Holbrook, 55 22
Catskill, Presb. Ch., by John Lockie, 45 95
Florida, First Presb. Ch., by Rev. George
Pierson, 85 28
Gilbertsville, Presb. Ch., by J. T. Gilbert, 40 00
Harlem, Presb. Ch., Mon. Con., by E.
Ketchum, 4 05
Haverstraw, First Presb. Ch., Mon. Con.,
by Rev. P. J. H. Myers, 20 60
Irrington, Presb. Church, by Rev. H. F.
Phinney, 850 00
Jamesville, Cong. Ch., by H. Sherwood, 1 56
Livingstonville, Presb. Ch., by Rev. H.
Bostwick, 10 00
Morrisania, Cong. Church, by Rev. C. O.
Reynolds, 8 00
New Rochelle, First Presb. Ch., 48 51
New York City—
Central Presb. Ch., Hugh Aikman, 25 00
Fourteenth St. Presb. Church, W. E.
Dodge, 100 00
Madison Square Presb. Ch., George D.
Phelps, 150 00
Mercer St. Presb. Ch., Mon. Con., by
R. Lockwood, \$34.04; Norman White,
to const. Rev. Martin Kellogg a L. M.,
\$50, 84 04
North Presb. Ch., by A. Phelps, 30 00
Church of the Puritans, H. T. Morgan,
to const. Mrs. A. Morgan of Westfield,
Mass., a L. D., \$100; Horace South-
mayd, to const. Rebecca B. South-
mayd of Hartford, Ct., a L. M., \$50;
J. A. Sweetser, to const. Henry Ed-
wards Sweetser a L. D., \$100; others,
\$399.14, 649 14
Spring St. Presb. Ch., Youth's Miss.
Soc., by E. D. Jennings, 100 00
North Collins and Perrysburgh, Cong.
Ch., by Rev. L. S. Morgan, 8 84
Orient, Cong. Ch., by Samuel Hobert, 25 00
Orville, Cong. Ch., by Dea. G. Bogardus, 8 64
South Amenia, Presb. Ch., by Rev. A. C.
Frissell, 40 00
Ticonderoga, Cong. Ch., by Rev. D. H.
Gould, 15 00
Truxton, Cong. Ch., Mrs. Esther Sever-
ance, by L. Bodwell, 1 00
Upper Jay, P. Wells, 2 00
Walton, Cong. Church, by Rev. J. S.
Pattengill, for Kansas, 5 00

NEW JERSEY—

Caldwell, Presb. Ch., Ladies, by Rev. I.
N. Sprague, 6 00
Elizabethtown, Third Presb. Ch., Mon.
Con., by Rev. R. Aikman, 20 00
Madison, Presb. Church, by Rev. J. L.
Tuttle, 91 84
A friend, 10 00

TENNESSEE—

Benton, Presb. Ch., by Rev. J. N. Black-
burn, 5 00

OHIO—

Defiance, First Presb. Ch., by Rev. E. R.
Tucker, 2 00

Marcellus, Presb. Ch. coll.,	\$47 00
McGrawville, Presb. Ch. coll.,	17 00
New York Mills, Presb. Ch. coll.,	79 07
Norwich, Cong. Ch. coll., to const. Daniel Bellows, M. D., Elijah Chamberlin, Mrs. Doct. Mitchell, and Mrs. Eliza Weeks, L. Ms.,	100 00
Oneonta, Presb. Ch. coll., by Rev. Wm. Baldwin,	15 00
Oneida Lake, Cong. Ch. coll.,	7 98
Onondaga Valley, Presb. Ch. coll.,	17 88
Oriskany, Presb. Ch. coll., by Rev. S. P. Gamage,	25 00
Otisco, Presb. Ch. coll., \$19; Fem. Miss. Society, to const. Mrs. Seth Parsons, Jr., L. M., \$31,	50 00
Pitcher, Cong. Ch. coll.,	18 74
Plattsburgh, Presb. Ch. coll., to const. Rev. E. B. Chamberlain L. M.,	40 00
Plessis, Presb. Ch. coll.,	15 00
Sauquoit, Presb. Ch. coll.,	7 28
Theresa, Presb. Ch. coll.,	7 94
Virgil, Cong. Ch. coll., by Rev. A. Otis,	18 75
Watertown, First Presb. Ch. coll.,	188 88
Watertown, Second Presb. Ch., to const. I. P. Lee L. M.,	80 00
West Stockholm, Cong. Ch., by Rev. Geo. Hall,	6 00

\$1,273 52

Clothing.

Syracuse, Ladies of First Presb. Ch., one box,	66 88
Lowville, Ladies' Miss. Society, by Mrs. S. P. Wilbur, Treas., one box,	55 75

Receipts of the Massachusetts Home Missionary Society, in August, 1856. BENJAMIN PERKINS, Treasurer.

Andover, South Ch. and Soc.,	201 25
Franklin Co. Aux. Assoc., S. S. Eastman, Treas.,	
Deerfield, legacy of Jonathan Hawkes, by Experience Hawkes, Ex'r., \$50; Almon Williams, \$1,	51 00
Montague, First Cong. Ch. and Soc., Mon. Con.,	17 86
Warwick, Trin. Ch. and Soc.,	82 00
Hopkinton, Rev. Mr. Webster's Soc. for Kansas,	81 00
Lawrence, Lawrence St. Ch. and Soc.,	54 08
Marlborough, Rev. Mr. Field's Society, to const. Phineas Child a L. M.,	36 00
Milford, Cong. Church coll., \$20.25; Fem. Benev. Society, \$10, to const. Hiram Carpenter a L. M.,	30 25
Milton, First Evan. Ch. and Soc., to const. Mrs. Charlotte Vose a L. M.,	42 00
Newbury, First Parish, Ladies' Read. Soc.,	21 91
Rockport, Missionary Sew. Circle,	20 00
Rowley, Rev. Mr. Pike's Society, to const. Miss Mary Abbie Johnson a L. M.,	55 00
Spencer, Cong. Ch. and Soc.,	161 00
Yarmouth, First Cong. Ch. and Soc.,	72 37
A friend, \$5; Do. for Missions at the West, \$100,	105 00

\$930 67

Receipts of the Connecticut Missionary Society, in August, 1856. E. W. PARSONS, Treasurer.

Bethlem, Cong. Ch., by Rev. A. S. Loomis,	78 05
Bridgewater, Letitia Reynolds,	8 00
Bristol, Gent. Assoc., \$78; Ladies' Assoc., \$62.06,	140 06
Canterbury, in addition, by Rev. E. C. Learned,	13 03
Enfield, Cong. Ch., to const. Rev. A. L. Bloodgood a L. M.,	30 00
Farmington, First Cong. Ch., of which \$30 is from Timothy Cowles, to const. Robert C. Seeley a L. M., and \$30 is from the Ladies' Sew. Society, to const. Alice C. Clark a L. M.,	290 35
Hartford, Pearl St. Ch., in addition, by H. R. Taylor,	25 00

Harwinton, Cong. Ch.,	\$30 85
Hebron, Mrs. Lucy Brown, by Thomas L. Brown,	100 00
Huntington, Cong. Ch., by R. Hawley,	18 25
Lebanon, Exeter Soc., by Rev. J. Avery,	18 30
Litchfield, Cong. Ch., by H. R. Coit,	178 53
Milton, Cong. Chs., by S. J. Harrison,	8 50
New Milford, Cong. Ch.,	61 12
North Canaan, Cong. Ch.,	87 00
North Lyme, Ladies' H. M. Soc., in full, to const. Rev. E. F. Burr a L. D.,	21 60
South Farms, Cong. Ch., by D. S. Parmelee,	62 40
Stafford Springs, Cong. Ch., by G. M. Ives,	21 09
Torrington, in addition, by Rev. J. A. McKinstry,	3 00
West Hartford, Cong. Soc., to const. Mrs. Sarah J. Hale of Philadelphia, Pa., a L. M.,	151 88
West Suffield, Cong. Church, by Rev. H. J. Lamb, to const. Dr. O. W. Kellogg a L. M.,	30 00
Winchester, Cong. Ch., by C. Hosmer,	24 25
Woodbury, First Cong. Ch., by Rev. R. G. Williams, to const. David S. Bull, James H. Lindsley, and Seth Strong, L. Ms.,	90 00

\$1,436 16

Receipts of the Philadelphia Home Missionary Society, for the quarter ending Aug. 31, 1856. HENRY PERKINS, Treasurer.

NEW JERSEY—

Fairton, Presb. Ch.,	81 00
Orange,	
First Presb. Ch., E. Starr,	50 00
South Presb. Ch., by A. Woodruff,	51 05

PENNSYLVANIA—

Allentown, Presb. Church, by Rev. R. Walker,	6 00
Athens, Cong. Ch., J. A. Perkins,	10 50
Beaverdam, Presb. Ch., by Rev. O. N. Chapin,	3 26
Carlisle, Presb. Ch., Mrs. Ellen Duncan,	10 00
Harrisburgh, First Presb. Ch., Miss I. S. Todd, \$30; J. W. Weir, \$25; Mrs. John Briggs, \$10; others, \$134.70; Young Ladies' prayer-meeting by Miss Simon-ton, \$6; Mon. Con., \$16.10,	221 80
Meadville, Presb. Ch., by Rev. R. Craig-head,	21 96
Mill Creek, Presb. Ch., by Rev. J. Vance,	10 50
Montrose, Presb. Ch., by Mr. Lyons,	11 00
Mount Pleasant and Pleasant Unity, Philadelphia—	34 52
First Presb. Ch., J. B. Lapsley, \$100; A. White, \$50; A. R. Perkins, \$50; G. F. Dale, \$30; Samuel Tolman, \$20; W. L. Hildeburn, \$20; Mrs. Thomas Harris, \$5,	275 00
Third Presb. Ch., R. W. Davenport, \$10; D. C. McCammon, \$10; Robert Coburn, \$5; R. J. Mercer, \$5,	30 00
Clinton St. Presb. Ch., Mon. Con., by G. W. Fobes, \$88.60; Mrs. Faulkner, \$10,	98 60
Walnut St. Presb. Ch., by Rev. J. G. Butler,	65 00
Western Presb. Ch., Miss Helen Leeds, to const. her mother a L. M., \$30; Miss Margaret Mackey, \$5,	35 00
Kensington First Presb. Ch., by Rev. George Chandler,	46 50
Logan Square Presb. Ch., by Rev. John Patton,	21 88
First Independent Ch., Miss. Assoc., by Wm. Smith,	30 00
Mrs. Rev. D. Malin,	5 00
Providence, Presb. Church, by Rev. J. Barlow,	30 00
Sunville and Fairfield, by L. Street,	8 00
Susquehanna Depot, by G. N. Todd,	15 00
Ulysses by J. Blakeslee,	4 27
Waterford, Presb. Ch., by T. T. Bradford,	7 10
Wells, Presb. Ch., by J. F. Adams,	4 16
Wysox, Presb. Ch., by D. Williams,	12 50
Interest on Railroad Bonds,	204 00

\$1,353 60

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

DECEMBER, 1856.

No. 8.

Influence of the United States.

IN the number of this Magazine for October last, the importance and grandeur of the Home Missionary work was shown, by a reference to the present and prospective greatness of our country, its size, its wealth, and its population. We now propose to invite the attention of our readers to a brief survey of some of the ways in which this country exerts an influence upon other nations; and to remind them that this influence is conditioned on the success of Home Missions.

It is obvious, 1. That the *presence of American citizens*—sailors, merchants, travelers—in various parts of the world, is one means whereby our country conveys an impression of itself, and exerts an influence.

Our fellow countrymen are seen in every sea-port, mart, and capital, in every city of manufacture or of art, in every resort of pleasure, and along all great highways by land or sea. Were the majority, now, of these persons worthy representatives of a christian people—and had they a really christian people to represent—were they in spirit, manner, and character, christian freemen and gentlemen, carrying with them everywhere an atmosphere of liberty and of practical piety, who does not see that all classes of European society, from the stevedore on their wharves and the gamblers in their public saloons, to the most ignorant of their nobles and the most willful of their tyrants, would feel the presence, from across

the water, of a great and noble nation, free and good? Its name would silence all jeers at liberty or Christianity. If we can secure a triumph of the Gospel here, the proofs of it will be borne in the forecables of our ships, and along all the ways of travel, will be visible in all great cities and centers of the whole earth, and be familiar to men of every tongue and of all classes.

2. The *correspondence* that goes from the new world to the old carries with it a secret power not to be despised.

Every steamship that leaves our ports for Europe bears thousands of letters. Many of them are letters of business; but even these contain information, express opinions, illustrate facts, and, in their total influence, make an impression of great moment on leading minds of the old world, and on its most intelligent classes. The views of the mercantile and manufacturing communities of Europe have, beyond question, been sensibly affected already, by intercourse with this country. To them must now be added no inconsiderable proportion of those in the humbler walks of life, the peasantry and the laboring mechanics; for the majority of these letters must be messengers of love and remembrance from our millions of immigrants, to their old home friends and relatives. Once a week, or oftener, these cargoes of personal narrative and description are carried across the water, and are sown broadcast among the despotisms and hierarchies. They are seeds. They fall into myriads of families, into millions of hearts. They grow. They bear fruit of "knowledge and wisdom." They blossom into sentiments, hopes, and yearnings; and ripen into principles, purposes, deeds. These letters! Borne silently as the thistle down, they shall yet spring up along roadsides, and in a thousand villages, to pierce the foot of him who shall tread too insolently along those ways. If only this our nation is faithful to itself, in making itself a *truly* free and christian people, then these seeds shall one day bear harvests of no mean value.—The nation will be faithful, *if the churches are faithful*.

3. The *literature* of America already begins to be felt in other lands.

The very spirit and essence of a nation often finds its best embodiment and its most potent expression in its literature. The words of its greatest writers are sometimes the most effective of its deeds; and victories are gained by its pen, of wider scope and deeper working, than any, except the few grandest, triumphs of the sword—the victory of ideas. For every deed of any moment has a thought of at least equal moment behind it; and true thoughts are very apt to put forth into acts, and to clothe themselves with life.

It is vain to suppose that the books of America are to be confined to her own shores. They are, even now, widely read, not in England alone, but also on the continent; and wherever the English language goes, there will American books become familiar. If our freedom shall be maintained and perfected, if the despotism which is now seeking to "crush out" the spirit of liberty shall fail, if these churches of Jesus Christ shall continue to multiply as hitherto, and, forgetting their differences, shall coalesce in friendly labors, we may reasonably expect a day when American literature shall have attained an excellence and a power unsurpassed. For if it shall spring from the brain and heart of a nation that has the spirit of Christ, we may be sure that, in purity, in height, in breadth, and power, it will outdo example. Let it breathe with inspirations from the Holy Ghost, and its music shall move stones and trees, and divide mountains. But it will receive this inspiration, *if the churches are faithful to their trust*.

4. Our *national government*, the creature, the agent, and the representative of the nation's character and spirit, exerts a direct influence upon other governments, and even upon the masses of foreign peoples—upon their interests, their employments, their sentiments, their principles, and their character. It makes treaties in-

volving arrangements upon which all advance of civilization and freedom depends; and is ever either recognizing or ignoring those fundamental ideas and laws which lie at the basis of human progress. It determines our alliances and hostilities, settles the conditions of trade, and the mode and degree of the intercourse with foreign nations. A government may force opium upon a people struggling to be free from that venomous curse, or may open secluded empires to the light, and bestow upon eager nations new arts, a more comprehensive science, better laws, purer morals, and a fresh and a higher vital impulse. The spirit of our foreign and home policy is a continual presence in all parts of the earth where our flag is seen or our name is heard. The principles implied in it, the ideas and aspirations underlying it, the consummations towards which it looks, are perpetually whispered into millions of waiting hearts, and hang like visions of hope or of warning before peoples and rulers. It is an atmosphere—either wholesome or infectious—whose winds visit remote climes, and affect multitudes, who yet may have no distinct consciousness of this influence—whence it cometh or whither it tends.

Every true-hearted American must desire that his government should be permeated with the genuine christian spirit; and, in all its treaties, and intercourse, and action, should be continually showing that elevation, that magnanimity, and broad benevolence, which is worthy of the christian name. He desires this, not only as something good in itself, but for its good influence on all the world. When any government shall firmly take such a stand, and shall have adhered to it long enough to prove its faithfulness thereto, a thrill of new life will run through the kingdoms, and old earth will tremble with secret joy for her children. No eloquent tongue or pen can preach the Gospel of *peace* as a great government can. No moralist can rebuke vice or extol virtue with a voice at which nations will so pause to listen, as when a government that sums up within itself the collective force and dignity of a great people, consistently honors the divine law, in the face of precedent or its own apparent interest. Those who desire the deliverance of the world from the curse of iniquity, ignorance, and oppression, need to look after the character and policy of their national rulers—remembering that these rulers receive their chief inspiration from the people; and that they can not be expected to rise much above the ambitions of the popular heart, or to institute a christian policy, unless sustained and kept in awe by a christian public sentiment. To renovate the government and make the renewal hold, you must *regenerate the people*. The churches must be faithful, or cabinets and congresses will be faithless.

5. There is probably no method in which our country has exerted a greater influence upon the world, than by the example which it has given of the *success of free institutions*.

Up to the present time the working out of the great problem has gone on successfully. For eighty years, we have given to the world an example of a church without a bishop and a state without a king; and, under circumstances extremely unfavorable, with more than half of our domain cursed with African slavery, and with an annual influx of foreigners sufficient to have swamped any other government in existence, we have steadily increased in all the grand elements of material and moral power. The people have been happy and prosperous; and in no other country have education and religion succeeded better, in their glorious work. This success, if it shall be continued, must gain in power as in age. It needs only the character of permanence, to make it almost the greatest force in the political sphere. If the present dreadful crisis shall be successfully passed, and the problem of slavery be happily solved—if for another twenty years we can but maintain our freedom, and a general progress any thing like that of the last twenty years, there will then be no nation on earth whose influence will be greater than ours—and

that an influence not factitious and transitory, not the result of accident, of management, or of energetic administration, but natural, necessary, and permanent, a triumph of character, not of fortune. But if we can succeed in filling this whole North American continent with its hundreds of millions of freemen, in holding this great domain united under the bonds of an intelligent self rule, and maintaining here that justice and liberty to which most nations are yet strangers, who can set bounds to the influence of so sublime an example, of the practical demonstration, on so broad a scale, of the expediency of freedom, of the possibility of a general popular education and discipline? We have but to *stand*, as we have stood hitherto, and we must inevitably become the teachers and rulers of the world. The destiny is too sublime to be contemplated without awe, too glorious to be sought in any spirit of ambition, too noble for unholy hands to grasp—almost too vast and good to be a permitted object of mortal hope! Alas! how sorely, how ignominiously, have we already learned and proved, that it surpasses our deserts. What strange, surprising demonstrations has this nation recently given, of its awful unfitness to receive the bright crown which hovers almost within its reach. Can it then be, that this republic is but to furnish another sad instance of the dreadfulness of that falsity and wickedness of the human heart which has filled all past annals with its mournful story? And is mankind's worst failure, and the world's gloomiest disappointment to be recorded on the pages of American history? One thing is sure: there must be a *moral basis*, for a destiny like that to which we aspire. Our country can not maintain its progress, nor even its unity, unless the heart of its people is deeply impressed with the sacredness of moral obligations, and is profoundly imbued with that justice and honor, which belongs to those only who look at the "things that are not seen." In other words, unless substantial christianity can bear sway here, falsehood, faithlessness, depravity, every form of conflict, of abuse, and corruption must prevail. The times already furnish warnings; and omens of fearful import have taken their place in our sky. —The churches must be *faithful*, or all is lost.

6. But the *foreign missionary operations* of American churches already show a very considerable efficiency, and seem to be destined to effect most important results.

In these a specific effort is made to influence other nations. We send our men, into foreign territories, for the distinct purpose of assailing superstitions and idolatries, and universal ignorance and degradation; we strive to get our levers under them, that we may raise them from their fall. The great oceans are skirted with our christian fortresses. The great rivers are lined with them. Cities and mountain fastnesses, the seats of empire from of old, and the ancient cradles of the race are occupied by our invading army. The "basis" from which this army operates is here at home. Here must the recruits be found which shall take the place of the soldiers who fall on the field, and here must new armies be raised to occupy the ever advancing line of our posts. Here every leader is taught and disciplined, and all munitions are provided. It is obvious, therefore, that unless the Church militant can maintain her ground at home, she must fail abroad. Let her keep it here, subduing all these multiplying States to the power of the cross, and gathering their christian resources into her ranks and her treasury, and there is a sure prospect of a blessed triumph. Maintain the natural and proper growth of Christ's kingdom here, and we may be confident that the day will come, when, through the divine acceptance of our labors—with those of our English brethren—there shall no more be only six great christian powers on the earth, but in Asia Minor, and old Assyria, in Hindostan, Burmah, and China, and along both the African Coasts, and at the Cape of Good Hope, christian realms shall have risen, and peo-

ples newly civilized shall be lifting grateful hands to God. By all the glory of a world redeemed and sanctified, we are admonished to be faithful to the interests of religion *here*. By the hope of mankind's full salvation, we are encouraged in our labors for the thorough evangelization of our own people. Unless the progress of the Church in her own home keeps pace with the demands of the foreign field, that blessed work will falter, and golden opportunities be lost. Already the cry comes up from a number of the stations for more laborers than can be sent; and the poverty of the mission treasury has necessitated retrenchments which threatened serious divisions, and this while our operations are yet in their infancy. How will it be, then, when the preparatory work has been finished, and broad harvests are calling for laborers? How will it be, when from *every* land the cry shall be heard which has reached us from Armenia, and when many nations together are stretching out their million hands, and beseeching us for teachers and ministers—city crowding upon city, and villages flocking in crowds and demanding each one a missionary? Surely, the churches must be faithful *at home*, or bear the ignominy of a disgraceful and woful defeat.

It is unnecessary to specify here all the methods in which a nation exerts an influence on the world, or to adduce all the striking facts that illustrate the grandeur of that power which Divine Providence offers to our own country in reward of its fidelity. The great expectation is familiar to every thoughtful heart among our people. The glorious vision overarches the American citizen wherever he goes; and is an omnipresent firmament wherein his thoughts freely range. These dreams, these hopes, these aspirations, form a part of our birthright, and are common property. But the "masses" have not yet come to see, that this birthright of hope can be realized only through fidelity to christian principle, and the prevalence of the christian spirit. Our churches, even, do not feel as they ought, the sternness of the crisis which continues so long as the question of our country's evangelization remains undecided. It is hard to make real to the mind the inexorableness of the divine justice upon national sins; and it is very easy to explain away the iniquities of one's own people, and to persuade ourselves that all is well. But whether we will believe it or not, the truth remains true; God's law stands; God's government is administered every day; and the judgment decreed upon evil deeds moves down upon them undelayed. It may move as softly as the planets in their orbits, or it may rise with visible and audible warnings, like the thunder cloud, but it comes surely. The glory of this young nation, that has risen to such heights of arrogance in its infancy, and has so often looked about upon itself, and counted its towers and its bulwarks, and exclaimed: "Is not this great Babylon that *I* have builded!" this glory shall suddenly be missed, and men shall look into each other's astonished faces, and say—Surely, it was a dream! It must be so, unless the people can be filled with the spirit of Christ. The name "American" will no longer carry its hidden charm, our country's foreign correspondence will cease to have any peculiar power, our literature will lose its vital principle, if we lose the freedom which is born of religion; the policy of our government will not be honored or copied, if it be ambitious and unchristian; our example will only be quoted as a warning and an abhorrence, when the christian element dies out of our politics; our missionaries to the heathen will be so clogged by the heathenism at home that they will be unable to go or to remain abroad, unless our own country be filled, through and through, with the essential power of the Gospel of Christ.—The *influence* of America? It is character, it is Christianity translated into life; and when that is gone, all else is gone.

Communications from Missionaries.

OREGON.

From Rev. T. Dwight Hunt, Agent.

The Portland Church.

You will be glad to learn that the upward part of my voyage is safely accomplished. I reached here on the fifth day after leaving San Francisco. Mr. Chamberlain and his wife have made me truly welcome, and from his own study table I am glad to report to you their prosperity. No reaction had yet taken place in their success. Since their arrival, the church has taken the lead decidedly of all others in the place. This year their people have paid the debt that so long hung like an incubus upon them. Next year they will undoubtedly attempt the support of the pastor. There is ability now in the congregation to do much more than heretofore, and should the health of your missionary hold out, you need not fear for his entire independence in two years from his arrival, at the farthest. It need not surprise you, if at the end of the present missionary year, the church and society should declare their independence of future aid.

Church in the Wilderness.

On my way up the coast, I improved the opportunity during the discharge of freight at Crescent City, to go on shore and inquire into the state of the little church organized there by Mr. Lacy. But few of the members remain, and even some of these are soon to leave. During the three hours that I was there, I gave letters to *three* of them, who in the course of a month will return to the East. When they depart, three or four only will remain to represent the church among as many hundred people. Thus, without a shepherd, the sheep are scattered. And thus, too, without a shepherd, they who are not of the fold are left to wander and be lost, with none to gather them. For not a preacher of any denomination has visited them for half a year. The doors of the neat little church have not been opened, nor has the bell once called the congregation for public worship. A prayer meeting, however, has been steadily maintained by

the few church members, and this has been all that has in the least distinguished the Sabbath from other days. It was melancholy to think of such destitution among our own people on our own shores; and yet how delightful to think of that little gathering on the Sabbath, unheeded by the trading and strolling multitude along the shore, where, "with Christ within the doors," a few of his shepherdless flock met to hold fellowship with Heaven. I regretted that I must leave them, even without a prayer with them; and, above all, without the promise of a pastor to guide and comfort them.

Meeting of the Association.

With a solemn, yet delightful sacrament of the Lord's Supper, on Sabbath morning last, closed another Annual Meeting of the "Oregon Association," at Oregon City. All the members but two were present; and of these, all but one brought their families to enjoy with them the yearly festival. Beside these were several delegates from the churches, and corresponding members from other bodies and denominations; among the latter, your co-laborer on this coast, who came as delegate from the "Association of California."

The meetings opened on Thursday morning, and continued till a late hour on Saturday evening, when the body adjourned to the communion on the morrow, as the closing and parting act. Every morning, from nine till twelve, was devoted, first, to a prayer-meeting, then to a sermon, and then to business. The afternoons, from two till five, were wholly devoted to business. The evenings were again given to public worship, and such business as might follow till the time of adjournment.

The object of the morning preaching was to accommodate people from the rural districts, who wished to hear the brethren, but who could not be present in the evening. Thus a religious, as well as a business character, was given to the meetings, and a deeper moral impression was made by the Association upon the community where it was held. The object of holding over the meetings till the Sabbath was to bring the whole

influence of the session to a focus on the last best day of the feast, and to make a kind of "high day" for the church and people most interested in the Association. More time, too, would be secured for the discussion of important topics, and greater importance and weight attached to the Association as a religious body, by the people of the Territory. The plan is undoubtedly a good one, especially when the country is new, and the body of ministers is small.

The Oregon Missionaries.

The men whom you have sent hither give themselves wholly to their work. Their hearts are in it. It is their life-work. Oregon is their home and their field; and their ambition is to make it worthy of the father-land. They have made a good beginning. Slowly, but surely, they have laid good foundations. In the large towns, as well as in rural districts, their influence is important. They and their little churches are prominent among others. They have planted a college, with the son of President Marsh, of Vermont, at the head of it, which promises to be as powerful for good on the Pacific, as any similar institution has grown to be on the Atlantic. They have started into life and active usefulness three academies, that will be centers of light and truth long after they shall have gone to their rest. Several of them are still preaching in school houses, court rooms and cabins; but they have organized churches, with out-stations surrounding them, which will yet erect for them houses of worship, that shall be to Zion, towers of strength on the hills and homes of beauty in the valleys. They are little known now among the leaders of the Lord's host; but these pioneers on the frontier will yet be honored as fathers. Oregon grows slowly; but in some respects the very slowness is a benefit. What the laborers plant will take better root, and gain strength for a more enduring growth. They may grow gray and die, watching its slow development; but their graves will be sacred under the branches thereof, as their descendants gather there to pluck the fruits. Oregon has no unimportant future; and, whoever writes the history of her churches, will not fail to remember and record these names of precious memory.

Visit to Dalles.

Before the meeting of the Association, I made a trip to Dalles, a small trading

town at the head of steamboat navigation on the Columbia, one hundred and ten miles from Portland, and forty miles east of the Cascades. I made a hurried visit to the same place last year. This time I spent three days, including a Sabbath. The growth of the place was very manifest, though greatly retarded by the Indian war, which is now drawing to a close. About twenty families are settled there, a small number, compared with the prospects of the place a year ago. Still, this is a large increase, considering the disturbed state of the country. On the establishment of peace, and the consequent settlement of the country to the east, which will be at once occupied to a greater or less extent, the town must grow rapidly into importance. There are now about two hundred inhabitants—a number that will soon be doubled and trebled, in case of peace. Besides the town proper, there is a garrison of the U. S. army one mile south, where one or more companies of troops will always be stationed. There is no chaplain to the post, and will be none; and the hundred or more soldiers and officers might form a distinct afternoon congregation for a missionary. After a morning service in the village, which was well attended, I preached at the garrison in the afternoon, to a good and attentive congregation, and I was pleasantly impressed with the importance of the post, as an out-station. The isolated position of the town, and the Indian war, (of which the town was necessarily the depot,) have given the place, as a matter of course, a bad name, and a bad character. I was forewarned of its hardness, even of its desperate wickedness, and expected such a display of outrageous abandonment, that I was most favorably disappointed. I saw evidences enough of wickedness in high and low places; but, after what I have seen elsewhere, I was ready to pronounce the town respectably moral. The steamer remained there over the Sabbath. The stores had their front doors closed. There was no brawling or rioting in the streets. Fifty or sixty men, women, and children, walked half a mile up hill under a hot sun, to hear a sermon. This certainly impressed me favorably, for a town against whose daggers and pistols I had been put on my guard. About Dalles there are a good many Indians, friendly tribes, however, who have come into the neighborhood of the fort, partly for protection, and partly for "muck-a-muck," or food, from their great chief and father, "Uncle Sam."

Should peace be concluded with the hostile tribes, it is altogether probable that this place will become an important out-post in the Home Missionary work. But intelligence received by the same mail, and given below, reminds us that we know not what a day may bring forth. It is not improbable that difficulties more serious than any *Indian* war could bring, may obstruct the progress of the Gospel in Oregon.

Slavery in Oregon.

We have received a communication from a reliable source, stating that a "dark cloud" is now hanging over this Territory—even the same which has already burst upon Kansas. The "ruffians" have not yet commenced there; but there are numerous emigrants in Oregon from the "South-western Slave-States, and unscrupulous men to lead them; and these only wait their time. "This may seem," observes this writer, "only a needless alarm, but the danger is real and imminent; and I am forced to believe it against all my inclinations. I contested, step by step, the convictions of its truth, as they were forced upon me; but these convictions *are* on me, and I groan in spirit under them."

This unwelcome impression was made during the recent meeting of the Congregational Association. Resolutions were then proposed on the subject of Slavery, which drew forth a long and able discussion. It was during this debate, participated in largely by members and delegates from corresponding bodies from all parts of the Territory, that facts came out which astonished and pained all present. They were "facts which had been gathered by the speakers in their general intercourse with the people, both public and private—facts, of the nature of private conversations, public political addresses, and even (so called) religious harangues." They were of such a nature, that even "to the minds of men who have all along looked on the bright side of things in the Territory, and who have habitually laughed at the suggestion of possible danger to its liberties, they proved beyond a doubt that very large numbers of the people were in favor of Slavery, and that an election on that issue would be in great danger of going wrong. The facts went even further than this, and showed that the party which

has always been predominant in Oregon is "prepared to put that plank into its platform," whenever their delegate at Washington shall have secured the passage of the Oregon State Bill. "Those who have traveled most over the Territory, and know the people best, most fear the result." The Association of Oregon have before passed resolutions on the subject of Slavery, but never with such emphasis as this year; for never before were their eyes so opened to the imminent nature of the peril.

We give the above statements in a condensed, but by no means exaggerated form. They have a mournful and instructive significance at the present time. Let good men ponder them, and pray over them.

From Rev. Horace Lyman, Dallas, Polk County.

Church Organized.

Early in the quarter, we made our arrangements for the organization of a church on the second Sabbath in June. We had much anxiety in reference to the proposed exercises, as it was necessary to give out notices of the meetings in this vicinity some weeks beforehand, in order to secure the attendance of the widely scattered people, and our brethren, located at long distances from us, with bad roads intervening, and pressed down with great burdens of their own, might be unable to be with us. Oregon skies during the month of June, are proverbially treacherous. You will not wonder at our anxieties, when you call to mind the fact that we had been laboring here for nearly two full years, endeavoring to honor God in the establishment of a church. How were our hearts tried, when the morning appointed for the meeting of brother ministers and delegates came stormy and dark, and found our only daughter lying on a bed of sore sickness, and only one of the expected brethren with us. Our courage almost failed us. But, a little later in the morning, the clouds were somewhat broken; another minister, with his delegate, arrived; the preliminary arrangements for organizing the church were made, and in the afternoon a sermon was preached to those who had assembled.

The Sabbath dawned more propitiously. The symptoms in the case of

our little daughter were more favorable. A goodly congregation assembled in the morning, and were held in close attention by an interesting and admirably instructive discourse, from Rev. Milton B. Starr, upon the text: "Wherefore, if any man be in Christ, he is a new creature; old things are passed away; behold! all things are become new."

After the morning exercises, the church was organized, consisting of seven members, five males, and two females, all in the prime of life, or in mid age. It was organized, according to the vote of the previous day, after the Congregational form, and takes the name of the First Congregational Church of Dallas and vicinity. Six of the members had been before connected with Congregational and Presbyterian churches—five with the former, and one with the latter, and one was admitted on confession of faith, and baptism. The great Head of the Church was with us, we believe, at the season of communion which followed, solemnizing, and melting, and cheering our minds, and causing our hearts to flow out in love to all the members of his body, several of whom, connected with other evangelical churches, united with us in this holy ordinance. Another discourse, of great interest and power, from Rev. Obed Dickinson, in the afternoon, closed up our exercises.

CALIFORNIA.

From Rev. William C. Pond, Downieville, Sierra Co.

Progress in Morality.

The improvement in general morality and external decency, of which I spoke in my last, is still going on. It is a matter of very general remark. A new step forward was taken a week or two ago, in the enforcement of our Sabbath law against a theater company. Eight months ago, upon the first Sabbath of our residence here, there was a bull fight, largely patronized, and visited with only the merest shadow of a rebuke. Now, despite the loud and shameless grumbling of our self styled "law and order" clique, the determination is general and hearty that the Sabbath law shall be regarded, and that even the theater shall not be opened.

Monte Christo.

Since my last report, I have been enabled to establish a service at Monte Christo, a village about four miles up from here. I preach there on Sabbath afternoons, and here in the morning and evening, as always. Monte Christo is a very flourishing place. The mining is all in tunnels, and is as productive, perhaps, as any yet discovered in California. Claims, even in tunnels not yet far enough advanced to have begun to pay any thing, are sold for \$5,000 and more. I have a congregation of from thirty to fifty, among whom are a few Christians. A good degree of interest is manifest. At first we worshiped in a loft over a drinking and billiard saloon, and the varieties of prayer and revelry, praise and profanity, blessing and cursing, mingled freely in our ears. But now, through the liberality of one of the citizens, a place of worship has been provided, well seated, and capable of accommodating nearly one hundred persons.

A Home.

The matter of greatest interest to us, personally, and which, I trust, will be proved to have an important bearing on our work, is the completion of our own residence. I found, upon arriving here, that in order to work advantageously, and to secure a position in which I could safely come off your hands, I must first secure a home for my family. The facts which led to this conclusion I explained some months since. We are now settled in this new home, and once more I am able to make my family comfortable, and "use hospitality," according to the apostolic injunction, and also, by extending social courtesies, by making those who are homeless in this country find with us something like a home, and especially by attention to study, to further the main design of my coming here. The completion of the parsonage was signalized by a very pleasant parish visit, which passed off as agreeably as we could have desired, and which demonstrated what has seemed to be doubtful heretofore, that a "good time" was possible, even in Downieville, without either dancing or wine.

From another Missionary.

Vexations of Church Building.

I have deemed it of great importance

that the people do their own work in this matter. Whatever may have been necessary in past missionary operations on this coast, the time has now, in my opinion, clearly come, when the people should be brought up to this work. There are men enough in most communities — certainly there are here — who claim to love the cause of God, and who are business men, and competent to carry forward such undertakings, and hence who ought to do their duty, and relieve the pastor. But whenever the stand is made, and the care of the temporalities of the church is thrown upon those who ought to bear it, there will be hard work in each congregation, slow progress, and perplexity. Such has been the case with us. It was a hard effort to persuade them to circulate their own subscription papers, and not until they found that I did not intend to do it would they attempt it. A flattering subscription was, however, easily raised when the attempt was made. Then came a stoppage. *What shall we build? Who will take the responsibility?* Such different views to harmonize, such general backwardness to assume the direction of affairs! Week after week passed in suspense, while the utmost efforts of your missionary were required to keep the discordant elements together, and to hold the indifferent and the sluggish up to the pitch of building at all. Meetings were held, resolutions adopted, committees chosen and changed, plans referred and re-referred, for selection, to those who would not take the responsibility of selecting. The material was changed from wood to stone, from stone to brick, from brick back to wood again. Trustees were unwilling to act, and new ones must be appointed, and then held to duty; sub-committees were to be urged to act, &c., &c.; until, though for three months we have been just ready to build, and have looked to see the structure rise on each successive week, every stick is still prostrate, in the most humble attitude conceivable. The heavy timber is however, on the ground; a cargo of lumber is, I suppose, on the way from the city; three mechanics have agreed to carry the work forward vigorously, "next week," I presume.

If I succeed in my effort to make *the people* build, I shall consider myself happy and amply paid, though it consume an entire year. The struggle may as well come now as at any time. Meanwhile, old difficulties have not disappeared. Alienation and suspicion, fed by

private ambition and conceit, have almost or quite paralyzed the piety of the church. The audiences continue much as before reported, and perhaps there is a little improvement in the attention given to the truth.

Hopes for the Future.

Faith must rest in God, not in the people. Last year we felt we were living as few others could or would, and yet it seemed necessary for some one to do so for a season. This year we have, thus far, received even less from the people than last year; though, if the work of church building goes on, they are really doing much more for the enterprise than last year. I have to-day much more confidence in the permanence and rapid growth of this place than at any previous time since I have been here. I have recently taken a tour into the valleys on which this place must ever depend. They are much richer and more extensive than I supposed. The village, and also the valleys back of it, are attracting attention, and strangers are settling here now more rapidly than ever before. This, then, is my hope: Providence has brought me here, and sustained me thus far; and I believe that, some how or other, I shall be kept here by the same Providence, and that, after sufficient trial of faith, the enterprise will prove successful. I see not how the place can fail to be one of considerable importance, quite soon.

From an Occasional Correspondent.

The "Vigilance Committee."

You have, of course, been amazed at the course of things in San Francisco the past season. It has been strange and wonderful. I am very "law and order" in my feelings; but when I saw practically the attitude of affairs, and the character of the contending parties, I could not lift a voice against it; nor would a voice have availed any thing. One deep, common, resistless impulse and determination took possession of the minds of all good people. Strange evils called for strange remedies. But I think the people see that the only true and permanent remedy is in demanding better character in officers.

Meanwhile overthrows and revulsions in business have been following each other rapidly, and people are poor. And yet, they are not *settled*, that is, the ma-

majority. Only a small minority are settled; therefore our congregations are still mainly comers and goers. This makes it difficult to meet and be battling with circumstances ever new, to be ever gathering, never keeping, always building, never finishing. Dr. Bushnell is now ready to acknowledge that this country is a hard place. Of this, I imagine, he is thoroughly convinced. The San Francisco Vigilance Committee have carried all their points, have shed no blood, and have retired. It was very narrow sailing in a very dangerous sea. Now all minds are turned toward election. So wave succeeds wave, and the Gospel finds no adequate attention. The brethren are all doing their best, and so far as I know are having a fair measure of success; but we must become better, get better national legislation, and more population, before we can prosper and grow.

Slavery in Oregon.

The subject on which Mr. — writes you—that is, slavery in Oregon—is at once new and startling. We have seen some signs looking this way for some time past; but it seems the matter is coming to a head. The very mention of such a thing as the bringing of slavery over here, to spread its course over these vast plains, is unspeakably terrible.

KANSAS.

From Rev. C. E. Blood, Manhattan.

Influence of the Excitements.

For another quarter I have been permitted, by a kind Providence, to pursue my labors as a missionary, uninterrupted either by sickness or the strifes and alarms of war. My field of labor still remains undisturbed by the commotions which have been so fatal to every interest both temporal and spiritual in the eastern part of the Territory. Yet it is not to be supposed that our people have been uninterested in the scenes transpiring below us, while it is a matter of wonder that their minds have been so little excited, and that they have pursued their ordinary business so quietly; yet a state of feeling has been produced in this community unfavorable to the promotion of piety in the Christian, or of conviction in the impenitent. We have heard of

threats to murder our citizens, and burn our town; of rumors that parties of two or three hundred "ruffians" were lurking about the country; reports of the sufferings of our friends in and about Lawrence, and of the bloody strifes in which they were engaged. All these things would naturally produce more or less excitement.

Settlement in Western Kansas.

The Free State men are so largely in the majority in this part of the country, that the few pro-slavery men we have among us have been very quiet, and have not attempted to enforce the obnoxious "laws" of the Territory. West of Rock creek, fifteen miles east of the Big Blue, and north of the Kansas, including Fort Riley and the settlements on the Republican river, there are 386 voters; of these, 316 are known to be free soilers; 53, to be pro-slavery; and 17 doubtful. South of the Kansas, ten miles below Manhattan, is Waubousa, where the New Haven company have settled. Southwest of Manhattan, eight or ten miles from us, is the Zeandale settlement; and west eight miles, and south of the Kansas, is Ashland. In all these settlements the large majority are for a free State.

Since my last report, I spent one Sabbath with Rev. Mr. Jones at Zeandale, and assisted in the formation of a Congregational church. Rev. Mr. Lum was also present. Mr. Jones is sustained by the American Missionary Association. Zeandale is a good settlement, and the ten who united with the church, are all of promising character.

Labors.

I have five stated appointments for preaching every three Sabbaths, namely, at Manhattan, and at Shannon, one Sabbath; at Juniatta, and at a Mr. Neihorst's, three miles east of Juniatta, on another Sabbath; and on another Sabbath I preach at Ashland. The Methodist and Baptist ministers supply most of these places on the Sabbaths when I am absent. We alternate with each other, so as to have but one congregation at the same hour.

Before my year expires, which will be on the first of November, we shall comply with the rule of the Home Missionary Society, and take up a collection. Our people are unable to do much; and for what they do give they are dependent upon their corn crop, and their corn is not yet ripe for market. I have just

completed the digging of a well which has cost me about \$100. After digging twenty eight feet, we came to a solid rock; after blasting nine feet, we obtained an abundance of most excellent water. Formerly I could get no *good* drinking water, only as I hauled it a distance of from half a mile to a mile and a half.

From Rev. S. Y. Lum, Lawrence.

War Excitements.

As you will see by the heading, I am now in New Jersey. The health of my family seemed to render it necessary that they should have a release from the excitements and exposures of our unhappy Territory during the coming winter. I shall return to my field of labor (Providence permitting) in a few weeks. My heart is in the work going on there, and I can not willingly consent to be long absent. I hardly know how to report our condition at present. It will be readily seen, that with the prostration of every other interest, the interests of the church will be depressed. This may not be necessarily so, and yet is very naturally so; and we find it very lamentably true, in our own case. So critical has been our position in temporal things for months past, that it has absorbed most of our thought. I have endeavored to continue our regular services; yet often these have been entirely broken up by the imminent dangers hanging over us. Thus has my congregation been scattered, and my place of worship again taken for soldiers' quarters. There is no other place that has been the center of such continuous excitement. Others have suffered more by a single onset of the enemy, but here the danger has been continuous, and the destructive influences of war ever active. Years will not relieve our community from the evils that have already been fastened upon it.

Poverty of the People.

At the opening of the year, we, as a people, confidently hoped to be able to raise what was pledged for the support of the Gospel, and to do almost without the help of the Society for the coming twelve months. The fact is, that many upon whom we depended, have been reduced to absolute want—some almost to starvation. They have not been able to meet existing obligations, and can promise nothing for the future. Instead

of attempting to collect from a people, under such circumstances, I have been in some cases compelled to supply their wants, not from my own means, but from moneys collected at the East. I suppose that, ere this, you will have received an application for further aid. You will see how important it is that it should be granted, and I can not see how it is possible for the church to make any definite pledge as to what they will do in money matters. As things now are, I could not count on \$50 with any degree of certainty.

I must acknowledge that, one of the conditions of my commission I have not fulfilled—that of preaching a Home Missionary sermon. I have twice set the time, and twice been prevented by war. I shall embrace the earliest opportunity to impress this subject upon the minds of the people, not so much from the hope of present realization, as in preparation for future contributions.

From Rev. Lewis Bodwell, Topeka.

A Journey across Iowa on Foot.

I think I can look upon my experience in the Home Missionary field as having commenced. I left New York some four weeks since, thinking to have reached my field of labor ere this; but at Iowa City various causes combined to induce a change of plans. Instead of crossing Iowa by stage, I came on to Osceola, in Clarke county, where I joined a company of about 150 persons, who, under the charge of Colonel Perry and Mr. Eldridge, were emigrating to Kansas. Decreased expenses and increased safety were the things sought, and, I hope, gained by this. As did most of the men, I marched on foot to Afton, in Union county, a distance of thirty miles. The small number of teams—seventeen, and their heavy loading, rendered this a matter of necessity. A rainy night, and the meager accommodations of one small log tavern, made the offer, extended to us by a lady, that we might sleep on the shavings in the lower story of an unfinished building, a very acceptable one; and accordingly, with some fifteen others, I took to the shavings.

Want of provisions for men and teams seemed to render it necessary that the train should make a short stage on the Sabbath; but, as I could find in these circumstances no reasonable excuse for

my taking such a step, I chose to remain, trusting that, if it were best, a way would be found by which I might overtake my companions on Monday. There was no church edifice in the place, but there was a Methodist class of some sixteen members, with some brethren of the Congregational and other orders—earnest, living Christians.

I was invited to preach, and did so, in the upper rooms of the house at which I took a shaving bed the night previous, with my audience sitting around upon benches, &c., in all of the three rooms which we occupied. At 4 o'clock P. M. I attended a prayer-meeting at the little log house of a preacher of the order of United Brethren. I was invited to preach again in the same place as before; and did so to an audience of some twenty five persons, and also distributed some two or three hundred pages of tracts, which were eagerly received. My host at the log tavern refused, on Monday, to take any compensation for entertaining myself and a brother who is with me; and a member of the Methodist Church, a physician in the place, volunteered to carry me to overtake the train. A carriage belonging to the company we found, after a ride of thirty five miles, at Quincy, and to it we transferred our baggage—not wishing to trespass too much on the kindness of our friend, the Doctor; and, after a tramp of nine miles, overtook our friends, encamped on the Middle Nodoway creek. Tuesday's march of twenty four miles brought us to the banks of the Nishnabotona, where we again encamped for the night; and yesterday, taking a start at daylight, a journey of over thirty miles brought us to this place, (Tabor, Fremont Co.,) which is made a rendezvous of all the Kansas emigrants coming by the Iowa route. To-day, Oct. 2, we spend in giving to horses and men the rest they need, after a journey of 250 miles; and to-morrow we push on to Nebraska City, twenty five miles south, and thence, with no further halts, into the Territory.

I am enjoying, while here, the hospitality of *Rev. John Todd*, pastor of the Congregational church at this place. He seems to approve of my pushing on to Topeka, though matters in Kansas do not as yet appear much changed for the better.

Testimony from Kansas.

I can not, of course, speak from actual knowledge, as gained in Kansas; but

having here around me men who have been and have suffered there, men whose testimony would be credited in any of our courts of justice, I am growing more and more convinced that the "gross exaggerations" of which we hear so much at the East, fall far short of the fearful realities, of stolen property, wasted fields, burning dwellings, ravished women, and scalped and murdered men—the acts of a "law and order" party, kept in countenance by officials.

Remarks.

The community have already learned the arrest of the company of emigrants with whom, from motives of personal safety, Mr. Bodwell traveled. Just as these pages are going into the printer's hands, a rumor comes of their liberation. The simple fact, however, that a christian minister can not, with his utmost care, discover a way to enter Kansas, without being exposed to arrest, and having an armed guard set over the whole emigrant company, while rude hands expose the contents of wagons and trunks to the rain, is one of no little significance.

The letter from Rev. Mr. Lum—as indeed his whole correspondence since the date of his commission—reveals a state of affairs in this unhappy Territory, demanding the serious consideration of all who love the cause of Christ. It is clear that the ministers of the Gospel are unable to labor there with effect; and that powerful demoralizing influences are actively at work. Intemperance is increasing; the hallowing of the Sabbath day has proved in many places a physical impossibility; and a large proportion of the population are unreached by any stated religious influences. It can not be otherwise, so long as property and life remain insecure. Men have been forced to combine for mutual defense against robbery, arson, and murder; frequent invasions have prevented them from planting, or from harvesting their crops, and have deprived them of their cattle—reducing multitudes to extreme poverty, and leaving them without the necessities of life; while the perpetual danger of renewed violence has kept them continually on the watch, and it is not strange that they could not be organized into efficient churches, or reached with the personal appeals of the Gospel. More than all the money that they had, was needed to keep their families from starving and their houses from burning; and

how could they be liberal in religious subscriptions?

It is as wicked as it is vain, to seek to cover up the iniquities from which the people of Kansas are suffering. Facts enough are recorded in the pages of this magazine, in the words of eye-witnesses, to satisfy any person of moral sanity, that these enormities have been committed. A condition of things exists there which can not fail to arouse in all persons of deep religious convictions a spirit of prayerful and invincible determination. The christian people of this country are interested in something besides the conflict of political aspirants, even in the triumph of the Gospel. They have consecrated this whole land to God. In their prayers, every day, they renew this devotion. It is their profoundest aspiration. It is their cherished longing. It is the unspeakable, perpetual yearning of their heart of hearts. It is the glorious vision that keeps alive their hopes, and incites them to toils and sacrifices. They see it to be a great step toward a more glorious consummation, when the whole earth shall be filled with the knowledge of the Lord. When, therefore, they behold the extremes of faithlessness and violence resorted to, in furtherance of the perpetuation and extension of a system that has ever been the fruitful source of popular ignorance, superstition, and depravity—in itself a great wrong, and in its effects an awful curse—the most formidable obstacle now existing, in any organized form, to the triumph of the Gospel on this North American continent, when they see this, they can not but be deeply moved. Their consciences, their tenderest and deepest affections, are touched. The profoundest elements of their being are stirred, for the best hopes of their lives are imperiled; and the things of greatest value to them, and in the sight of God, are malignantly assailed. “The Lord shall judge the people!”

IOWA.

From Rev. George G. Rice, Council Bluffs, Pottawattamie Co.

First Meeting House in Western Iowa.

Since my last report, we have completed our meeting house; and on the

first Sabbath in July it was solemnly dedicated to the service of Almighty God. Some brethren from abroad were present, and assisted on the occasion, which was one of much interest to our church and congregation. This is the first meeting house completed in Western Iowa. It is neat and comfortable, will seat about 200, and has cost about \$2,000, exclusive of the lot, which was given to us. We commenced this house when our strength was small and our prospects dark; but were encouraged by the promise of aid from the “Church Building Fund,” from which we received \$300. The subscription we at first obtained was less than \$700; we realized \$200 from the sale of a house in which the church had an interest; and the ladies raised by a fair, \$125—making the total sum upon which we could rely about \$1300. With this we commenced; and in a few months we had our house so far along as to be able to meet in it; and we used it more than a year before it was completed. It has required no small exertion to build this little house, but the Lord has favored us, and we now see it completed and but a small debt remaining. Arrangements are made to meet that debt in October.

Speculation.

This town is improving more rapidly than at any previous time since I have been here, and property is advancing. The price of lots has more than doubled in the last three months. Speculators are investing money, and it is wonderful to see what a spirit of speculation prevails. It pervades almost the entire community, and, of course, is a hindrance to the Gospel. Our progress has been slow. Christianity has a good deal to contend against; and when I compare my efforts for men's salvation, with the efforts of the men of the world for wealth, I feel the force of our Lord's saying: “The children of this world are wiser in their generation than the children of light.”

Subdivision.

We are having some additions to our church, and I had hoped we should not be much longer dependent on your Society for aid; but within a week or two an Old School Presbyterian minister has been sent here, and has commenced holding services with the view to organize a church. That will divide my congregation, and will take away some of

our pecuniary strength; and may make us longer dependent on your Society. Hitherto, the Presbyterians have harmoniously coöperated with us, and it would have been pleasant could they have so continued. I feel that together we would have had more influence than separated; yet I trust we shall maintain the same friendly relations as heretofore; and perhaps the time is near when both churches will be needed. I hope we shall only rival each other in doing good.

*From Rev. A. D. French, Eddyville,
Wapello Co.*

Eloquence of Death.

As to the general interests of society here, I am happy to report the most gratifying progress, especially in the cause of temperance and education. In defiance of our excellent Maine Law, several grogeries have been opened in town, and were doing their work of ruin. A few friends of temperance were consulting about measures to put the law in execution, when an event occurred which aroused the great mass of the community. One of our citizens, when under the influence of liquor, went into a physician's office and drank a quantity of wine of colchicum, and died the next day, leaving a widow and three orphan children. Such a death proved to be a most powerful temperance lecture. A public meeting was called to take measures for the suppression of the liquor traffic.

A Temperance Meeting.

When the hour for the meeting arrived, the people turned out en masse, and such a temperance meeting I never witnessed! No pen can describe the enthusiasm and the exciting scenes that were witnessed. The widowed mother, and her orphan children, the rumseller, and his abettors, and an indignant temperance community were assembled there. The liquor dealers doubtless came to break up the meeting. But when they witnessed the enthusiasm and the unflinching purpose of their opponents, they quailed. While one of the speakers was pouring a torrent of bitter invective upon the heads of the rumsellers who were before him, the widow whose husband they had slain, discovering the author of her sorrows, and frantic with agony, sprang from her seat and

with her arms outstretched towards him, charged him with the murder of her husband, and, begging that he might be removed from the house, she sank to the floor. Her children joined in the most piteous and heart-rending cries. Such a scene caused the tears to flow from many an eye, and wrought up the audience to the highest pitch of excitement. But the meeting did not exhaust itself in mere enthusiasm. An efficient committee was appointed to enforce the liquor law and almost the entire audience, including some rum drinkers, pledged themselves to sustain the committee. One of the resolutions passed was: "That we mutually pledge our property and honor, until Eddyville and vicinity are rid of the last liquor seller." The committee nobly discharged their duty, and in one week the town was swept clean of the liquor traffic. The people are determined that there shall be no more liquor selling here.

Our public school house, a fine two story brick edifice, has been completed during the quarter, and a school opened under very favorable auspices. It is designed by the trustees, to make it an institution which shall combine the advantages of an English and classical education. We have had an accession of two valuable members to our church during the quarter, and have dismissed one to go West.

WISCONSIN.

*From Rev. Cutting Marsh, Waupaca,
Waupaca Co.*

Last Phase of Millerism.

Considerable excitement has been raised in one part of my field by a young man who has come in, propagating one of the fag-ends of Millerism—that the soul sleeps from death until the resurrection; and that then the wicked are annihilated. To this he appends, the keeping of the seventh day of the week, as the Sabbath, instead of the first. He has advocated his cause with great zeal, but with little knowledge of the Scriptures, and less sound argument. His flippancy, however, has captivated some minds, not settled in scriptural views, and it has had a bad effect upon others. Two or three men, engaged in mercantile pursuits in a little village just springing

up, have advertised that they shall close their shops on Saturday, but on the Sabbath they are opened. The sad effect upon the village is, to destroy the Sabbath. For, as I pass it, I hear the report of guns, see the boys playing ball in the street, women hanging out their clothes washed on that day, and the whole appearance of things wearing the aspect of an endeavor to blot out from their village the memory of the christian Sabbath. But it is a woful enterprise in which they are engaged. For as soon as it is known that there is no christian Sabbath there, the Christian, and even the moral man will shun it as he would a place of deadly miasma; and provided kindred spirits congregate there, it will soon become too bad to be endured by themselves.

Sabbath-breaking.

Sabbath desecration seems to be rather

on the increase, in this section of country. Hunting, traveling, visiting, "looking land," and reading political newspapers, abound amongst all classes. Well would it be for the cause, were this confined to such as make no pretensions to religion. But it is not so. Very many who once made a fair and flaming profession of religion, are also among the number of Sabbath-breakers. A ministering brother exchanged, a few Sabbaths ago, with one of another denomination. After service he went into the house of a minister of that denomination and saw him reading a political newspaper. "You have probably been trained," said he to this minister, "differently from what I have." "Yes," he replied, "to me, all days are alike holy." And concluded by saying "that if there was any command to keep one day holy, it was rather the seventh." But I charitably hope that the number of *such* ministers is not large.

Miscellaneous.

Anniversary of the Vermont Domestic Missionary Society.

THIS Auxilliary held its thirty eighth anniversary at Waterbury, June 18, 1856, L. H. DELANO, Esq., one of the Vice-Presidents, in the chair. The meeting was opened with prayer by Rev. H. HUBBARD, of Bennington. The report of the Treasurer, C. W. STORRS, Esq., was read and accepted. Rev. J. F. STONE, the Corresponding Secretary, presented the Annual Report of the Directors, which, on motion of Rev. GEORGE P. TYLER, was adopted. Addresses were made by Mr. TYLER, Rev. H. N. BARNUM, and Rev. D. P. NOYES, one of the Secretaries of the American Home Missionary Society. From the Directors' Report, we extract the following

Summary.

The whole number of fields occupied during the whole or some portion of the year, one of them embracing the entire destitutions of a county, is forty eight. Nineteen of these have been constantly supplied through the year. Eleven others have had arrangements for a constant supply. But some of the supply did not commence with the year, and in others, the arrangement was interrupted

before the close of the year. Ten have been supplied each alternate Sabbath; and the remainder, different portions of the year, varying from three fourths of the time to only two or three weeks in the year.

Forty three missionaries have been in commission. Of these fourteen are settled pastors, and twenty eight have labored either as stated supplies, or itinerant missionaries. The amount of ministerial labor performed under the patronage of the Society, is thirty two years and one month. This amount of labor is less by a few months than the amount reported last year. The decrease has resulted in part from the removal of several missionaries from their fields before the close of the year, and the impossibility of immediately supplying their places; and in part from the fact that, in the course of the year, several churches have assumed the entire support of their ministers, and become independent of missionary aid. Four churches embraced in the list of the aided last year, are now supporting the preaching of the Gospel without the assistance of this Society.

Twelve fields have been added to the list this year, and of those which were in the list of last year, twelve have been destitute during this whole year. These

last, with one or two exceptions are fields in which but a few weeks of missionary labor was performed, last year, and that by an itinerant missionary, yet nearly all these are important fields, and promise well for success, and loudly call for missionary culture.

The Treasury.

The Treasurer's account, as presented in the last report, showed a balance in his hands of \$1,318.71. The amount since received is \$4,381, making the total sum with which to cancel the claims against the Society which were then due for missionary labor, and to sustain the operations of the year, \$5,699.71. The balance now in the treasury is \$1,615.70, and the amount of the Society's liabilities at the present time, is \$1,514.61, showing a balance above liabilities of \$101.09.

Sums amounting to \$414.59 have been forwarded to the treasury of the American Home Missionary Society at New York, without passing through our treasury; which makes the sum total of receipts from all sources in the State, by this and the Parent Society, \$4,921.93.

The report contains a very interesting sketch of the early missionary operations in the State, with timely suggestions in regard to the exigency created by the present extraordinary emigration to the West. The most satisfactory proof is given of the great

Energy and Enterprise of the Society.

Instead of waiting for feeble and irresolute churches to awake and obtain a minister and make application for aid, they seem to have made the first advances, and, by sending missionaries amongst them, or by some other means, to have excited and encouraged the feeble churches to make an effort, while they freely pledged them assistance, as in the instance just given. This course led to the establishment of stated preaching in many churches, and soon to the settlement of pastors. But, notwithstanding these efforts for permanent arrangements wherever practicable, the itinerant mode was still pursued in relation to the great extent of destitution that remained covering the fields in which were the more feeble churches, and those in which no churches had yet been organized.

Notwithstanding the energy with which this system of itineracy was pursued, "the

efforts of the Society were directed, as early as 1823, in an increasing proportion toward aiding and encouraging churches to secure a stated supply." The Directors, in their report for that year, made the following observations on the

Importance of a Settled Ministry.

The Board are fully convinced that a stated ministry is productive of more lasting benefits than the system of itinerant labors. Experience has taught the same lesson to kindred institutions. Your directors accord with the sentiment communicated in the last report of the United Domestic Missionary Society, now the American Home Missionary Society, where they say: "It has been required of the missionaries of that Society to confine their labors principally to a specific field, embracing one, or, at the most, two or three churches." Experience has convinced this Committee, and we rejoice to perceive in the recent usages of other domestic missionary societies, that the public are beginning to be convinced, that the system of charitable aid, which furnishes weak congregations with the means of supporting a settled ministry, is far more effective in its permanent results, than that which embraces a wider field, and plants but does not water. The latter too often disappoints and discourages those whom it had excited and interested. The former pours upon its beneficiaries a perennial stream of those saving benefits, which it has already taught them to value.

The Vermont Society see no reason to doubt the correctness of these views and principles, but find it necessary, now, under the pressure of peculiar exigencies, to make some modification in the manner of their past application. A single extract will reveal the very extraordinary condition which calls for this change:

Effects of Emigration.

In consequence of the process of depopulation which has been progressing for a number of years, it appears that there have never been less than seventy towns for which no arrangement has been made; and not less than about fifty churches left in their destitution and feebleness, without so much as the visit of a missionary monthly, or quarterly, or even once a year. Such churches have been left in their

weakness to become discouraged, to languish and die. A score or more have already become extinct; the communities in which they were situated have suffered great deterioration in respect to correctness of religious sentiment and that general morality and good order, to sustain which the Gospel and the influence of the Christian Church are indispensable.

And, at the present time, what is the condition of our State? Why, one hundred towns or more are entirely destitute of Congregational preaching, and many of them without any regular and stated preaching by any evangelical denomination. In one county there are but five, or, at the most, six ministers, counting those of all denominations, and one half of these reside in the same town. We have at least fifty churches without preaching any part of the time. Such, or nearly such, has been the case for many years.

The emigration of ministers and of supporters of the Gospel tends to put far off the day when every community shall enjoy the labors of a settled pastor or stated supply. There are not ministers enough that can be obtained. The scarcity of ministers throughout the land is such that it is impossible to obtain a sufficient number to give to each church a constant supply, even if we had the funds to support them.

The Directors have been compelled by the stress of this emergency, to put to themselves seriously the question: What can be done? To give to each of these churches, or to any considerable proportion of them, a settled pastor, or stated supply, was impossible. What then? Must they be wholly given up? Must these hundred communities be left wholly without the means of grace—to be overrun, like neglected gardens, with the weeds and brambles of iniquity? It is impossible to consent to this. But one thing remains. Though they can not be perfectly supplied, they must yet be supplied, if imperfectly. Since a minister can not be furnished to each one, exclusively, he must belong to several, collectively. It was determined, accordingly, to institute a system of *stated supplies*, for the depopulated regions, by which each minister should have the care of several churches—his relation to them having the character of permanency as much as possible, and his labors being concentrated as much as the nature of the exigency permitted.

A Wise Liberality.

It deserves to be put on record here, that the "beginning of an answer to this question" was furnished in a letter from T. FAIRBANKS, Esq., of St. Johnsbury, who offered to put into the hands of the Vermont Domestic Missionary Society, the sum of \$500 annually, in addition to his regular contribution—to be expended in the maintenance of the stated supplies referred to above—on condition that \$2,500 more were pledged by other persons, on the same terms, that is, as an *additional* contribution. Of this amount, \$500 were immediately supplied by Hon. ERASTUS FAIRBANKS, brother of the original donor; and we presume that the remaining \$2,000 was long since secured.

The raising of this \$3,000 is peculiarly grateful and encouraging; because, while a contribution, strictly, to this Society, to be expended in accordance with its principles, and while it will meet a most trying exigency in an important portion of the field, it yet leaves the full resources of our Auxiliary intact; and enables it to do as much as ever—and even more—for those churches within its own bounds that have hitherto received its aid, and as much as ever for the growing settlements of the West. Would that the spirit which animates this effort might breathe in all the churches of our land. Vermont is not dead yet; although she has been drained of some of her best blood. A strong heart is beating among the Green Mountains; and whenever the call comes, whether it be for freedom, or for religion, her hills will reëcho with a response worthy of her name.

Anniversary of the New Hampshire Missionary Society.

THE fifty fifth anniversary of the New Hampshire Missionary Society was held in the First Congregational Meeting House in Exeter, August 28, 1856. Rev. NATHANIEL BOUTON, D. D., the President, in the chair. Prayer was offered by Rev. EPHRAIM ADAMS, of Iowa. Extracts from the Report of the Trustees were read by the Secretary, Rev. BENJAMIN P. STONE, D. D., when addresses were made by Rev. WILLIAM CLARK, Home Missionary Agent for the State, Rev. CHARLES SECCOMBE, of Minnesota, and Rev. PATRICK J. LEO, of the American and Foreign Christ-

ian Union. We make the following extracts from the Annual Report:

Summary.

Forty seven missionaries have been in commission during a part or whole of the year, of whom 39 are now in commission, including the General Missionary Agent. Two pastors have been dismissed and two settled during the year.

The whole number of churches and congregations that have enjoyed the labors of our missionaries during a part or whole of the year is 44, of which 39 are now under patronage. The remainder are looking to the Society for renewed assistance, as soon as Divine Providence shall provide them with permanent laborers. No church has become independent of aid during the year.

There have been added to the churches aided during the year, 16 by profession and 8 by letter; total, 24. The whole number of removals is 61; namely, 23 by death and 38 by letter and excommunication. Net loss, 37. The whole number of communicants connected with 37 churches is 503 males and 1,154 females; total, 1,657. Of this number, 59 are reported as non-residents. Contributed by 23 churches to Home Missions, \$383.32, and by 19 churches to other objects, \$425.50; total contributions, \$808.82. The number of pupils connected with the missionary congregations is 1,716.

The Treasury.

The balance on hand at the close of the last account was \$2,236.90. The receipts of the year are \$5,663.20, of which \$953.25 were contributed for the American Home Missionary Society; leaving \$4,710.14 for the New Hampshire Missionary Society. The amount of funds sent directly to the Parent Society is \$1,021.27; making the whole sum contributed for that Society \$1,974.52, and \$6,690.47 the whole sum raised in the State for the cause of Home Missions. Of this sum \$788.06 were legacies, namely, \$88.06 for the N. H. Missionary Society, and \$700 for the American Home Missionary Society. The whole amount paid into our treasury by the Female Cent Institution is \$1,479.69, which is an advance on last year's receipts of \$12.61. The disbursements of the year have been \$5,978.83—leaving a balance on hand the 15th inst., of \$1,921.27.

By comparing the state of the treasury with that of the previous year, we find the following results. The total receipts

have fallen off \$1,780.33; that is, \$787.57 for the American Home Missionary Society, and \$992.96 for the N. H. Missionary Society. This is a grievous decline, but a careful analysis of the account will explain the cause. The legacies received for both Societies this year are \$823.94 less than those received last year. Deducting this we find the decline of the donations has been \$956.59. Twenty four churches paid the previous year \$524.18, from whom nothing has been received last year. This leaves \$432.41 to be accounted for. Three individuals the previous year contributed \$400. If we deduct this unusual liberality, there will be wanting only \$32.41 to make the receipts of last year equal to those of the preceding. Had a very few churches only contributed as much last year as they did before, it would have been our privilege to report an advance instead of a decline in our receipts.

State of Morals and Religion.

We have little in the reports of our missionaries to encourage the hearts of all who are waiting for the salvation of the Lord. No one of them makes mention of a revival season, though a few speak of some special religious interest in the course of the year. Only 23 cases of hopeful conversion are reported. The churches generally have enjoyed peace among themselves, and the congregations for the most part have been sustained as well as in former years. As it respects the subject of temperance, but little has been reported; not enough to obviate the impression that the cause has lost some ground, both in the ardor of its friends, and in the illegal traffic and use of intoxicating liquors. The reports of our missionaries also seem to indicate that there is more Sabbath-breaking, profanity, and other immoralities practiced now than a few years ago on our field, and that the number who neglect public worship and become indifferent to all religion, is increasing. To the friends of the cause who have been laboring, praying, and hoping for these many years for the redemption of our Missionary Israel, this review would indeed be disheartening were it not that there is a "residue of the Spirit" which may yet restore its wasting beauty and glory. Should it be withheld, to teach us the weakness of our own strength and the sinfulness of our human reliances, it will accomplish its purpose upon our hearts, and then shall we rejoice as we behold the salvation of the Lord.

This is truly a sad account. The pious aims of the fathers have not been accomplished. The Church in this State is not going on "conquering and to conquer," as they had hoped. No one, unless gifted with prophetic vision could have foreseen the consequences that have resulted to Eastern communities from the opening of the vast regions of the West to agricultural and commercial enterprise. At present, these consequences are, in part, discouraging; but how much of hope lies concealed beneath this unpromising outside. The day is coming, when all who contemplate God's providence in regard to this matter, shall join in saying: Lo! he doeth *all* things well!

Meanwhile the churches of New Hampshire are adjusting themselves to the emergency, and preparing to grapple manfully with their work. An agent is employed by the Missionary Society, who is probing the sore to the bottom—making a thorough personal investigation of the whole field of their destitution, examining into the condition and resources of all feeble churches and all neglected parishes, the state of Sabbath schools, the number of children and youth in attendance, and the number who habitually neglect such schools, the attendance on prayer meetings, the contributions to religious objects, the circulation of religious publications—endeavoring to ascertain, in short, the true state of every church and community, assuring them of the sympathy of their brethren, and encouraging them to renewed efforts. A very interesting letter from Rev. Mr. Clark, published in the Report, contains the details of his plan, with some of the results already reached. When the facts have all been thus gathered in, and the particulars are duly spread out before the churches, then the great problem will come up for final solution—*how to meet* these exigencies. We have undoubting confidence in God and our brethren, that a way will open before them, that they will clearly see what needs to be done, and will do it. These explorations are not aimless, but for an end. Meanwhile, the state of the Treasury of this ancient and efficient Society has been such, during the past year, as certainly calls loudly upon the pastors of New Hampshire churches for special and vigorous efforts. The condition of the country at large is full of serious admonition. It is no time for

Christians to falter in their contributions to her cause. Liberty and religion must ever go hand in hand.

Extracts from Correspondence.

The Opening of the Box.

The boxes of clothing sent by ladies connected with Eastern churches to missionary families of the West are often found, when opened, filled to the brim with gifts invisible to the kind givers. No sooner is the lid removed, and the articles stirred from their repose, than a whole cloud of affections, joys, and encouragements fly forth from their concealment, and the household is filled with gladness, and the little room is noisy with delight. Much sore toil of weary frames unable to endure it, is saved by these considerate gifts. The extracts below will convey some impression of the welcome which such tokens of sisterly and christian affection are likely to meet.

DEAR CHRISTIAN FRIENDS:

It affords me much pleasure to express to you my deepest gratitude and that of my family, for your valuable donation of a box of clothing, which we received the first week in this month. It was indeed a most worthy, acceptable, and timely present; coming as it did from so many warm and generous hearts, from so many fond and loving mothers, who perhaps have often seen their own firesides made more happy by the introduction of some unexpected source of delight. I would fain welcome them to the joyous scene of opening the box. Each countenance was lighted up. Even the little twin babes would climb up by the side of the box, and pat the various articles, as they hung over; and their little faces were radiant with smiles, as they saw father, mother, aunt, brothers, exhibit one article after another, and rejoice over the riches of your bequest. The little boys, as they tried their caps and shoes, went bounding off from one side of the room to the other, literally leaping for joy. "They are all the handsomest and warmest I ever saw," exclaimed one. "Jack Frost will not find our ears again this winter," said the other. All the articles of clothing you so kindly sent were suitable, appropriate, and acceptable; and, as we often remark, came just in the time of our greatest need. The new goods we can make into the garments we most

need, and they will be a great help and benefit to us. Lastly, what was most necessary and least expected, was my dear husband's overcoat. It fitted him perfectly well, and is of great service and comfort to him, during this cold and inclement season of the year.

My dear christian friends, these tokens of your disinterested benevolence greatly serve to increase our faith in God, and bind us more strongly to Christ and his cause. We are once more reminded, that he who has called us into his service, will never suffer us to want any good thing, and that he who heeds the sparrow's fall, hears the raven's cry, and clothes the lilies of the field, will much more supply our every want. We regard these manifestations of your christian love and sympathy, not only with overflowing gratitude to you, but to God, who did first put it into your hearts so generously to bestow of your substance, on us his servants. We look upon them as among the precious pledges of his eternal truth and goodness. As these gifts of mercy are the fruits of the Gospel, so may they result in the choicest blessings to you. And may the great Head of the Church greatly magnify his love towards you, a hundred fold, in spiritual blessings, in return for these expressions of your attachment to him and his cause, abundantly fulfilling all his exceeding great and precious promises to you. When your labors of love shall have ended, and all your charities shall have been bestowed, may you hear from the blessed Saviour's own lips: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Acknowledgment of a Box of Clothing.

We have had more than an ordinary share of the "shady side" of life since I entered the ministry, not at all from unkindness on the part of God's children, or even from the world, but from long continued ill-health and the deprivations which, to a poor and dependent family, naturally attend it. The sick side of pastoral or missionary experience has never yet been written. We, however, have suffered it. But it is the privilege of your missionary to report, that his Western home has recently been gladdened in a very interesting and peculiar manner. Before our marriage, and years ago, my wife spent some three years as

teacher in the good old town of —, Connecticut. She had since cherished the most pleasing recollections of her pupils, and an affectionate interest in them, their parents, and the place; and very, very often has she spoken of them. Not very long since, it was our happiness and surprise to receive a box from them, richly stored with almost every thing that could contribute to our comfort—cloth for an entire suit for myself, and a variety of articles for my wife and each of the children. Even little "Charlie" was not forgotten. The articles were contributed by the gentlemen, ladies, and children separately, and mostly by her former scholars, their parents, companions or children. And what added peculiar delight to the unpacking was the fact, that the names of the donors were attached to most of the things, and now and then an affectionate billet, so suggestive of fond recollections of other days. Thirty six precious names were unpinned and laid by for future reference. The whole is worth to us here more than one hundred dollars. We feel that there is rather too much elegance about many of the garments, for our humble mode of living, but we accept them with lively emotions, not only as mementoes of christian beneficence, but of personal regard and sympathy also. And then, here are these nice things *ready made*—a world of stitching upon them. From my heart of hearts, I thank those pious ladies for their stitches. They may not perhaps be aware of their value to the over-taxed wife of the Home Missionary. They may not know that, often, neither love nor money can procure female help for her. This is the reason why so many have found an untimely grave in this valley, and not so much the climate. Often, she finds around her here no circle of christian sisters, able and willing to come to her aid in an emergency. She toils and suffers, frequently, alone, without help or sympathy; and it is then that her heart wanders fondly back to the friends of early years. A box of clothing, therefore, ready made, for her family, she knows full well how to appreciate. Could the generous and considerate people of — have seen the tears of grateful affection that fell at the unpacking of their box, and witnessed the childish joy of the little ones, they too, I know, would have wept likewise. I mention this ray of sunshine that has beamed upon our pilgrimage, in the hope, that it may induce others to remember, in like manner, their Home Missionary friends—fellow servants of a common Lord.

Appointments by the Executive Committee of the American Home Missionary Society, in October, 1856.

Not in Commission last year.

Rev. Justin E. Burbank, to go to Illinois — .
 Rev. Thomas Waller, Fontenelle, Nebraska Ter.
 Rev. John P. Jones, Stockbridge, Wis.
 Rev. T. S. Brittan, Wyandotte, Mich.
 Rev. Norman Tucker, Wayne, Mich.
 Rev. William A. Taylor, High Hill and vicinity, Mo.
 Rev. H. Patrick, Mt. Vernon, Ill.
 Rev. S. H. Kellogg, Grand Detour and vicinity, Ill.
 Rev. C. J. Pickin, Winchester, Ill.
 Rev. Jeremiah P. E. Kurler, Greenville, O.
 Rev. Luther Hallock, Comac, N. Y.
 Rev. Cyrus Hudson, Lewis, N. Y.
 Rev. Phineas Robinson, Jefferson, N. Y.
 Rev. Mr. Page, Edgebury, Ct.

Reappointed.

Rev. John W. Lane, to go to Wisconsin.
 Rev. Horace Lyman, Dallas, O. T.
 Rev. Ira Tracy, Spring Valley, Min.
 Rev. Ozias Littlefield, Bradford, Floyd's Center, St. Charles and vicinity, Iowa.
 Rev. David Blakely, Clarksville and vicinity, Iowa.
 Rev. Jonathan B. Farlin, Colesburg, Iowa.
 Rev. John C. Strong, Copper Creek and vicinity, Iowa.
 Rev. James Gordon, La Fayette, Marietta, and Marshall, Iowa.

Rev. Charles H. Gates, Washington, Iowa.
 Rev. William Pierce, Bentonsport, Iowa.
 Rev. Edward Brown, Waukau, Eureka, and Delhi, Wis.
 Rev. Stephen D. Peet, Genesee and vicinity, Wis.
 Rev. David Jones, Arena and Mill Creek, Wis.
 Rev. Mead Holmes, Manitowoc, Wis.
 Rev. W. S. Clark, Lima, Mich.
 Rev. Samuel Fleming, Decatur, Mich.
 Rev. A. B. Pratt, Vienna and Genesee, Mich.
 Rev. J. B. Jewell, Mundy, Mich.
 Rev. Oliver W. Mather, White Lake, Mich.
 Rev. Sanford E. Bissell, Blissfield, Mich.
 Rev. William M. Reed, Colon, Mich.
 Rev. W. W. Whipple, La Grange, Mo.
 Rev. E. W. Kellogg, Burrill and Owen, Ill.
 Rev. Enoch E. Martin, Portland, Ill.
 Rev. George C. Wood, Greenville, Ill.
 Rev. Abraham S. Avery, Metropolis, Ill.
 Rev. Thomas S. Milligan, Bethany, Gosport, and Hebron, Ind.
 Rev. John Wettle, Sandersville, Ind.
 Rev. David H. Coyner, Lexington, O.
 Rev. David Davies, Tallmadge and Paris, O.
 Rev. Abner D. Chapman, Kingston and Porter, O.
 Rev. John Martin, Addison, O.
 Rev. Samuel T. Gibbs, Port Jefferson, N. Y.
 Rev. Warren Mayo, Head of the Delaware, N. Y.
 Rev. Alexander Trotter, Centerville, N. Y.
 Rev. Henry Toelke, (German,) New York.
 Rev. John S. Stone, Bedford, N. Y.

Receipts of the American Home Missionary Society in the month of October, 1856.

NEW HAMPSHIRE—

Amherst, Ladies' Sew. Circle, by Rev. J. G. Davis, \$3 00
 Candia, Cong. Church and Soc., Ladies' Benev. Circle, by Rev. W. T. Herrick, 3 00
 Farmington, Rev. D. D. Tappan, 2 00
 Meriden, a friend to const. Farnum J. Morgan a L. M., 30 00

VERMONT—

Springfield, Mrs. Eliza W. Barnard, 3 00
 West Cornwall, on account of legacy of Jeremiah Bingham, by Asahel Bingham, 41 67

MASSACHUSETTS—

Massachusetts Home Missionary Society, by B. Perkins, Treas., 1,000 00
 Ashby, Ladies' Cent Soc., by Rev. C. W. Wood, 3 50
 Cummington, W. H. Guilford, in part to const. Linda Eliza Guilford a L. M., by Rev. T. J. Clark, 10 00
 East Village, Ladies' Benev. Assoc., in full to const. Dea. Elias Beals a L. M., by Miss Sarah B. Orcutt, 24 00
 Deerfield, legacy of Rev. William Riddell, for Western appropriation, by Rev. S. H. Riddell, Ex'r., 276 83
 Egremont, Mrs. Huldah Bills L. M., 30 00
 Fair Haven, Mrs. Hannah Dean, by Rev. C. Blodgett, 2 00
 Great Barrington, on account of legacy of Mrs. Abby E. Beckwith, by E. Ely, Ex'r., 50 00
 Hampshire Miss. Soc., by E. Williams, Treas.,
 Hatfield, Cong. Ch. and Soc., 147 00
 Other sources, 53 00
 New Bedford, Mrs. Margaret Nickerson, by J. D. Hall, 10 00
 North Brookfield, Ladies' H. M. Sewing Circle, by Mrs. Susan B. Reed, District No. 3, Ladies' Sew. Society, by Mrs. Thomas Gilbert, 6 00
 Orange, Ladies' Benev. Assoc., by Miss W. M. Davis, 3 00

Pittsfield, Ladies' Free Will Soc., by Mrs. H. G. Davis, \$5 00
 South Egremont, Individuals, by Pliny Karner, 10 00

RHODE ISLAND—

Providence, "King testimonial fund," 20 00

CONNECTICUT—

Brookfield, Cong. Ch. and Soc., by Alvan Smith, 15 11
 East Hartford Center, Sew. Soc., by Miss Susan L. Goodwin, 2 00
 Ellsworth, Cong. Ch. Sab. Sch., by Rev. P. B. Parry, 1 00
 Franklin, Cong. Church and Soc., by Dr. Woodruff, in full to const. Dea. Benjamin S. Hastings a L. M., 25 85
 Greenwich, Second Cong. Ch. and Soc., by P. Button, 119 25⁰⁰
 Stilson, Benev. Society, by Miss Sarah Lewis, Treas., 500 00
 Guilford, Cong. Ch. and Society, of which \$30 is from Mrs. Sarah Griffin, to const. Mrs. Hannah Griswold a L. M., by H. W. Chittenden, 100 00
 Ledyard, Rev. T. Tuttle, 50
 Madison, Ladies' Cent Soc., by Miss S. E. Grave, to const. Mrs. Hannah M. Wilcox L. M., 32 70
 Milford, Second Cong. Ch. and Society, Young Ladies' Miss. Soc., 4 00
 New Haven, West Cons., by A. Townsend, Treas.,
 Hamden, East Plains, Cg. Ch., 12 48
 West Haven, Cong. Ch., 21 60
 North Cong. Ch., by John Durrie, Chandler Cowles, L. M., \$30; Wm. Johnson, to const. Julia Thayer a L. M., \$30; others, \$30.2, 362 00
 New Milford, bequest of Mary Eunice Turill, by Rev. David Murdoch, Jr., 2 50
 New Preston, Cong. Ch., by N. Coe, 10 00
 Plymouth Hollow, Cong. Ch. and Soc., to const. Samuel Devereaux and Andrew E. Woodward L. Ms., by Rev. James Averill, 85 00

Ridgebury, Cong. Ch. and Soc., by Rev. S. J. M. Merwin,	\$29 00
Scotland, Cong. Ch. and Society, to const. Mrs. James Burnett & L. M., by Rev. T. Tallman,	35 00
Southington, from the Executor of Salome Peck,	123 84
Suffield, Cong. Ch., Ladies' Sew. Soc., by Lucy H. Palmer,	21 00
Thompson, Ladies' Sew. Soc., by Miss Hope B. Gay,	3 00
Tolland Co., H. E. S., by E. I. Smith, Treas.,	
North Coventry, Cong. Soc.,	18 75
Rockville, First Cong. Soc.,	112 06
Vernon, Char. Society, by Mrs. Hubbard Kellogg,	2 00
Westchester, Cong. Church and Soc., by Samuel Brown,	11 00
Weston, Cong. Ch. and Society, to const. Mrs. Z. B. Burr L. M.,	35 00
Winsted, First Cong. Ch. and Soc., by H. A. Russell,	47 00

NEW YORK—

Albany, Fourth Presb. Ch., W. H. Ross, \$200; Mrs. R. Winslow, \$5,	205 00
Amenia, Presb. Ch., by Rev. E. W. Stoddard,	20 00
Brooklyn, Mrs. Thomas Punderson, Bedford Cong. Ch., Mon. Con., by D. O. Calkins,	5 00
Clinton Avenue Cong. Ch., by W. Searls,	15 04
First Presb. Ch., C. P. Smith,	140 83
Plymouth Cong. Ch., by A. Fitz Gerald,	25 00
South Presb. Ch., Mon. Con., by Rev. D. A. Holbrook,	823 25
Third Presb. Ch., Mrs. Eliza Halsey, to const. Dr. J. C. Halsey a L. M.,	103 66
Warren St. Mission Ch., by Rev. S. Baylis,	30 00
Westminster, Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	5 00
Canterbury, Rev. D. Crane,	20 00
Centerville, Green Co., Presb. Church, by Rev. A. Trotter,	5 00
Champion, Donatus Wait, by Rev. S. Freeman,	21 76
Champlain, Presb. Ch., by H. D. Savage, G. B. Hoyle, \$10; Coll. to const. Harvey Bosworth a L. M., \$34.47,	2 00
Cobleskill, James Boughton,	44 47
Downsville, Miss Sarah Downs, to const. Mrs. Jennet C. Hitt of Polo, Ill., a L. M.,	5 00
Durham, Ladies' Char. Soc., by Rev. E. K. Boing,	50 00
Gloversville, Cong. Ch., U. M. Place, by Rev. H. D. Dunning,	8 25
Hamden, a friend,	100 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	5 00
Haverstraw, Central Presb. Ch., by Rev. A. S. Freeman, \$25; Sab. Sch., \$15,	5 57
Hunter, Presb. Church, by Rev. J. P. Lestrade,	40 00
Knowlesville, bequest of Mrs. H. N. Mills, to const. Mrs. H. E. Smith, of New York, a L. M.,	25 00
Lenox, Mrs. Lydia Hall L. M., in part by Rev. W. W. Rand,	30 00
New York City—	5 00
Allen St. Church, Mon. Con., by J. P. Prall,	
Mercer St. Ch., J. M. Wardwell,	6 61
Church of the Puritans, Mon. Con., by O. E. Wood,	20 00
Northville, Cong. Church, by Rev. J. A. Wells,	4 39
Ogden, Mrs. Selina Lusk,	10 00
Poughkeepsie, First Presb. Church, Mon. Con., by James Bowne,	50
River Head, Cong. Ch., by Rev. C. Lockwood,	35 36
Sand Lake, Presb. Ch., by R. J. Knowleson,	25 00
Sherburn, Ladies, by Mrs. C. J. Rexford,	20 00
	2 00

Troy, Second Presb. Ch., H. M. S., by H. E. Weed,	\$90 87
Yorktown, Cong. Ch., by Rev. A. Benedict,	20 00
Anonymous,	20 00

PENNSYLVANIA—

Wattsburgh, Presb. Ch., by Jacob Fritts,	5 00
--	------

OHIO—

Received by Rev. Marcus Hicks,	
Cleves, Presb. Ch.,	40 00
Columbus, Second Presb. Ch., bal.,	5 00
Coshocton, Presb. Ch.,	22 00
Elizabethtown, Presb. Ch.,	8 00
Johnstown, Presb. Ch., \$22.70;	
Rev. E. Garland, \$10.30,	33 00
Putnam, Presb. Ch., \$90.50; Ladies' H. M. S., \$17.22,	107 72
Synod of Ohio, Ann. Coll.,	36 00
Berlin, Presb. Church, by Rev. J. W. Thompson,	251 72
Cincinnati, I. E. Perrin,	81 25
Jersey, Presb. Church, \$5.44; Sab. Sch., \$34.56; "conscience," \$1, by Rev. C. M. Putnam,	5 50
Lower Liberty and Little Mill Creek, Presb. Chs., by Rev. E. Kuhns,	41 00
Sandy Spring and Rome, Presb. Chs., by Rev. J. E. Vance,	12 00
South Fork, Presb. Ch. and Columbia, Cong. Ch., by Rev. T. W. Howe,	15 00
Stansbury and Frankford, Presb. Chs., by Rev. W. H. Brinckerhoff,	37 50
	5 00

INDIANA—

Hopewell and Rochester, Presb. Chs., by Rev. N. L. Lord,	10 00
Independence, Jacob Harman, by Rev. H. Little,	125 00
Mount Vernon and Greenville, Presb. Chs., by Rev. Philip Bevan,	5 00

ILLINOIS—

Carlinville, Dea. John Rees,	1 00
Greenville, Cong. Ch., by Rev. G. C. Wood,	22 00
Lysander and Burritt, Cong. Churches, to const. Rev. E. W. Kellogg a L. M.,	35 00
Portland and Sharon, Presb. Chs., by Rev. E. R. Martin,	7 22
Shabbona Center, Cong. Ch., \$2; a friend, \$3, by Rev. Spencer Baker,	5 00
On account of legacy of Hannah Ware, Ralph Ware, Ex'r., by Rev. Aratus Kent,	200 00

MICHIGAN—

Adrian, legacy of James Penniman, by Samuel Penniman, Ex'r.,	400 00
Chelsea, Cong. Ch., by Rev. H. Elmer,	10 00
Columbus, Cong. Church, by Rev. W. P. Russell,	1 50
Deerfield and Byron, Presb. Chs., by Rev. D. B. Campbell,	2 50
Detroit, Avenue Presb. Church, in full, to const. J. W. Tillman a L. D.,	70 00
Greenville, Cong. Church, by Rev. C. Spooner,	5 50
Lyons and Matherton, Cong. Chs., by Rev. H. Grattan,	11 14

MISSOURI—

North Prairie, Presb. Ch., by Rev. L. R. Morrison,	11 00
Troy, Presb. Ch., by Rev. E. P. Noel,	13 75

WISCONSIN—

Columbus and Trenton, Ger. Chs., by Rev. R. Osswald,	8 65
Coolsville, Presb. Church, by Rev. C. M. Morehouse,	3 00
Dodgeville, Welsh Cong. Ch., by Rev. E. Owens,	12 50

Evansville, Cong. Church, by Rev. C. M. Morehouse	\$12 00
Kenosha, First Cong. Ch., by L. G. Merrill, Treas.,	48 05
Mineral Point, First Presb. Ch., by Rev. C. Boynton,	11 00
Oak Grove, Cong. Ch., by Rev. H. M. Parmelee,	11 00
Oconomowoc, Cong. Ch., by Rev. S. H. Barteau, Coll. \$18.67; Allen Woodruff, \$6,	19 67
Wautoma, Cong. Church, Rev. Henry Hamner,	2 50

MINNESOTA—

Anoka, First Cong. Ch., by Rev. George Bent,	4 75
St. Anthony, Cong. Ch., by Rev. Richard Hall,	27 81

KANSAS—

Lawrence, Plymouth Cong. Ch., by Rev. S. Y. Lum,	3 30
--	------

CALIFORNIA—

Petaluma, Cong. Church, by Rev. A. A. Baker,	21 20
--	-------

\$6,494 21

Donations of Clothing, etc.

Amherst, N. H., Ladies' Sewing Circle, by Rev. J. G. Davis, a box,	33 40
Ashby, Mass., Ladies' Cent Soc., by Rev. C. W. Wood, a box,	
Brookport, N. Y., Estate of Mrs. Lucy Curtis, dec., by Albert Curtis, a box,	45 00
Candia, N. H., Cong. Church, Ladies' Benev. Circle, by Rev. W. T. Herrick, a barrel,	38 49
Gilbertsville, N. Y., a box,	
Harford, Pa., A. Reed, for Sab. Sch. Library,	10 00
Milford, Ct., Second Cong. Ch. and Soc., a box,	
New Hartford, Ct., Ladies, by Susan L. Goodrich, a box,	
North Brookfield, Mass., First Cong. Ch., Ladies' Sew. Circle, by Mrs. S. B. Reed, a box,	76 07
District No. 3, Ladies' Sew. Soc., by Miss J. A. Gilbert,	35 50
Orange, Mass., Ladies' Benev. Assoc., by M. M. Davis, a barrel,	35 00
Parsippany, N. J., a box,	
Pittsfield, Mass., Ladies' Free Will Soc., by Mrs. H. G. Davis, a box,	88 00
Sherburn, N. Y., Ladies, by Mrs. C. J. Rexford, a barrel,	50 37
Suffield, Ct., First Cong. Ch., Ladies' Sew. Soc., by Lucy H. Palmer, a bundle,	24 00
Tallmadge, O., Ladies, a box,	
Thompson, Ct., Ladies' Sew. Soc., by Miss Hope B. Gay, a box,	30 83
Vernon, Ct., Char. Soc., by Mrs. Hubbard Kellogg, a box,	39 77
Young Ladies' Benev. Society, by Mrs. Charles D. Twilcott, a box,	
A barrel, source unknown.	

Receipts of the Western Reserve Agency at Cleveland, O., from July 1 to Oct. 1, 1856. T. P. HANDY, Treasurer.

Basetta, Presb. Ch.,	9 05
Brownhelm, Cong. Ch.,	22 18
Chagrin Falls, Cong. Ch., \$7.33; Dea. White, a box of axes,	7 33
Chester, Cong. Ch.,	2 76
Cleveland, West Side, Presb. Ch., to const. Rev. J. A. Thome a L. M.,	42 25
Edinburgh, Cong. Ch.,	20 00

Ellsworth, J. C. Coult,	\$10 00
Elyria, Presb. Ch.,	11 00
Hamden, Cong. Ch.,	10 00
Hudson, First Cong. Ch., Sab. Sch.,	10 00
Kinsman, Presb. and Cong. Chs., bal.,	1 50
Estate of George Mathews, by Thomas Mathews, Ex'r.,	53 00
Mantua, Cong. Ch.,	11 75
Mecca, Cong. Ch.,	14 60
Nelson, Cong. Ch., bal.,	6 00
Paris and Tallmadge, Welsh Chs.,	16 00
Ravenna, Cong. Ch.,	25 25
Richfield, Estate of H. Oviatt,	107 00
Solon, Cong. Ch., \$10; Rev. John Seward, \$5, in full, to const. Wm. W. Barnard a L. M.,	15 00
Streetsborough, Cong. Ch.,	7 31
Vermillion, Dea. J. Sherarts and wife,	1 25
Windham, Cong. Ch., \$67.09; in full, to const. Rev. W. F. Millikan, of Maumee City, and E. F. Clark L. Ms.,	77 09
Avails of Tidy, by an aged widow,	1 00
Youngstown, Presb. Church, by Rev. F. H. Brown,	70 00
	\$551 82

Receipts of the Massachusetts Home Missionary Society, in September, 1856. BENJAMIN PERKINS, Treasurer.

Andover, Phillips' Academy Society of Inquiry,	33 30
Ashburnham, First Cong. Ch. and Soc.,	10 50
Brookline, Harvard Ch and Soc.,	167 75
Cambridgeport, First Evan. Ch. and Soc.,	141 42
Frammingham, Rev. Mr. Bardwell's Ch. and Soc., to const. Mrs. Sally Brewer, Mrs. Abby H. Russell, and Mrs. Elbridge G. Eaton L. Ms.,	95 00
Franklin Co., H. M. Soc., S. S. Eastman, Treas.,	
Gill, Cong. Ch. and Soc.,	10 00
Rowe, Abigail Burnap, in full to const. John Alonzo Burnap, of Albany, N. Y., a L. M.,	10 00
Shutesbury, Fem. Benev. Soc.,	8 00
South Deerfield, Monument Ch., to const. William Warner a L. M.,	30 00
Sunderland, Cong. Ch. and Soc., to const. Erastus Pomeroy and Horace G. Sanderson L. Ms.,	82 00
Marshfield, North, Rev. Mr. Fisks' Soc.,	7 25
Medford, Second Cong. Ch., to const. Lorenzo Olisby and George Pratt L. Ms.,	83 51
Newburyport, by James Caldwell, Treas., Rev. D. T. Fisks' Society, to const. Mrs. Sophronia Little, Mrs. Margaret Peabody, Mrs. Oliver Hale, Mrs. Eunice A. Carrier, Mrs. James L. Townsend, John B. Lord, and Wm. Moulton L. Ms.,	287 15
Rev. R. Campbell's Soc., Ladies' Reading Society, and Coll. to const. Charles M. Bailey and Samuel Swain L. Ms.,	60 00
Newton, Eliot Ch. and Soc.,	83 00
Northampton, A. J. Lincoln,	1 00
Northboro, Miss Sarah Davis,	1 00
North Wrentham, Union Ch.,	15 62
Orange, Rev. Mr. Peck's Soc.,	30 00
Randolph, First Parish,	38 50
East Cong. Ch.,	26 47
Rowley, legacy of Miss Deborah G. Payson, by I. Harris, Ex'r.,	12 50
Salem, Mrs. Mehetabel Blanchard L. M.,	30 00
Sterling, Ladies' Benev. Soc.,	10 00
Stoughton, Fem. Benev. Soc., to const. Mrs. Mary Capen a L. M.,	30 00
Sutton, First Cong. Ch. and Soc., to const. Mrs. Esther Terry a L. M.,	50 00
Westford, Cong. Ch.,	34 00
Wethersfield, N. H., Isaac Brown,	5 00
Woburn, Daniel Richardson,	1 00
Worcester, First Cong. Ch., Allen Harris, Treas., for Rev. Mr. Lum's Soc., Kansas,	254 61

\$1,603 53

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

JANUARY, 1857.

No. 9.

Self-Support.

WE commend the following action of the General Association of Iowa to the attention of all the churches aided by this Society. The subject is one of great importance; and the views presented are just and weighty.

At their meeting in Grinnell, Poweshiek Co., June, 1856, a Committee appointed to prepare an address to the churches on the importance of self-support, as soon as it can possibly be assumed, submitted the following resolutions and address:

Resolutions.

Resolved, 1. That the present salary of many of our ministers is entirely inadequate to a comfortable supply of their wants.

2. That the amount of missionary aid usually granted to our feeble churches is liberal, and that the above deficiency in very many instances results from a lack of service on the part of the churches themselves.

3. That every member of a church should regard the cheerful assumption of a due proportion of its expenses as an important part of his covenant obligations, and that a refusal to do this may be justly regarded as a violation of covenant.

Address to the Churches.

To the Churches connected with the General Association of Iowa.

DEAR BRETHREN: We desire to approach you on a subject of great practical importance to the interests of Christ among us. It is the support of the institutions of the Gospel.

Nearly every church in our connection has received the fostering care and assistance of the American Home Missionary Society, and a large proportion of the churches are still in some degree dependent on that Society for aid in sustaining

their ministers. It seems from statistics recently collected, that in one of the Minor Associations there is but one self-supporting church—all the rest receive aid from the funds of the American Home Missionary Society to the amount of from one half to three fourths of the support of their ministers. Some of these churches have been thus assisted for ten years or more. Of all the churches in our bounds only one in eight is self-supporting.

With these facts before us, we are led anxiously to inquire, How long are these churches to depend on foreign aid? When are they to come up to the point of self-support? We ask you, dear brethren, to consider this subject in view of the following facts:

1. The American Home Missionary Society was organized and is sustained, as you know, for the purpose of aiding feeble churches in the support of the Gospel ministry *till they shall be able to support it themselves*; evidently expecting, especially in the case of growing communities—such as nearly all our churches are located in—that they will at an early day attain unto a state of independence. *Perpetual* aid is clearly not contemplated by that Society. It anxiously and reasonably looks for steady progress towards self-support, and expects to see its beneficiaries aiming at and attaining to that degree of strength which will make them not only independent, but benefactors in turn of other feeble churches of more recent origin. That Society maintains a maternal relation to all these churches, and rightfully expects that as a matter of propriety and of gratitude, the older children will not only take care of themselves, but assist in caring for the younger ones, and that without unreasonable delay. We ask you to consider whether it is not, with some of you at least, high time to give up your position as dependents and claim your majority? Some of our missionary churches are doubtless better able to support their ministers than are many of the churches at the East who furnish the funds for sustaining them. Could you see the self-denial and sacrifice practiced by many of Christ's poor disciples for the sake of contributing to supply your supposed urgent necessities, you would be impelled by every sense of gratitude, affection and honor to call for no more aid than is absolutely necessary. We ask you to look at the *sources* of the charities by which you are aided, and the *object* for which they are furnished; and then, acting in the spirit of Him who said, "It is more blessed to give than to receive," to put forth every possible effort for self-support, including the self-denial and sacrifice practiced by those whose charities you have so long enjoyed.

2. Consider how limited are the means of the American Home Missionary Society compared with the calls made upon them by fields of comparatively great importance and promise. Those funds ought of course to be expended in the most economical manner, and where they will accomplish the greatest good. Every dollar which is devoted to churches that are capable of supporting themselves, or of doing more towards that end than they are now doing, curtails the means of blessing some truly needy church. Do not think that because the Home Missionary Society proffers you aid with a generous hand that you are at liberty to avail yourselves of that aid any further than your actual necessities demand. These funds are furnished and proffered to feeble churches in christian affection and good faith, and they should be thus received. You are allowed to judge of your own abilities and necessities in making application for foreign aid. You will of course take care not to abuse the confidence thus placed in you, and will consider the propriety of doing all you can to fill up a large subscription before you stretch forth the hand to take the offerings of charity. Do not entertain the idea that the Home Missionary Society is your debtor, and that what you do for self-support is so much assistance to that Society. No; *you* are the debtors, and every additional dollar received from abroad should burden you with a sense of your obligations.

3. Consider that in supporting the Gospel institutions, you are only discharging an important *debt* you owe to yourselves, to your children, to the community, to Christ and his Church. The maintenance of these institutions is no act of charity more than is the paying of taxes for the education of your children or making your roads. What you subscribe then for the support of the ministry is not to be considered as a favor which may be conferred or withholden at pleasure, but as a debt whose payment can not be neglected without moral delinquency. As Christians you need not be told that moral obligations are equal, yea paramount to legal, nor need you be urged to feel and admit those obligations. A heart that has not been enlightened to see, or softened to feel, such obligations can not be under grace.

We ask you, then, to look upon the support of the Gospel as a religious duty, imposed by our Lord and Master, and acknowledged by you in covenant vows made at the altar of public consecration. Remember your vows, dear brethren, and take care to meet the solemn obligations you have assumed in regard to this subject. Consider again,

4. The spiritual welfare of the churches demands earnest and liberal efforts for self-support. Such efforts have a most happy effect upon those who make them. A heart that makes a sacrifice to sustain the ministry of the Word is prepared to profit by that ministry. "The liberal soul shall be made fat." While on the other hand an illiberal and grudging support of the Gospel brings leanness and a curse upon the soul. "There is that withholdeth more than is meet, but it tendeth to poverty." Liberal and cheerful efforts to maintain the institutions of the Gospel at home and abroad, often become under God a most powerful means of spiritual good, as the history of the churches testifies. Do you, as churches and as individuals composing them, wish to be built up in the faith, quickened in the spirit, and established in the enjoyment of the ordinances of the Gospel? Then devise liberal things in maintaining those ordinances. As in the physical world, so here, the use of our present powers is the most effectual way of increasing those powers. Let the churches come up to their *full ability* in sustaining the Gospel—and there is very little danger of excess—and they may expect that God will meet them in their effort, and in a special sense help those who are willing to help themselves. *Try it, brethren. The voice of the Lord to the churches in this matter is "THAT THEY GO FORWARD."*

We are grateful to the brethren of the Iowa Association, for this excellent and timely address. Beyond all question, its principles are the true principles; and are essential to the prosperity of the Home Missionary work. The funds of the Society will not hold out, if the churches aided are backward in developing their resources. More than that, the patrons of the cause will lose confidence in its management, and will diminish their contributions, if they find that their charities have the effect of nursing a spirit of parsimony, and habits of dependence. Worse yet, the churches which shall neglect to make due exertions toward self-support, will find that they have neglected the necessary means of their own prosperity, both temporal and spiritual. Man will not honor, and God will not bless, those who are indolent, careless, and parsimonious. A church can not prosper unless it have the spirit of Christ; and this is a spirit full of love, devoutness, faith, and energy. It has not the spirit, unless it lives the life. "He that hath my commandments and keepeth them, he it is that loveth me."

In this matter, we appeal to their christian honor. The aid which they receive is often from those who are in very moderate circumstances, and who work hard for all that they get. The assistance is rendered under the supposition that it is needed, and that it will be declined as soon as it can wisely be dispensed with. Our appeal, therefore, is addressed to the honor and christian affection of the missionary churches and their congregations.

We might also speak here, with propriety, of other considerations—of the necessity that the liberality of donors should meet a similar spirit among those who receive; and that an institution which is dependent upon the free gifts of the benevolent, must be able to satisfy them that their aid is indispensable. Indeed, it must be a fundamental principle with every such Society to continue assistance to those only who make all reasonable and practicable efforts for their own support.

The churches in the Old World that are supported by the State, have lost all power of self-help, and all appreciation of the duty and privilege of christian effort. To such a degree is this true, that it is found almost impossible to convey the idea, to such members of these communions as have emigrated to this country, that *they* have any responsibilities connected with the propagation of the Gospel. They have been taken care of so long, that dependence is an instinct, and self-support incomprehensible. As human nature is the same on both sides of the ocean, a

similar tendency is sometimes observable here; and churches which have been aided long, come to take it very much as a matter of course. This is natural; and none are exempt from the insidious approaches of the temptation.

We feel no delicacy, therefore, in warning our beloved and honored brethren, in all parts of the land, against this danger. Let every church, when it comes to make application for aid, be suspicious of itself, and examine carefully, and see whether it has indeed done all within its own circle, and among the surrounding community, that might justly be expected. Let Christians remember that the good of that community itself demands that it be faithful to its spiritual interests; since these lie at the root of all other interests. A public sentiment that fails to recognize the preponderating importance of religion even in the affairs of this life, is a blinded and debased sentiment, sure to err on the weightiest temporal matters, as it has on those that are spiritual. Let not the members of these churches shrink, then, from pressing the claims of the Gospel boldly. Every man in the community, whether a Christian or an infidel, has an interest in its promulgation; and the follower of Paine and Voltaire, who is wont in bar-rooms and by his own fireside, to scout at revelation, and to turn its solemn verities into mockery, even such a man, if he has any children whose temporal welfare he cares for, or any property or business to preserve, is bound, in common prudence, to help maintain those institutions which promote honesty, fidelity, temperance, and social order. For upon the preservation of these, all the things that he most values depends. And if he be a man of honor, he will not leave his poorer neighbors to bear the expense of their support; but will scorn to share in benefits that he had no share in procuring. Universal benefits have a universal claim.

But what should be done? The men of property outside of the churches are often beyond their influence. A large proportion of the wealth of Ohio, for example, is probably quite inaccessible, at present, for the uses of Christianity; and the same is true, indeed, of other States. What can be done? A few things are obvious.

In the first place, it is clear that *ministers* must be examples of the spirit and doctrine which they would inculcate.

Secondly: Leading *church members*, particularly those who are better off than their neighbors, must remember that their *example* will have more force in their community than any thing else, and that others will be likely to strike in upon their key-note.

Thirdly: The church as a body must be characterized by liberality and energy, in all its movements. It must not be timid, or faint-hearted; but must have noble purposes, and a noble confidence in them, and a noble devotion to them.

If these three "parts" are all carried on successfully, to the right key-note, and in a stirring movement, in correct time, and with a bold rhythm, it is altogether probable that the outside community will come up with its fourth part, and fill out the harmony. It shall be an anthem—to God's praise.

Missionary Intelligence.

OREGON.

*From Rev. Obed Dickinson, Salem,
Marion Co.*

The Oregon Land Law.

Perhaps I can not better show, in few words, the evils which that law has produced in some of our churches, than by illustrations drawn from our own experience. The provisions of the law were, that every family and individual, of a specified age, should receive gratuitously from the United States government more or less land, upon the condition that each individual or family should live upon that portion which they should choose as their own. The country thus became divided up into sections of a mile square, with half sections and quarter sections, according as the occupants satisfied certain specified conditions of the law. Till the first of December, 1855, any one could take land, who would comply with these conditions. After that the privilege ceased. The consequence was, that many who came to the Territory for other purposes than that of farming, many in the legal and medical professions, merchants, mechanics, and others, who had settled in our large towns—and who made up a large share of the strength and intelligence of the churches—before the expiration of the time when “claims” might be taken, left the towns, scattering hither and thither into widely separated parts of the country, according to their taste or convenience, so as to obtain the “bonus” offered by government to actual settlers.

The way things have turned with our own little church in Salem, is perhaps a fair illustration of the evils wrought in most of the churches in our largest towns. Twenty one members have connected themselves with us, during the three years that we have labored with this church. Of that number, fifteen have lived in Salem who have since moved away; and most of these are on “claims” in the surrounding country, their distance varying from two to seventy miles, and their average distance from our place of worship being *twenty one* miles. And yet, their names remain on our church roll as members,

and most of them are now and then present on the Sabbath. Like brothers and sisters most of the time separated from each other who come home to Thanksgiving, we now and then meet them, with tearful eyes and joyful hearts, around the table of our blessed Lord. From this description all may see how things are with us in Oregon. Most of the brethren here have gathered churches of some considerable strength. They had seen one and another coming around them, encouraging their hearts and strengthening their hands to labor. They hoped that all would live together, and rejoice and comfort each other in the joys and sorrows of life; and, finally, sleep their last sleep side by side in the narrow house. But these anticipations have been disappointed. The houses of worship have been almost deserted; the efficiency of the church is gone, and we are left to begin anew in the world.

This letter illustrates the intimate connection between religion and politics, and the necessity of having right principles and purposes predominant in our national policy. A single touch of the “hand of power” turns the stream of emigration hither and thither, and determines the conditions under which the settlers shall build their new homes. In this instance, a brief provision in a certain law has had the effect of driving people far apart, of shutting out children from schools and families from churches, of obstructing all moral and spiritual progress, of delaying the consolidation of society, and *possibly*, of introducing a “domestic institution” which will be like a serpent at every hearth. The design of the law may have been, to promote the early settlement of Oregon. There is a haste which is bad economy.

*From Rev. George H. Atkinson, Oregon
City, Clackamas Co.*

Working of the Home Missionary Plan.

Time is showing to us, as theory could not, the wisdom of the Home Missionary plan. It is very simple, yet thorough.

You fear not to send your missionary to any community. You may know that he will not at first be acceptable to one in a hundred, so that they will cordially support him; and you perhaps expect him to make himself unpopular for a time, by preaching the truth. You make him so independent that he need not fear to tell all the truth; while you make him feel his dependence enough to identify himself with the people among whom he dwells. You wish him to prepare to live there and die there, and therefore so to act that the people will ultimately desire his stay.

Years pass and he goes through scenes of trial and scenes of joy. He becomes a tried man there. He has learned his own character also in learning that of the people, while they learn both him and themselves. There is a place for him in that community. He is a sort of necessity; others have come promising more, but he has remained. Although he is imperfect yet is he received as the pastor of that people, heterogeneous as they are. All this has come from that growth which you have nurtured; and whatever of permanent value there is in it, will readily be traced to you, and be ascribed in grateful and honorable mention to you.

What if the old churches out of which our Home Missionary churches have sprung, should die out—which we trust will never be—yet these new ones, like young shoots from the old roots, will grow up to bear the same fruits in equal abundance.

The facts of special interest among us are, an increasing sympathy and union in the church, a steady attendance upon the means of grace, and a willingness to aid according to their ability.

CALIFORNIA.

From Rev. David McClure, Martinez, Contra Costa Co.

A New Field.

Owing to the failure of the mines in the neighborhood of Georgetown, and the consequent decline of the town, apart from some other considerations, it became very apparent that I was not occupying a position wherein the greatest amount of good could be accomplished for the souls of men, and for the perma-

nent establishment of the Church of Jesus Christ in California. For some time I cast my eyes over this vast fallow field, and with earnest prayer to the Lord of the harvest, I sought direction where it was his will that I should put in the Gospel plow.

By a remarkable leading of Providence, I visited this place with Rev. W. W. Brier, and found the people without a spiritual guide. We preached four evenings in Martinez and its vicinity, and on the following Sabbath I remained at Martinez and preached morning and evening to audiences of fifty or sixty. After the morning service, the congregation remained and organized a meeting, at which a formal paper was drawn up, and signed by those present, inviting me to settle in Martinez and minister to them in holy things. The invitation was accompanied with so much cordiality and warmth of feeling, and the spiritual wants of the place appeared so great, that I was not long in deciding the path of duty.

On the morning of July 7th, long before sunrise, my family and I were descending the mountains, on our way to the field of labor which God's finger had pointed out to me, and which promised a greater harvest to his glory and praise. The sun had not risen high, when, "looking back" from an eminence, Georgetown was discovered to be on fire, and its smoke was ascending high above the surrounding lofty pines. In two hours the entire business part of the town was consumed! This was the last link in the chain of events, which left no doubt upon my mind that God would have me preach his Gospel in some other place, where I pray it may not be rejected and God's indignation poured out upon it.

Martinez.

Martinez takes its name from a Spanish family who reside in the neighborhood, and whose grant covers the ground upon which the town is built. The beauty of its location is a matter of remark by all. Facing the Straits of Carquinez on the west, it is in full view of all the travel between San Francisco and the interior of the State. On the north and south, it is surrounded by hills covered with luxuriant wild oats, and studded with green oak trees. The valley has its outlet among the hills to the east. Being the county seat of a rich agricultural district, it must in time be a place of importance; and the more

so, when the contemplated railroad from Stockton to San Francisco shall be built. Martinez would then present important claims for being made the southern terminus.

Our town is small, but is composed chiefly of permanent families, most of whom are highly respectable and intelligent. I count thirty eight American, Protestant families in the town, besides some fifteen Spanish and foreign families of good reputation. There are eighteen Protestant families outside of the town proper, and within four or five miles; further back in the valleys the country is well settled. There is but little wealth as yet in this community; we shall, therefore, be obliged to depend upon the benevolence of your Society for assistance to sustain the Gospel in this important town and county:—for how long, I can not say.

From Rev. W. A. Tenney.

Arrival at San Francisco.

We arrived here on the morning of the 14th of October, in good health. The whole passage was unusually pleasant. There were no storms, winds, deaths, or serious sickness. The officers on both steamers treated us with much respect and kindness. I preached every Sabbath; Rev. Mr. Rhees, a Baptist clergyman, joining me in conducting the services. One of us preached in the cabin in the morning, and the other in the steerage in the evening.

We are much pleased with the aspect of things around us. This city of seven summers' growth appears like an Eastern city of a hundred years old. The place is young, but total depravity has struck its roots deep into the heart of the people. We meet specimens of corruption at almost every square we pass. Some of the daily papers seem to be little else but catalogues of crime. Truly men are needed here to break the bread of life.

We find many warm, pious hearts to welcome us to our new home. It did my soul good to attend Rev. Mr. Lacy's prayer meeting, on the evening after my arrival. I think I never saw so many people of marked intelligence and character at a prayer meeting. The remarks were excellent, and seemed to be the out-gushing of warm hearts. The servants of God are fighting manfully here against the powers of darkness.

MINNESOTA.

From Rev. Jacob E. Conrad, Rochester, Olmstead Co.

The Land Mania.

I received your letter a few days since, and was glad. It had been missent, and hence was long in reaching me.

I had begun to think of engaging in some other business, for the present. This I did not like to do, from the fact, that so many ministers coming to this country have turned their attention to other business, and are now numbered among the speculators, and I did not like the idea. Yet ministers are not so much to blame for engaging in other business here, as you and others may suppose. First, because it is almost impossible for them to get a support in the ministry. It costs almost twice as much to live here as in some of the older States; and people are less able and less willing to give. Where money is worth forty per cent., it goes hard to give ten dollars, or even one, for preaching. In fact, religion seems to be a *dispensable* article, for the present; and there seems to be an idea that, after the land mania is over, and money can not be invested so profitably, and things become more settled, then will be the time for religion to get a footing here. The whole community is absorbed in worldly things; and it seems almost like some contagious disease, from which few escape who come within its reach; and indeed every man is obliged to be active in order to live. I have been in the Territory six weeks, and have almost been compelled to live in a tent to avoid expense. There are no houses to rent, and the expenses of a family at a tavern would soon consume a fortune.

I wish to preach. I have no desire to leave off this great privilege, unless I am compelled to do so. Ten years of my life were spent in preparing to preach, with no aid but my own hands. Ten more have been spent in preaching for a mere support from year to year, so that I have now but very little more than when I began. And still I want to preach ten years more, if my family can be supported, as I consider it our right to be supported. This can not be done here at this time without the aid of the Home Missionary Society. There are very many important points near here, and places that ought to be occupied immediately; but the obstacles are more numerous than one not experienced would be likely to suppose.

1. Morally this Territory is a great "valley of dry bones," and the great and important question will often arise—*Can these bones live?* and as often the answer must be: O Lord God, thou alone knowest.

2. The members of churches seem to have lost church affinity, and care but little for one church more than another, and do but little or nothing for any. The fear and jealousy of forming a church of any one order, is defeating the efforts of one of your former missionaries at an important point, at this very time.

3. The missionary must get his own material and build his own house, and attend to all the wants and necessities of his family; and it is no small question to determine where he had better build so as to make a safe investment, or how he shall get lumber and pay for it at \$25 to \$30 a thousand, and haul it fifty or sixty miles. I speak from my own experience.

4. There is great difficulty in procuring the necessary provisions for the winter before the river closes. There is not half enough grain raised in the Territory yet to supply the demand. Potatoes, perhaps, are sufficiently abundant.

5. A low salary and tardy payment tend to increase the minister's embarrassment. But the day is not far distant when things here will change for the better. The land is so rich that we shall export instead of importing. The climate is so healthy that the population will be much less fluctuating than in any other State east of the Rocky Mountains. I also expect to see flourishing churches and schools here before the days of our infancy are over.

From Rev. De Witt C. Sterry, Lake City, Wabashaw Co.

No Rum-sellers Admitted.

We have no intemperance to contend with; yet are we taking steps for a temperance organization, to guard against its introduction. The announcement, made and steadily adhered to, in the very commencement of our being, that rum-selling should have no place in Lake City so long as its original proprietors could hold the necessary power, has been productive of great good, turning toward us the virtuous, and from us the vicious emigrants; yet we know that our security in future, depends, under God, upon untiring vigilance on our

part; for it is notorious that intemperance specially abounds in almost every town along the Mississippi.

Our Sabbath school was organized in May, and has been well attended by all classes, young and old. Our conference and prayer meetings are held on Saturday evenings, and there is a good degree of spiritual emotion and affection on the part of Christians. We have organized a County Bible Society, its location Lake City; and shall make a thorough investigation and supply. As often as I can, I get into the back neighborhood, and, gathering the settlers into some "log cabin," preach to them "the unsearchable riches of Christ;" and I have made arrangements to keep up a series of such meetings through the winter, convinced as I am of their excellent influence in the neighborhoods where held, as also upon our Sabbath congregations. I also preach from time to time in a neighboring village in another county, not losing sight of the general rule to bestow my principal labors upon my particular charge. I hope, if permitted, to make another report, to give you something more cheering, as also to report a contribution.

Wherein lies the obligation to admit drum-sellers into any community? Why in any village bound to permit practices which are notoriously and exclusively corrupting? Who can affirm that he has a right to open fountains of iniquity? Blessed be the day, when a wholesome law shall lay hold of those who live on their neighbors' woes and degradation, and when the strong arm shall constrain such as are proof against milder appeals.

IOWA.

A communication has been received from Rev. Julius A. Reed, Agent of the Society for Iowa, giving the results of a recent tour through the western part of that State, and a portion of Nebraska. We make one or two brief extracts.

A Generous Alabamian.

I was here dragged into a political discussion in the bar-room, which became pointed, and dealt with the facts of slavery. A young Alabamian aided me by endorsing my statement of

facts. He did not know that I was a minister. The next morning, hearing that my baggage was twelve miles in one direction, and that I wished to go twenty miles in the opposite direction, he offered me his horse and buggy, unsolicited, to go for my trunk, which offer I accepted; and on my return he took me with him to Council Bluffs. All this was upon the strength of what he heard in the bar-room.

I found on the way to Council Bluffs that he was a free-soiler; and that he had recently been converted. While traveling alone he had read his Testament and James' "Anxious Inquirer," and finally, at Dubuque, had attended Mr. Holbrook's meeting and had conversed with him, and then gave his heart to God.

Sioux City.

Sioux City is seven miles above Sargent's Bluff, in the depression in the bluff occasioned by Perry and Floyd's Creeks. It is a fine site for a town; and if it becomes the terminus of the Dubuque R. R., as I think it will, it will become a large town. Speculation runs high. Lots are held at thousands of dollars. Nothing seems to be worth so little as money. It was here I paid \$2.25 for keeping my horse $1\frac{1}{2}$ days. Board, without lodging, is \$6 a week; cottonwood lumber \$40 a thousand; pine lumber is \$100 a thousand. Just after I left, a steamer landed a large quantity of whisky, but no flour. A common laborer gets \$3 a day, and a team \$5. Preaching the Gospel is not paid for at these rates. The population is 350. I found two men and two ladies who were Congregationalists or N. S. Presbyterians—I did not inquire which.

From Kansas.

In Mills and Fremont Counties I saw several of Lane's and Dr. Cutter's men. They had endured much. They told a sad tale. The wrongs of Kansas are not all told. The Free State men are trapped and wronged at every turn, but I need not tell you of them. It is about 120 miles from Nebraska City to Topeka. The country in southern Nebraska on the route and also in Kansas is good; and fine settlements can be made. Free State men ought to pour in, as they now can with safety, and settle up the country. I saw the body servant of Colonel Titus on his way to Canada, and also two others whose masters had gone to Kansas to fight the abolitionists. "The fuss

had got so big they could not keep it from the slaves."

Prospects of Western Iowa.

The settlement of western Iowa has not progressed so rapidly as I expected. At many points it is not so large as it was six years ago. The population which was there then was Mormon, and has nearly all left, and the present population is nearly all new. The immigration is of a much better character than formerly, and society is in a much healthier state. That region will advance steadily and rapidly.

I am satisfied that, in three years, every county in Iowa will have a considerable population. There is not a poor county in the State. It is now settled almost beyond the possibility of doubt, that within ten years four railroads will be constructed across Iowa, from east to west, commencing on the Mississippi at Dubuque, Lyons, Davenport, and Burlington. Within that time, too, a railroad will be constructed up the Des Moines valley, intersecting all these roads, and another up the Missouri from St. Louis to Sioux City, unless slavery prevents it. Western Iowa will become then a very important and interesting section of the State, and economy requires that, without waiting for this development, we should supply it as rapidly as possible with educated and devoted ministers.

From Rev. B. O. Springer, Decatur City, Decatur Co.

New Settlements.

This section of country is settled by individuals from almost every clime, good, bad, and indifferent, but, all things considered, society is as good, as could be expected, and even better. If there is any infidelity, skepticism, or avowed hatred to Gospel truth, it has not shown itself—at least, I have not been assailed by it. There are some persons very indifferent about religion, and about almost every thing else; yet with all their indifference, in visiting them I find them ready at least to give their assent to the truths of our holy religion, and upon invitation, to attend the means of grace. The people in general are in low circumstances, just commencing to improve their farms. Five years since, the first settlers came in; and it is only three

years, if I am rightly informed, since the land came into market. The old cabin and stable, with from five to thirty acres under cultivation, are, in most cases, the only improvements made. Some have more, but a greater number much less. This being the case, they have as much as they can do, to live and prepare for living. Consequently nothing has been said about my support until last Sabbath, when the matter was taken into consideration and the necessary steps taken to secure it. The sacrifice I have made in furniture, in other property, and in money, amounts to several hundred dollars, and I have been able to make this sacrifice solely from the aid my sons have afforded me.

Here is much land to be possessed; and when once occupied, thousands of immortal beings will be found here making their way to happiness or misery. What a change has even now taken place. But a short distance from where I am now seated are the stakes where, two years since, the Indian wigwam was built; and such traces and marks are visible in almost every direction, and within sight of them are now cabins, small fields, and school houses.

From Rev. S. P. La Dow, Mitchell Center, Mitchell Co.

A Good Place to Settle in.

I visited this place in the fall of 1855, and found some eight Congregationalists who wished me to become their minister. In view of this, a correspondence was opened and continued until I acceded to their request. I expected that these brethren would remain here and form the basis of a substantial church, a nucleus around which scores might ultimately gather; but in this I was doomed to great disappointment. For when I arrived, on the 12th of July, I learned that they had all removed to new fields of enterprise, to new prospective county seats; and I was apparently deprived of all human aid and means of subsistence. But if I was disappointed in consequence of these removals, I was none the less happily disappointed again, when leading men in this community, who are not church members, came forward unsolicited, and promptly adopted measures to secure me a house, raise a salary, and employ me for one year. They unitedly assert that "schools and the

Gospel are indispensable to a rise in the value of town lots and to the physical development of the place; hence all the cash paid to a missionary is most profitably invested." Good financiers these. Arrangements were made for me to preach here and at Eureka, every Sabbath. This community is industrious, enterprising, intelligent, moral, and remarkable for attending church. Every Sabbath our house is crowded with nearly all the town. No liquor is sold in the place. These statements are also applicable to most of the permanent inhabitants of Eureka, but that village has a great water power and noble mills are being constructed there. Hence it now contains a large number of millwrights, who are there but temporarily, and many of whom are painfully immoral, habituated to Sabbath-breaking, profanity, and intemperance. They sustain a house, as we are informed, which sells water but gives away rum. These persons seldom attend meeting; and it is most painful to see them grouped together on Sunday, or to hear the report of their guns in the adjacent forest.

From Rev. John W. Windsor, Vernon Springs, Howard Co.

A New Settlement.

We are reminded of the newness of our settlement on all sides, as we look on the erections designed for families to winter in. In many instances their construction is of the rudest order, indicating a scarcity of lumber, and the necessity for more saw-mills. Some few families are yet to be found on wheels, sheltered from the cold blasts which come to us from off the wide expanse of prairie to the north and west, only by the slender covering of their wagons. A few are in tents. Others have raised sod cabins, hastily thrown up, or in log cabins, or in board shanties; while here and there is to be seen a neat frame house, or one of brick or stone, and a broad piece fenced and cultivated, indicative of somewhat longer residence. Doubtless there are very many families that are by no means prepared for a rigorous winter; and if we should witness a repetition of the last, there must be a large amount of suffering in these frontier settlements. The number of families that have settled around us since the commencement of August is larger than a person would conceive.

Claims, then, might have been taken in any direction quite close to us; and now it is scarcely possible to find a vacant one anywhere within five or six miles.

Since my arrival on the ground, much of my time has been taken up in the erection of a house, and the endeavor to make it somewhat comfortable for the winter. We have had to go sixty five miles for lumber, and pay an enormous price for teams to haul it; and then, in many instances, could find no mechanics to put it up. We have succeeded in erecting a log cabin, and if we can now get it plastered, it will make it quite an enviable residence, compared with many around us.

New Fields Opening.

I have been pressed to extend my labors, and in one or two instances where I could possibly do it, I have consented; but such are the claims opening up around us in our own immediate neighborhood, that I have no hope of being able to do more than an occasional visit to some of those destitute points, and encourage the Christians there to hold together, in prospect of growth in numbers, and a brighter day. It is painful to be obliged to refuse these applications. Some time ago, two gentlemen from a distant settlement, who had heard of my being here, came nearly twelve miles to press me to make a permanent appointment to supply their place. The most I could do was, to promise to visit them as often as possible. I have been there to preach, and found an attentive audience; their numbers were not large, but they were anxious I should come again. They had organized a flourishing Sabbath school. I have some regular attendants on preaching here who come nearly seven miles every Sabbath, unless the weather is too severe.

First Communion in Howard County.

Until we can obtain a comfortable place to worship in, much of the preaching is to be done from house to house, and this requires unsleeping activity and great grace. I pray that I may possess the one and receive the other. Already we have the promise of a building site for a church, and nearly 200 acres of land pledged to assist in the erection of an academy. About six weeks ago, I enjoyed the privilege of leading sixteen

persons into covenant engagements with God and each other, thus forming the first church in Howard county. There were seven males and nine females. Of this number twelve were the united heads of families. We enjoyed a rich feast as we gathered around the table of the Lord. This first communion season in Howard county will be long remembered by us. Nearly thirty persons partook of the feast, a number of them being members of Baptist churches. At our next communion we hope to receive six or eight more.

On my way home one of these christian sisters, with tears in her eyes, said to me: "I supposed I was coming into the wilderness; but instead of this I find it is the garden of the Lord; the Lord has brought us into his banqueting house, and his banner over us has been love." As I was going to my preaching appointment the same afternoon, another good brother who has been some years a member of the Church of Christ, whom I overtook going to the preaching, said: "The Lord has answered my prayers; nay, like himself, he has exceeded all my request. I prayed that he would permit me to welcome some christian minister, to preach to us. But see, he has not only sent us a pastor, but has permitted so many of us to enroll ourselves publicly as his disciples, and to unite in the fellowship of the church; and permitted us thus early to come around his table and enjoy his presence. Blessed be God, he is very gracious." A short time since, I noticed a young man at the preaching in the morning. In the afternoon, on my way to Plymouth Rock, where I had engaged to preach, I overtook him, and, entering into conversation with him, found he had come eight miles to meeting, and was now going six miles farther to attend a Sabbath school, in which he was a teacher, and then would have nearly nine miles to return home.

Fire!

The autumnal fires which sweep over our prairies, broke in upon us in the midst of a severe gale of wind, and for some days raged so fiercely, that I felt it would be unsafe to leave my family. I regretted it, as it was the time for our Associational meeting. When it reached us, the neighbors collected and preserved our dwelling. Not so with some, who have lost their all. We hear of some lives also being lost. The sight was grand beyond description.

Filling up.

I can not give you the names of the points where I preach, as they are at present without names. They are points of interest, and where school houses will be built very shortly. The entire section of country around us is settling up fast. Two years ago, it is supposed, there were scarcely twenty families in the county, and now there are nearly double that number within sight of my house, exclusive of the villages. The responsibilities of the field here are great. I feel thankful that I am honored of God to labor here. I trust to be able to report good accomplished through the preaching of the Gospel to this people. May the Spirit of God be present to guide and bless.

From Rev. John S. Whittlesey, Durant.

Going.

It is six months this evening since I first met the little band of Christians in a prayer meeting at Durant, Iowa. I am now preparing to remove my family to that distant field. It is no small trial to abandon for ever my dear old home, with all its comforts—the place of my birth, the residence and dying place of my parents, the parsonage of my grandfather, ninety years since, and onward for sixty years. Yet, believing this to be duty, I make the sacrifice cheerfully, and go with my family to encounter, what I now know to be the great privations and trials of a Home Missionary in a new country.

Frontier Life.

I am very sorry to draw so largely on your Treasury this year, and would not, if I had means of my own. But I can now foresee that, with such a family as mine, I shall be quite straightened in my pecuniary affairs. I hope to have enough to build me a small house, otherwise I could not go. Money is worth, in Iowa, 25 per cent.; and buildings rent for 30 or even 50 per cent. With my income I could neither rent a house nor borrow money to build. The cost of living, also—in all except meat and flour—is higher than at the East. Hence, your missionaries are strangers to luxuries, and must do without many things which they have considered as necessities. But they will not complain.

The work is great and urgent, and some body must do it, or the increasing multitudes at the West will rush to destruction. I am willing to do what I can during the remainder of my short life. I should be unwilling, after having seen the wants of the West, to remain amid the luxuries of the East.

Greatness of the Harvest.

“The harvest is great, but the laborers are few.” The increase of population is also vastly greater than the increase of ministry. What is to become of that great and beautiful country west of the Mississippi without churches and ministers? Oh! that Christians at the East, rich Christians, Christians striving for preëminence in luxuries and show, and especially christian young men, could see the West as it is, and as it is likely to be. Probably 500,000 persons are crossing that great river yearly, most of them to remain on the other side. This tide will continue—probably will increase. It may continue for 300 years, and then the West will be only as thickly settled as Connecticut now is. Iowa alone could absorb this tide for ten years; Kansas for twenty years; and Nebraska for forty years. Oh! what will become of these increasing millions without ministers and churches?

WISCONSIN.

From Rev. A. C. Lathrop, New London, Waupaca Co.

A Good Man Gone.

The Lord has laid his afflicting hand upon the little church at Hortonville, and taken away by death a dearly beloved brother, Mr. Samuel Briggs. He was not a member of the church, but undoubtedly would have removed his connection from Shirland church, Ill., to this, as he had designed to make Hortonville his home. He was born in Buckfield, Me., and spent his youth in lumbering in that State. Sixteen years ago, soon after his emigration to the State of Illinois, he was brought to the Saviour, in a revival at Beloit, and was one of the fruits of Home Missions. Being endowed with native talent of a high order, he desired to enter the ministry, but gave up the project, owing to his advanced age and scanty means, and

because he did not wish to enter on the work without full preparation for its duties and responsibilities.

Still, his heart was bent on doing good. He abounded in good works. He was a faithful, whole-hearted Christian. He was regular in his attendance at the house of God, prayer meetings, and Sabbath school. He was a Bible student. It is said, he carried with him for years a pocket Testament, and literally wore it out—not merely reading, but searching and studying it. He was eminently a man of prayer. On his knees, he plead the promises of God; and the Scriptures were interwoven into every petition. They were “words fitly spoken, like apples of gold in pictures of silver.”

He bought a prairie farm, and by industry, economy, good management, and strict honesty, with the blessing of God, he acquired an independence, notwithstanding his uniform benevolence. But the prairie winds were too bleak for his frail constitution. His lungs became affected soon after he began his farming life, and disabled him from severe labor. He gradually failed in health and strength, and died on the second of October last. He was a firm friend of temperance and freedom. But a few weeks before his death, he rose from his bed, and rode in a carriage to a neighboring grove, to attend a Kansas meeting, thus giving a dying testimony in favor of suffering humanity. He much enjoyed a season of communion held in his room. He also consecrated an only son to God in baptism, a few days before his decease. His death was calm and peaceful.

You can hardly appreciate the greatness of our loss, because the half has not been told of the excellencies that characterized him. It is seldom that I see his like, his equal, in this land. Too many professedly christian emigrants from the East leave their religion behind them, as though not worth transportation. Oh, for good christian men, born on the soil! My prayer is—as my text was at his funeral—“Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men.”

From a Missionary in Waukesha Co.

Intemperance.

One year ago, there was no liquor sold within three miles of this village; now

there are two places, whence issue those streams which are blighting and destroying much that is fair and beautiful. Our usually quiet village is often disturbed by the sounds of revelry and rioting; and even on the Sabbath, our streets sometimes resound with curses and blasphemies; and men who have heretofore led sober lives go staggering home. These iniquities are practiced by those beyond the influence of the Gospel; yet the truth has had its influence in restraining many from these vices. The Gospel is also exerting its influence over many families, in elevating the sentiments, and correcting the principles of parents, and instructing the minds and cultivating the hearts of children.

From Rev. Theodore Cook, Menasha, Winnebago Co.

Efficiency of Ladies.

One year ago we were ejected from our hall in a summary and unexpected manner. Since then we have had no certain abiding place, being unable to secure a suitable room for any considerable length of time. We have occupied three different halls within the past year; in one case, being forced to divide possession with the “Spiritualists” a part of every other Sabbath, while, during the week, it was used for all sorts of purposes—political meetings, social balls, and mountebank exhibitions. On one occasion, the dancers continued their amusement so long past midnight, that time was scarcely given to put the room in order before the hour of service on Sabbath morning! Under such circumstances, much of the enjoyment of the Sabbath was destroyed. Christians deeply felt the sad incongruities of such a state of things, but saw no way of avoiding the disagreeable necessity of sharing the room with whomsoever and whatsoever might chance to occupy it. Many refused to attend public worship, our numbers diminished, the prospect before us seemed discouraging indeed. But the Lord had not forsaken us. Unexpectedly, the hall which we formerly occupied was offered to the Society, though at a greatly advanced rent over last year. The rent indeed seemed so great, that the Trustees at first declined to take the room. But the ladies took the matter in hand, and held a fair; the avails of which were sufficient to secure the payment of the rent. So that we are now in a comfortable position for the year.

Why Aid is Needed.

One of your correspondents truly says that it is "difficult for Christians at the East to imagine one half the difficulties and embarrassments incident to a new field like this." *Every thing* is to be done; while the available means at command are very limited. The forest is to be cleared, roads are to be made, bridges to be built, school houses and churches to be erected, and the means for these needful enterprises must be drawn from the labor of these new and unformed communities. For we have not as yet great fortunes and accumulated wealth to draw upon for the accomplishment of these works of public utility. Therefore it is that our progress sometimes seems to be exceedingly slow; while the most promising beginnings often end in temporary disappointments. Therefore it is also that aid from the wealthier churches of the East is so often needed, among the new and feeble churches of this Western world. But I am fully persuaded that no method of doing good is more promising, or more likely to yield a speedy and bountiful return, than this. Every dollar so expended will be returned to the East itself, in the form of increased business, based upon sound moral integrity, some thirty, some sixty, and some a hundred fold. The revelations of eternity alone can show the vast amount of good that has already been accomplished through the instrumentality of the American Home Missionary Society, and kindred efforts, for the spiritual and moral well-being of the West! May God ever smile upon these enterprises, till all these solitary places shall be glad for them, and the wilderness shall rejoice and blossom as the rose.

From another Missionary.

A Christian's Liberality.

The church in this place is very small, has but a very few male members, and they are mostly poor; but they are doing to the best of their ability for the support of the Gospel. I will give you an instance of their liberality. We are endeavoring to pay a heavy debt hanging on our church. One of our members, who lives in an old log house, so poor that some persons would not like to winter their horse in such a place—yet that house is all he has to shelter his wife and three little child-

ren during the approaching winter—has paid toward our church nearly two hundred dollars, and has subscribed twenty five dollars for my support, the present year. When I see such self-denial in the members of my church, I feel willing to suffer any thing, if God is only glorified by it.

From Rev. William A. McCorkle, Superior, Douglas Co.

Superior.

Two years since, the spot from which I write was an unbroken forest, known only to Indians, Indian traders, trappers, and an occasional wandering white man. Now the forest has measurably disappeared for two miles along our beautiful bay. Some two hundred houses, or more, have been erected, and a population of nearly one thousand people have fixed upon this as their future home. Owing to its natural advantages, Superior will probably have a rapid and large growth. It stands upon the shore of the bay of Superior, which is one mile in width, and six or seven miles in length. With some improvement, in the way of dredging out a small sand bar and straightening the entrance, this bay will furnish one of the best harbors on the continent. The soil in our immediate neighborhood is capable of producing grass, the various roots, and all kinds of grain except maize. This last will grow, but can not be a very profitable crop where the growing season is so short. But the importance of this point is owing to its commercial position. Like Chicago, it is probably to be the shipping port for a large scope of rich country. Already a grant of lands has been made for the building of a railroad, which will connect us with Hudson on the St. Croix, and thence, by way of Madison, we shall in a few years have a railroad connection with Chicago. This is, doubtless, but the beginning of a system of roads that are to center here. We are greatly in hopes that the grant of lands referred to above will be so managed, that a company who have already surveyed the route, secured a charter, and located a road, will be able to connect us by rail with Hudson within two years from the first of May next. Considering these present and prospective advantages, we may reasonably expect a large immigration. These things make this field an interesting and important

one. At present the missionary must endure self-denial and hard labor, with the hope of reaping an abundant harvest hereafter.

Population and Morals.

Our present population is a mixed one. We have Americans, English, Germans, Norwegians, French, Irish, Negroes, Indians, and mixed bloods. The Indians, of course, we do not number among our permanent inhabitants. One characteristic of this community, I think, is peculiar. There are persons here of refined character and polished manners, who would grace any circle; and, on the other hand, there is the rough frontiersman, who scarcely differs, except in color and language, from the wild sons of the forest.

Such a society, brought thus suddenly together from all parts of the country, having had associations and connections so very different, must remain for a time in an unsettled condition. Religious and civil restraints are little regarded by many—by some, too, who, under different circumstances, would blush to maintain any other than a character of sobriety and morality. The Sabbath is desecrated, intemperance and profanity are prevalent.

Yet in the midst of all these influences, there are those who stand up noble examples of morality and religion. We have some choice spirits here, men and women of refinement and intelligence, who are by no means ashamed of Him who died to redeem them. They are the salt of the community; and our earnest hope is, that their number may be greatly increased by the immigration that will be upon us next year.

Prospects of the Church.

We are now about organizing a temperance society, and must again go through the battles some of us have fought so often.

With reference to our own organization I can say little more now than that we have no particular reason for discouragement. Our members are not concentrated at one point—most of them being seven miles above this, on the upper (St. Louis) bay. This, at present, seems unfortunate; yet Providence may bring good out of it. We are hoping to complete a chapel in which to worship during the winter, but have not got it beyond a peradventure yet.

We look with hope to the future. Our

hope is in God. We know whence our strength cometh. If our Master has a work for us to do here, we believe he will use us for its accomplishment. Relying upon Him who never fails those who put their trust in him, we go forward, confidently, cheerfully, to our work.

From a Missionary in Southern Wisconsin.

Discouragements.

Of discouragements, the great thing with us is the want of male members qualified and disposed to go ahead in both the religious and secular concerns of the church. There is only one man who ever prays in public, and he is not able to be with us much of the time; and there are none who can properly attend to, or carry forward any business connected with building or securing a place of worship. They treat me with great kindness, and express a deep interest in the work; but through diffidence, natural inadaptedness, or pressure of other business, they don't seem able to take hold with me, and accomplish the work necessary for lay members to do.

Secondly, and in consequence of the facts above mentioned, we have no house of worship. A division of feeling between different portions of the village, in respect to the location of the house, has also been in the way of building.

Our place has never yet enjoyed a revival; and this alone is sufficient to account for our not having a meeting house. The people are abundantly able to build a good one, if they were only so disposed. They may feel to some extent impoverished by buildings so lately erected for other denominations, yet business is prospering, people are fast coming in, and by another season, they will be much better able to erect a house, than they have been at any previous time. But men here, both of the Church and of the world, are by no means disposed to do according to their ability. Go to a church member, and even a deacon worth his ten or fifty thousand dollars, and you may be turned off with the paltry sum of one or two hundred towards erecting a church of Christ where he worships—while a poor widow, his neighbor, casts in an equal sum! Yet, because a few rich withhold their support, the multitude should not be left to perish for

want of the bread of life. I feel it my duty, therefore, to labor on, waiting patiently for Divine assistance. But my only hope in respect to the erection of a house of worship another season is the outpouring of the Holy Spirit. For this I hope you will join with us in earnest prayer to God.

Besides the above discouragements, I may mention one more. It is the preponderance of an immoral and irreligious element. The leading denomination of the place is the Universalist. They have preaching, I believe, every Sabbath. Society here is mostly such as usually gathers about county seats. Political wrangling, litigations, rum-drinking, profanity, Sabbath-breaking, and the like, prevail. Two printing presses are supported here, and both of them are of a low character.

Encouragements.

But let me name a few of the things that encourage us. We have thorough-going and active women; several of them of marked piety and zeal for the cause of Christ. They have, by sewing, and in other ways, earned over one hundred dollars for the church during the last three months. They meet for prayer at my house every week.

Secondly, in respect to a place of worship, our brethren of the Episcopal Methodist church have kindly offered us the use of their new and commodious house, when it is not occupied by them, until we can build. They will use it no oftener than once a week, and probably only each alternate week, for the ensuing year.

Thirdly, our congregation is now the largest in the place, and will be still larger, doubtless, when we get a more convenient room. If we had a house by ourselves, our regular congregation would not fall short of two hundred. Among these I might count fifty old professors of religion, not now connected with us. I have visited nearly all the families where there are any members of my congregation, besides many others, and there seems to be a general interest felt in our work. My main supporters among the men are mostly non-professors of religion. These are influenced by various motives. Some have praying wives, and act to please them. One came to me — a person who has always been indifferent as to religious matters — and with tears in his eyes expressed his joy that I had come, and a hope that a

great work might be done in this place. I have found a number who seem to be waiting for a revival, that they may embrace religion. Indeed, the place seems ripe for a great work of grace.

In our prayer meetings and Sabbath school, we are under the necessity of meeting with the Methodists; and I rejoice to say, that perfect harmony of feeling prevails between us. We have some very interesting prayer meetings, and their interest is manifestly on the increase.

During the last quarter, besides preaching twice here, I have visited a neighboring district, and preached occasionally to a people, the most destitute and heathenish, in respect to religion, of any that I know of, this side the Indian tribes. They even brought their guns to the meeting; and came in their hunting garb on the Sabbath. During the services, they engaged in loud conversation. I feel it my duty to visit that district whenever I can be spared from my principal field.

MICHIGAN.

*From Rev. Samuel Fleming, Decatur,
Van Buren Co.*

Progress of Temperance.

A good work has been accomplished in the temperance cause. We have had several meetings during the past quarter, and about one hundred names were placed upon paper appended to the New York State Temperance Society's pledge. In the spirit of kindness we have approached both drinker and seller, and have secured a strong influence against the ruinous traffic. A favorable indication appears in the fact, that the number of shops has lessened, and the demand also. I have recently heard the remark from some of that craft, that Decatur is a "hard place to live in." The fact is, the moral sense of the masses is awakened, and the feeling that groggeries are a nuisance is pervading the respectable classes, and the few rum-sellers are getting quite tired of their company. Two of the leading ones have sold out their property here and removed to other places; and the third—who had established a "Gentlemen's Saloon"—finding that *gentlemen* evaded it, is resolved to go also.

At the same time, mercantile and other business is prospering. A merchant remarked to me a few days since, that there was five times the quantity of goods bought for this market this fall, that had been previously brought here. Besides the building of our church, and two or three stores, there have been about thirty dwelling houses erected. The population of the village is increasing quite rapidly; and the importance of sustaining the ordinances of the Gospel is quite as obvious, if not more so, than at any previous period. We hope for the incoming of good families and church members, to bear a part in our good work, and to increase the power of truth and vital piety.

By our constitutions and laws we are, fundamentally, a christian people. In many of our social customs, in many traits of our public sentiment and practice, we are most unchristian. The missionaries of this Society—in common with other ministers—are engaged in the great endeavor to make this a *truly* christian nation; so that, not in name alone, or by legal definition merely, or in a few of its laws and customs, but in its predominant spirit, in its whole legislation, and in all its important sentiments and usages, it shall in very deed and truth show forth the spirit of Christ. Our *communities* must be christianized, in order that individuals within them may be grafted upon the vine of Heaven, or, having been grafted, may grow in grace, with a vigorous and uninterrupted progress. The general spirit and practice of society must be made religious, else many souls will remain inaccessible to good, and many who have yielded themselves into the hands of the great physician, will be continually poisoned by the bad atmosphere that surrounds them. *Society* must be converted. Each community needs, as such, to be christianized. For all its individual members participate in its general life, and share its common influences, feeling in their very bones and nerves, often, the quality of its character.

Suppose, now, that in a village of five hundred inhabitants, there are five grog shops—a proportion not larger, we fear, than may be found in many of our towns. Suppose, moreover, that the general sentiment of the village approves, or fails to disapprove, of these institutions of sin—the community

taking no active measures to rid itself of them;—ought we to permit ourselves to speak of that as a “christian” community? That community is guilty of the maintenance of five open fountains of iniquity—knows it, and keeps them open still. It is guilty, for it *consents*. Its practice says: “So much of the law of God as I may not choose to obey, I neglect. So much of the spirit of Christ as is not convenient for me to exercise, I repudiate.” Is it, then, a christian community? These drinking shops are enticing away their young men, are ruining the hopes of families, are training Sabbath breakers, infidels, rioters, assassins, and demagogues; the people know it; the people consent to it;—is it a “christian” people that consents? Would that professor of religion, who should admit a teacher of iniquity into his household, whose daily work it should be to sap the foundations of his children’s health and morality, pursuing this openly, and systematically—would the parent who should knowingly maintain such a person in such a work, deserve to be held in good standing in the Church, and to be esteemed, in the judgment of charity, a Christian? But this village, at a great cost to itself, knowingly maintains five such teachers. Is it, then, a christian community?

But if it is not yet christianized, the ministers of the Gospel must labor to convert it. So long as it is living in open sin unrepented of, it must be viewed as still in the bonds of iniquity. It is proper that ministers, and all other good men, should labor to bring it to repentance, and to persuade it to bring forth fruits meet for repentance. Though its sins are dear to it as a right hand, they must be cut off. It must quit this rum-selling; it must cease to be a corrupter of youth; it must learn the things that are pure and peaceable, or it must continue to be catalogued among the peoples that are outside of the *real* Christendom, in the realm of practical Heathenism.

We commend this subject renewedly to the attention of the missionaries aided by this Society. The time has come for resuming the good work. Let each man labor prayerfully, kindly, wisely, but with determination and perseverance, for the deliverance of his own village, or rural district, from these schools of vice.

ILLINOIS.

*From Rev. Ashbel S. Wells, Manteno,
Kankakee Co.*

The "Central Railroad Company."

Our congregation has increased, so that we have more than double the attendance; and the school house has been exchanged for the upper room in the freight house, where, until it is too cold to worship there, we shall continue to hold our meetings. For the use of it we are indebted to the Illinois Central Railroad Company, as we are for many other good things which help forward the evangelization of this country. We have great reason to be thankful that the vast amount of property in this company is under the control of men who fear God, and do not allow their trains to disturb the sanctity and quiet of the Sabbath. They favor and contribute liberally to the support of all religious institutions and efforts on the line of the road, and support one or more colporteurs, who are constantly employed in this region. Our village is gradually improving in its population; and we hope to erect a suitable building for a school early in the spring, or sooner if possible, in the upper part of which we can hold our religious meetings on the Sabbath until able to build a good church.

It is encouraging to observe that some of our great corporations are not wholly destitute of soul, and act under an acknowledgment of a religious responsibility. We doubt

not that this policy is wise in a merely pecuniary view; though we are disposed to give the managers of such institutions all credit for moral and religious principle. Take the Illinois Central Railroad, for example. It is for the interest of this road that the villages along its route should be prosperous, and that the whole region through which it passes should be full of successful industry. It is for its interest, therefore, that these towns and farm lands should be settled by an industrious, intelligent, and moral people; and that institutions of education and religion, and habits of temperance and of piety, should prevail among them from the first. It is for its interest, then, that the Sabbath day should be honored, that churches should be made convenient and attractive to the people, and that the ministers of the Gospel should receive a liberal support.

The company has acted in accordance with this far-sighted policy—which, as a matter of course, is in harmony with religious obligation, and was inspired, we would trust, by a reverence for the law of God. It hallows the Sabbath in its own observance of it. This fact is one of great importance. If it shall adhere to this christian policy, it will do much to promote the observance of all the precepts of the moral law, and will materially assist the ministers of the Gospel in laying sure foundations for all temporal as well as spiritual progress.

Miscellaneous.

American Statistics.

The following tables were prepared to accompany the article published in our number for October of last year. They do not aim to give a complete view of any department of our country's wealth

or industry, but merely to furnish examples illustrative of its present greatness, its recent progress, and its future prospects. They are mainly drawn from the returns of the last census.

Quantities of some important Products.

	1840-50.	1889-90.
Wheat,.....	100,485,944 bush.	84,823,272
Rye,.....	14,188,818 "	18,645,567
Oats,.....	146,584,179 "	123,071,341
Indian corn,.....	592,071,104 "	377,531,875
Potatoes, (Irish and sweet,).....	104,066,044 "	
Hay,.....	13,838,642 tons.	10,248,108
Butter and cheese,.....	418,881,199 lbs.	
Rice,.....	215,313,497 "	80,841,422
Tobacco,.....	199,752,655 "	219,163,319
Wool,.....	52,516,959 "	35,802,114
Cotton,.....	2,445,793 bales	1,976,198

Value of some important Products.

1849-50.		1849-50.	
Indian corn,.....	\$296,035,552	Butter and Cheese,.....	55,412,043
Live stock, over one year, {	175,000,000	Potatoes,.....	45,453,232
annual produce,.....		Oats,.....	43,975,253
Animals slaughtered,....	111,703,142	Home manufactures,....	27,493,644
Wheat,.....	100,485,944	Wool,.....	15,755,087
Cotton,.....	98,603,720	Sugar,.....	14,091,521
Hay,.....	96,870,494	Tobacco,.....	13,982,686

Statistics of Manufactures.

1850.		1850.	
Capital invested,.....	\$527,209,193	Slave States produce,.....	167,906,035
Raw material and fuel,...	554,655,038	Cotton manufs., valued at..	\$61,869,184
Wages of labor,.....	229,736,377	Woolen " " ..	43,207,545
Product,.....	1,013,336,463	Pig iron, 563,755 tons,....	\$12,748,727
Profit on whole investment, 43 per cent.		Manufactures of cast and wrought iron,.....	47,737,426
Free States produce,.....	\$845,430,428		

France produces but 600,000 tons of iron, an amount that will be immediately surpassed by this country, so soon as a just tariff encourages the home manufacture.

Commercial Statistics.

Real and personal estate in U. S., in 1854, estimated at \$9,000,000,000

U. S. tonnage, June, 1854, more than	4,800,000
Entered from foreign ports, in 1854, more than	5,800,000
Cleared to " " "	6,000,000
Tonnage in coasting trade, " " "	2,000,000
Tonnage of Great Britain and Ireland, 1853, entered,...	6,700,000
" " " " cleared,...	6,870,000

U. S. imports, 1854, more than	\$304,000,000
" exports, " "	275,000,000
" " " [domestic produce,.....	253,000,000

Exports of Great Britain and Ireland, 1853,..... £71,430,000

Vessels built in U. S. from June, 1852, to June, 1853,	425,572 tons.
" Great Britain and Ireland,.....	203,171 "
" U. S., 1853-1854,.....	535,616 "

Total value of agricultural products, 1849-50,.....	\$1,326,691,326
" " " " 1853-4, estimated, 1,600,000,000	

Land.

United States, 113,032,614 acres improved, 180,528,000* unimproved.	
France,.....	82,790,702 " 38,238,616 "
Prussia,.....	39,478,704 " 28,741,156 "
Austria,.....	138,808,366 " 25,812,517 "

Products of Prussia in 1849-50.

Wheat,.....	16,000,000 bushels.	Potatoes,.....	423,560,000 bushels.
Rye,.....	97,000,000 "	Tobacco,.....	21,600,000 lbs.
Barley,.....	29,143,000 "	Wool,.....	21,600,000 lbs.
Oats,.....	114,500,000 "	Wine,.....	6,670,000 gallons.

* Included within limits of farms.

Illinois.

THE State of Illinois contains 55,409 square miles—being nearly half as large as the island of Great Britain, which comprises only 121,912. Its coal-fields cover an area of 44,000 square miles. The soil is everywhere rich; and in some of the river bottoms is 25 feet deep. The American Bottom, containing 288,000 acres, has been cultivated for 100 years without deterioration.

In 1850, only 5,000,000 acres were under cultivation; but on this land were raised, among other crops, the following:

Indian corn, 57,600,000 bushels.

Oats,	10,000,000 bushels.
Wheat,	9,400,000 "
Potatoes,	2,500,000 "
Butter,	12,500,000 lbs.
Cheese,	1,200,000 "
Wool,	2,100,000 "
The number of cattle was. . . .	626,274
" " sheep "	395,672

The capabilities of the State are ten times the production here reported. Nearly or quite the entire amount of cereals now raised in the whole country could be supplied by the fertile prairies of Illinois alone.

The rates of increase of the population of the United States for each ten years, from 1800 to 1850, are given in the following table:

Population. Past Rates of Increase.						
Divisions.	1800.	1810.	1820.	1830.	1840.	1850.
Present Slaveholding States,	33.65	32.79	28.82	30.46	25.41	31.73
Present Non-Slaveholding States and Territories,	36.38	40.02	37.11	36.13	38.73	38.98
Aggregate,	35.02	36.45	33.13	33.49	32.67	35.87

Future Population. Four Estimates.

We subjoin another table, also taken from the "Compendium of the U. S. Census," (p. 131,) which is not without its value. In this table, the first column is calculated upon the ratio of increase from 1840 to 1850; the second, on the

ratio from 1790 to 1850; the third, on the ratio from 1840 to 1850, deducting immigrants; the fourth, on that of the first column till 1890, and then on the ratio of the third column.

	1.	2.	3.	4.
1860,	31,510,802	31,178,998	29,442,086	31,510,802
1870,	42,813,726	41,915,486	37,376,728	42,813,726
1880,	58,171,009	56,349,083	47,449,756	58,171,009
1890,	79,036,950	75,752,890	60,237,465	79,036,950
1900,	107,387,504	101,838,397	76,471,462	100,337,408
1910,	145,907,400	136,906,449	97,080,521	127,378,339
1920,	198,244,384	184,050,184	123,243,721	161,706,801
1930,	269,354,644	247,427,865	156,457,904	205,286,783
1940,	365,972,154	332,629,650	198,623,309	260,611,571
1950,	497,246,365	447,159,670	252,152,290	330,846,389

Fifth Estimate.

The following table, from pp. 95 and 96 of the "Compendium," presents quite an interesting example of correct calculation:

By starting with the population of 1790 as a basis, which was 3,929,827, and adding 3 per cent. for every year, making 4,047,721 for 1791; 4,169,152 for 1792, and so on for every year until 1850, Mr. Darby, the well known geographer, arrived at results which, when

compared with the particular census years, showed as follows:

Years.	Estimated.	Census.
1800,	5,281,468	5,305,925
1810,	7,095,964	7,239,814
1820,	9,535,182	9,688,181
1830,	12,811,118	12,866,020
1840,	17,217,706	17,069,453
1850,	23,188,004	23,191,876

The same calculation continued gives these results:

1860, . . 31,095,535	1880, . . 54,586,795	1900, . . 98,595,512
1870, . . 40,617,708	1890, . . 73,382,185	1901, . . 101,553,377

Sixth Estimate.

It is very difficult to satisfy one's self in regard to the probabilities of the future. We no sooner begin to meditate carefully on the subject, than so many contingencies appear, that we are forced to own that the coming realities are beyond the range of any sure vision. Nevertheless, these attempts at prevision, if made with a sense of their uncertainty, are not without their value. We venture to add another estimate to those already given.

It does not seem unreasonable to suppose that an average rate of increase equal to that which has prevailed from 1790 to 1850, may be maintained till 1900. This would give, in 1900, a population of 102,000,000. Conceding that the density then reached must considerably diminish the ratio, it does not seem improbable, nevertheless, that the ratio for the thirty years following should equal that of the populous State of Mas-

sachusetts during the unfavorable decade between 1830 and 1840. Adopting, however, a ratio (20 per cent.) slightly lower than this—which was 20.85 per cent.—we have the following results:

Population in 1910,.....	122,400,000
“ 1920,.....	146,880,000
“ 1930,.....	176,256,000

It would seem, again, that the rate of increase of the unproductive slave State North Carolina, for the ten years ending in 1850, can not be too great for the country, for the three decades between 1930 and 1960. But adopting a ratio (15 per cent.) somewhat less than this—which was 15.35 per cent.—we obtain the following estimates:

Population in 1940,.....	202,694,400
“ 1950,.....	233,098,560
“ 1960,.....	268,063,344

Extracts from Letters.

Workings of Sectarianism.

Probably three quarters of my congregation, both professors and non-professors, desire the———form of government. A half-dozen or so, who reached the ground first, preferred and had secured a different organization. The elements in some other respects are not congruous. The result is that, within three months to come, we shall probably have a———church. The change could be made most successfully, no doubt. Only three or four families of the other denomination would be left. I do not know what will be my duty. I have scrupulously avoided all interference, and stood aloof entirely, as one of you advised me. This I think will be allowed, on all hands. But to harmonize things here is impossible.

Were there to be any thing like a respectable minority in this division, it would seem clear to me that moral honesty would require me to leave at the end of the year. But in case it were two or three headstrong individuals only, whose will, rather than principle, was at stake, I might decide differently. Now is the time, when the organization should have been permanently fixed upon. Till now there was no ability to build, buy land, or make any investment. Now it must be done; and hence the feeling. This

haste in reaching a spot first, organizing first, attempting thereby to forestal free preference and action, will never do on either side. The whole policy will prove suicidal, and the intense sectarianism which leads to it is altogether unchristian. Had the organization been left to be determined *now*, there would have been no ill feeling. But as it is, human will, and pride, and denominational zeal are up in all their strength.

I am sorry to have this occur under my labors, and am sorry to trouble you with these details. I mean to do right and leave the issues with a controlling Providence. If my faint hope of securing union still should be realized I think we could sustain ourselves without your aid. But if two churches are to be kept up by the division of this, your aid will be required for years to come.

Accounts of a tenor similar to this have become more numerous during the past year, than they were wont to be, and in portions of the missionary field, sectarian feeling and divisive action seem to be on the increase. We can not but think that the spirit of the letter above given, will commend itself to every unprejudiced Christian mind. This unscrupulous race after a *majority*, bringing about the unseasonable and premature form-

ation of churches, can not but be fruitful of jealousies, quarrels, and schisms, and no more commends itself to expediency, than it does to christian honor and magnanimity. It can only result in multiplied weakness and wrath, in prolonged debility and dependence. A slow ague-fever will seize on the churches that breathe this unwholesome atmosphere, and their best life will be worried out of them.

Exegesis!

I staid over night with a kind and generous family, one of whose sons is a celebrated preacher in an evangelical denomination. In the course of religious conversation, the subject of ministers' receiving pay for preaching was introduced by him. The passage of Scripture,

Luke 10 : 3-7, "Carry neither purse, nor scrip, nor shoes, &c., for the laborer is worthy of his hire," (as also many others of like purport,) was cited. When the word "scrip," in the fourth verse, was mentioned, my companion requested me to explain it. I observed that it meant a satchel, sack, bag, or knapsack, in which they were accustomed to carry provisions and other things. The man exclaimed—to this effect, and as nearly as I can recollect in this language—"Why, I always thought that that word, 'scrip,' in all such passages, meant—*Scripture*, as though it had said—"Carry no *Scripture* with you—no part of the Bible; but let all your preaching be given you directly from heaven; let every word be fresh from God, handed down immediately from above, as you utter it." I could give other similar facts.

Appointments by the Executive Committee of the American Home Missionary Society, in November, 1856.

Not in Commission last year.

Rev. Harvey Newcomb, to go to the West.
Rev. Royal Twitchell, Princeton, Min.
Rev. A. Kidder, Eau Claire, Wis.
Rev. Alanson Scofield, Corunna, Mich.
Rev. M. Waldo, Lawrence and vicinity, Ill.
Rev. James Brownlee, Franklin, New Pisgah, and Highland, Ind.
Rev. William W. Atwater, Elkhart, Ind.
Rev. Hugh Carlisle, Hartford, O.
Rev. George Ritchie, Oneida Lake, N. Y.
Rev. M. C. Gaylord, Union Center, N. Y.
Rev. M. V. D. Waters, Ohio, N. Y.
Rev. S. Ottman, Red Creek, N. Y.

Reappointed.

Rev. S. Y. Lum, Lawrence, K. T.
Rev. J. O. Whitney, Minneapolis, Min.
Rev. G. E. W. Leonard, Pleasant Prairie and Center Point, Iowa.
Rev. P. S. Van Nest, Iowa City, Iowa.
Rev. A. M. Dixon, Blake's Prairie, Wis.
Rev. Charles Boynton, Mineral Point, Wis.
Rev. Lorrain Rood, Omro, Wis.
Rev. H. W. Cobb, Prescott, Wis.
Rev. Philo Canfield, Sheboygan Falls, Wis.

Rev. Charles Spooner, Greenville, Mich.
Rev. J. S. Kidder, Eaton Rapids, Mich.
Rev. John W. McCord, Marion, Ill.
Rev. Henry C. Abernethy, Camp Point, Ill., half the time.
Rev. Samuel Ward, Pinckneyville and Tamaroa, Ill.
Rev. Jacob Chapman, Marshall, Ill.
Rev. Calvin Gray, Mt. Carroll and vicinity, Ill.
Rev. Eli B. Smith, Connersville, Ind.
Rev. N. L. Lord, Hopewell and Rochester, Ind.
Rev. Alexr. Lemon, Newtown and Rob Roy, Ind.
Rev. Samuel W. Rose, New Lexington, Roseville, and Unity, O.
Rev. Elijah Kuhns, Lower Liberty and Little Mill Creek, O.
Rev. C. D. Curtiss, Coolville and Hockingport, O.
Rev. B. F. Sharp, Independence, O.
Rev. John Seward, Solon, O.
Rev. Lee C. Brown, Bethesda and Hillsville, Va.
Rev. J. T. Hargrave, Middleburg, Va.
Rev. Edward Stratton, Ashland, N. Y.
Rev. S. Young, Hammond, N. Y.
Rev. E. Scovel, Triangle, N. Y.
Rev. S. P. Gamage, Oriskany, N. Y.
Rev. Clark Lockwood, Riverhead, N. Y.
Rev. L. F. Laine, Portland, N. Y.
Rev. A. T. Wood, Cohocton, N. Y.
Rev. B. F. Pratt, Campbelltown, N. Y.
Rev. Charles Hoover, Jersey City, N. J.

Receipts of the American Home Missionary Society, in the month of November, 1856.

MAINE—

North Belfast, Cong. Ch., Mon. Con., by
Henry Davidson, Treas., \$5 00

VERMONT—

Newbury, a friend, 5 00
Shoreham, Miss I. G. Birchard, I. M., 30 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
by B. Perkins, Treas., \$2,000 00
Hampshire Miss. Soc., by E. Williams,
Treas.,
Amherst, College Ch., and stu-
dents, 101 00

Northampton, Nathaniel Clark, \$10 00	
West Hampton, Ladies' Circle of Industry, to const. Mrs. Joel Cook a L. M., 30 00	
Other sources, 159 00	\$300 00
Lancaster, Evan. Sew. Circle, by James Humphrey, 3 00	
Northampton, First Cong. Ch., Ladies' H. M. Sew. Soc., by Mrs. E. P. Williams, 5 00	
Scotland, Cong. Ch. Ladies, by Mrs. W. F. Hill, 3 00	
Sheffield, Cong. Ch. and Soc., by Rev. G. E. Hill, Ladies' Assoc. \$37 78; Gents' Assoc. \$27 08, 64 81	
Southfield, Cong. Ch., by Rev. O. Lombard, 22 00	
South Reading, Burrage Yale, to const. Mrs. Clara A. Coffin of South Reading, and Mrs. Mary Ann S. Weston of Lawrence, L. Ms., 60 00	

CONNECTICUT—

Fairfield, Ladies' Benef. Assoc., by Mrs. E. J. Denison, Treas., 135 55	
Greenwich, Mrs. Sarah Mead and family, from the sale of lots for burial purposes, 112 00	
New Haven, Third Cong. Ch., by C. Willcox, 128 74	
North Guilford, Cong. Ch. and Soc., by B. Rossiter, Treasurer, 29 00	
North Stamford, Cong. Ch., by Rev. O. B. Bidwell, 10 00	
Stonington, Aux. H. M. S., by Miss L. A. Sheffield, 35 00	
Stratford, a friend, 1 00	
Windham, Cong. Ch. and Soc., by Rev. G. I. Stevens, 13 45	
Worthington, Cong. Ch. and Soc., by Isaac North, Treas., 112 84	

NEW YORK—

Angelica, Presb. Ch., Mon. Con., in part to const. Mrs. Sarah Blair a L. M., by Rev. H. E. Niles, 12 50	
Ashland, Presb. Ch., to const. Rev. Edwd. Stratton a L. M., 30 00	
Ashville, First Cong. Ch., by Rev. S. Johnson, 9 76	
Brooklyn—	
First Presb. Ch., Mon. Con., by Henry Ide, \$39 53, A. A. Lewis, \$20, 59 53	
Park Cong. Ch., Mon. Con., by B. Grif- fing, 35 00	
Church of the Pilgrims, by D. W. Smith, 100 00	
South Presb. Ch., Mon. Con., by Rev. D. A. Holbrook, 12 12	
Brownville, Presb. Ch., in full to const. W. P. Masser a L. M., 9 00	
Catskill, a friend, in full to const. James Edward Graham a L. D., 20 00	
College Point, coll. by Rev. J. P. Root, 5 75	
Constantia, C. Camp, \$15; Mary Camp, \$15, to const. George Wooster a L. M., 30 00	
Fire Place, Cong. Ch., Sab. Sch., infant class, by Mrs. D. Hawkins, 1 00	
Harlem, Presb. Ch., Mon. Con., by E. Ketchum, 4 42	
Irrington, Presb. Ch., in addition, by H. F. Phinney, 51 00	
New Village, S. Orlando Lee, 50	
New York, Mrs. Henry Andrew, to const. J. E. Andrew, E. P. Andrew, M. P. Andrew, and M. H. Andrew, L. Ms., \$120; Rev. William Belden, to const. Rev. Henry Belden a L. M., \$50, 170 00	
Central Presb. Ch., by Dr. J. W. Weed, 176 51	
Eleventh Presb. Ch., by J. H. Buhlen, of which \$15 is from Rev. J. Parsons Hovey, in part to const. Miss Helen L. Wakeley, a L. M., 49 56	
Mercer St. Ch., Charles Butler, \$137 50; C. J. Starr, \$100; Mrs. J. J. Townsend, \$50; Eli Wainwright, \$50; B. F. Butler, \$75; W. G. Bull, \$100; J. W. Quincy, \$50; G. F. Betts, \$50; Roe Lookwood, \$25; J. M. Wardwell, \$30; Mrs. E. H. Blatchford, \$20; Collection, \$302 50, 1,040 00	

Spring St. Ch., Youth's Miss. Asso., by E. D. Jennings, \$51 44	
Patchogue, Cong. Ch., by Rev. H. W. Hunt, 9 50	
Port Jefferson, Cong. Ch., by Rev. S. T. Gibbs, 7 00	
River Head, Cong. Ch., by Rev. C. Lockwood, 15 00	
Shavertown, Presb. Ch., by Rev. T. Larcom, 15 00	
Sinclairville, Cong. Ch., by Rev. R. B. Bull, 15 00	
Somers, Presb. Ch., by Rev. D. D. T. McLaughlin, Mon. Con., \$5 58; Ladies, \$6, 11 58	
Troy, First Presb. Ch., by B. Hatch, 63 74	
Walton, Presb. Ch., by A. A. Starr, 25 63	

NEW JERSEY—

Dover, First Presb. Ch., Mrs. Segur, by Rev. R. Adair, 12 50	
Morristown, J. D. Marvin, 2 06	
Rockaway, Mrs. Clarissa King, 10 00	

PENNSYLVANIA—

Equinunk, A. M. Hall, by H. Fisher, 10 00	
---	--

VIRGINIA—

Received by Rev. H. R. Smith, Cotocton Presb. Ch., 7 50	
Winchester Presbytery, 75 00	82 50
Received by Rev. J. T. Hargrave, Middleburgh Presb. Ch., 5 00	
Winchester Presbytery, 25 00	30 00
New River Presbytery, Va., by Rev. L. C. Brown, 75 00	

OHIO—

Received by Rev. H. Little, Cleves Presb. Ch., 15 75	
Elizabeth and Berea Presb. Ch., 4 00	
Granville Presb. Ch., 159 16	178 91
Cleveland, Rev. J. H. Newton, 5 00	
Morrow, coll. by Rev. S. D. Smith, 17 65	
Mount Carmel, Welsh Presb. Ch., by Rev. J. P. Thomas, 5 00	
New Carlisle, E. F. C., 5 00	
Tallmadge, Guy Wolcott to const. L. P. Wolcott a L. M., by C. Wright, 100 00	

INDIANA—

Received by Rev. Henry Little, Michigan City, J. Corser, to const. William Cummins Corser, of Lebanon, N. H., a L. M., 30 00	
Aurora, Presb. Ch., to const. Miss Anna Hollister Freeman a L. M., 30 00	
Bloomington, Presb. Ch., 18 65	
Columbus, Presb. Ch., 10 69	
Greenville, Presb. Ch., 5 00	
Indianapolis, Second Presb. Ch., 5 00	
North Madison, Presb. Ch., 14 30	
Pisgah, Presb. Ch., 27 25	
Sharon, Presb. Ch., 7 00	
West Creek, Presb. Ch., 16 59	164 48
Clinton, Presb. Ch., by Rev. Jas. Boggs, 5 00	
Salem, Presb. Ch., by Rev. W. H. Rogers, 8 00	

ILLINOIS—

Caledonia and Cairo, Presb. Ch., by Rev. E. B. Olmsted, 9 35	
Dixon, Cong. Ch., by Rev. D. H. Temple, 15 00	
Montebello, Cong. Ch., by Rev. W. C. Merritt, 16 00	
Payson, Cong. Ch., Mon. Con., by D. Prime, 20 00	

MICHIGAN—

Received by Rev. H. A. Read, Birmingham, Presb. Ch., 89 38	
Chelsea, Cong. Ch., 20 00	
Galesburgh, Cong. Ch., 18 80	

Grand Blanc, Cong. Ch.,	\$10 08
Lodi, Cong. Ch.,	8 70
Marshall, Presb. Ch.,	10 00
Niles, Presb. Ch.,	23 65
Pontiac, Cong. Ch.,	22 20
Romeo, Cong. Ch.,	61 62
Saline, Presb. Ch.,	12 45
Tecumseh, Presb. Ch.,	20 00
Chesterfield, Cong. Ch., \$6; Rev. E. Whitney, \$6,	\$241 88
Decatur, First Presb. Ch., by Rev. S. Fleming,	11 00
Detroit, First Cong. Ch., by F. Raymond,	5 00
Dover, First Presb. Ch., by Rev. Daniel Jones,	143 44
Howell, Presb. Ch., by Rev. R. S. McBride,	5 50
Lawrence, Cong. Ch., by Rev. A. Rowe,	16 00
Romeo, Cong. Ch., by E. P. Hastings,	1 50
Salem, Cong. Ch., by Rev. J. D. Pierce,	21 00
	8 50

MISSOURI—

St. Louis, Holland Presb. Ch., by Rev. F. Delvean,	10 00
Walnut Grove and Red Hill, Presb. Chs., by Rev. A. G. Taylor,	10 00

WISCONSIN—

Received by Rev. Dexter Clary,	
Beloit, Cong. Ch.,	150 00
Fond du lac, Cong. Ch.,	50 00
Geneva, Presb. Ch., to const. Rev. E. G. Miner a L. M.,	81 66
Appleton, First Cong. Ch., Coll., \$18 73; Mon. Con., \$22 74, by Rev. H. H. Benson,	281 66
Berlin, First Presb. Ch., by Rev. J. B. Preston,	41 52
Columbus, Presb. Ch., by Rev. C. E. Rosenkraus,	41 42
Dover and Black Earth, Cong. Ch., by Rev. A. S. Allen,	20 00
Elk Grove and Boner Branch, Cong. Chs., by Rev. C. Warner,	15 00
Greenwood, First Cong. Ch., by Rev. W. R. Stevens,	86 25
Sparta, First Cong. Ch., by Rev. W. F. Avery,	14 63
Watertown, Cong. Ch., by Rev. W. A. Niles, of which \$30 is to const. Heber Smith a L. M.,	10 67
Wantoma, Cong. Ch., by Rev. H. Hammer,	60 00
Wyoming, Cong. Ch., by Rev. R. Hassell,	7 50
	9 08

IOWA—

Dover and vicinity, by Rev. G. C. Beaman,	10 35
Fort des Moines, Central Presb. Ch., by Rev. T. Bird,	10 00
Glasgow, Cong. Church, by Rev. A. R. Mitchell,	5 00
Iowa City, Presb. Ch., by Rev. P. S. Van Nest,	15 00
Ottumwa, Cong. Church, by Rev. B. A. Spaulding,	10 50
Pleasant Prairie and Center Point, by Rev. G. E. W. Leonard,	7 60
Toledo, Cong. Ch., by Rev. G. H. Woodward,	10 00
Vinton, Presb. Ch., by Rev. N. C. Robinson,	50 00
Wayne and Jefferson, Cong. Ch., by Rev. E. P. Smith,	17 00
York, First Cong. Ch., by Rev. A. Graves,	18 85

MINNESOTA—

Bella Prairie and Little Falls, Cong. Ch., by Rev. Ezra Newton,	12 82
---	-------

OREGON—

Salem, Cong. Ch., Mrs. Jewry, by Rev. O. Dickinson,	5 00
---	------

\$7,001 89

Donations of Clothing, &c.

Bridgewater, Mass., Scotland Parish Ladies, by Mrs. W. F. Hill, a barrel,	85 00
---	-------

Coventryville, N. Y., Ladies, a box,	\$25 00
Lancaster, Mass., Evan. Sew. Circle, by Mary J. Humphrey, a barrel,	
Lunenburg, Mass., Ladies' Benev. Sew. Circle, by Rev. W. A. Mandell, a box,	20 00
Northampton, Miss., First Cong. Ch., Ladies' H. M. Sew. Soc., by Mrs. E. P. Williams, a box,	123 99
Portsmouth, N. H., North Cong. Ch., Juvenile Soc., by Mary E. Billings, a barrel,	68 29

Receipts of the Massachusetts Home Missionary Society, in the month of October, 1856. BENJAMIN PERKINS, Treasurer.

Abington East, Rev. Mr. Walker's Soc.,	38 00
Ashburnham, Rev. J. D. Crosby and wife,	3 00
Braintree—	
First Parish, Ladies' H. M. S., to const. Mrs. Rachel Morse and Mrs. Rowenna Ryan L. Ms.,	70 75
Rev. Dr. Storrs' Soc.,	15 00
Chelsea, Winnisimmet Ch. and Soc.,	152 00
Chiltonville, Cong. Ch. and Soc.,	7 40
Dorchester, J. V. Marshall,	5 00
Dunstable, Rev. Mr. Adams' Soc., \$12 64; William Dunn, \$5,	17 64
East Douglass, Cong. Ch. and Soc.,	70 00
Fitchburg, Calvinistic Cong. Soc.,	213 27
Hampden Co. H. M. S., H. Brewer, per Treas.,	
Springfield, Charles Merriam, for support of a missionary at the West,	168 00
West Springfield, First Cong. Ch., Ladies' Sew. Soc., to const. Mrs. Henry Alley a L. M.,	80 00
Other sources,	502 00
Keene, N. H., Simeon N. Perry,	700 00
Lancaster, Orthodox Cong. Soc.,	45 00
Littleton, Orthodox Soc., of which \$30 is from Mrs. Catherine Reed, L. M.,	80 00
Malden, Trin. Cong. Soc.,	40 00
Mansfield, Cong. Ch. and Soc.,	36 67
Methuen, First Cong. Soc., to const. Miss Isabel M. Coy, Otis Towe, and Jonathan Morse, L. M., \$91 57; Joseph Howe, to const. Mrs. Mary Kelly a L. M., \$30,	9 58
Middlesex North Aux. Soc., C. Lawrence, Treas.,	121 57
Boxboro,	14 81
Groton, First Parish, to const. Andrew Robinson a L. M.,	50 00
Harvard,	51 85
Lunenburg, to const. Ithamar Lewis a L. M.,	23 47
Pepperell,	41 26
Shirley,	8 21
Townsend,	14 00
Newbury, Rev. Dr. Withington's Soc.,	208 60
Newburyport, Rev. Mr. Campbell's Soc., to const. Robert Bailey, sen., a L. M.,	33 00
Newton Center, Rev. Mr. Furber's Soc.,	80 00
Norfolk Conference, Meeting at South Abington,	10 00
North Bridgewater, South Cong. Ch., to const. Rev. T. D. Packard and Mrs. A. C. Packard L. Ms.,	42 13
Quincy, Mrs. Lucy Marsh,	86 00
Scituate, Trin. Cong. Soc.,	5 00
Somerville, Orthodox Cong. Soc.,	14 22
South Adams, Cong. Soc., to const. Miss Julia A. Marsh and Mrs. Martha Beckwith L. Ms.,	53 08
Sterling, Cong. Ch. and Soc.,	60 00
Southboro, Mrs. Elizabeth C. Thompson, to const. Elmer B. Thompson, a L. M.,	13 00
Waldoborough, Mrs. Samuel Morse,	80 00
Weymouth and Braintree, Union Church, Ladies, to const. Mrs. Jonathan Newcomb, jun., a L. M.,	10 00
Worcester, Ichabod Washburn, Central Ch., balance of coll.,	40 52
	125 00
	2 10

\$2,337 53

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

FEBRUARY, 1857.

No. 10.

Home Missions among the Germans.

IN prosecuting our schemes of Home Evangelization, we are required to remember the strangers within our gates. Of these, the largest and most important class, which must be reached through a foreign language, are the Germans. The Dutch settlers of New York, the Swedes in Delaware, the Spaniards in Florida, and the French in Louisiana, have surrendered their nationality and their language, and have become constituent elements of the American people. Small colonies exist in various parts of the country, in which a foreign tongue is in common use; but the Germans alone have so far succeeded in transplanting their language and institutions to these shores, that we are compelled to recognize and provide for them, as *another people*.

German Immigration.

The first considerable emigration from Germany to this country, occurred about the year 1675, in consequence of the devastation of the Palatinate by the French army under Turenne. During some portion of the following century it was very large; but no reliable statistics of it were preserved previous to 1820. From that time to the close of 1855, the number of native Germans (including Prussians) who arrived in this country was 1,242,082. When the census of 1850 was taken there were residing in the United States 583,774 native Germans. Adding 800,000 as the number of arrivals since that time, and making the requisite deduction for deaths, we find that there are now in the country not far from 1,200,000 persons

who were born in Germany. If we add those persons of German descent, who were born in this country, but use the German language, we swell the number to whom the Gospel must be preached in that tongue, to nearly 2,000,000. About four fifths of them are found in the Middle and North-Western States. Of the population of Missouri, in 1850, nearly eight per cent. and of Wisconsin more than twelve per cent. were Germans by birth.

Character of German Immigrants.

Most of the early German immigrants were Protestants, and were strongly attached to the Lutheran and Reformed Churches, in their better days; but during the last few years, and especially since the Revolution of 1848, 9, there has been a large influx of Catholics and Rationalists. Having fled from the oppressions of their fatherland, they are impatient of all restraints. Many of them are avowed enemies of the Church, the Bible, the Sabbath, the marriage relation, and all our institutions of benevolence and reform. "They are, for the most part," says Dr. Schaff, "not only estranged, in a painful degree, from all Christianity and the Church, but even from all higher morality; and deserve rather to be called the pioneers of heathenism, and a new barbarism, than of civilization." Most of the periodicals published in this country in the German language, are under the control of this class of men, and breathe a spirit of the bitterest hostility to Christianity.

Americanization of the Germans.

Although, for the present, the mass of the German population can be reached by the truth, only in their own language, and in connection with their own institutions, yet all our efforts for their spiritual good should be made to favor their early assimilation to our American character. Their national characteristics are indeed stubborn; and they cling with great tenacity to their own language, customs, and institutions; yet we are persuaded that their own good as well as that of the country they have adopted requires that they shall become thoroughly *Americanized*. Such indeed are the convictions of the most enlightened and evangelical of their own countrymen. An intelligent German Missionary of this Society in Missouri, says: "An experience of ten years has led me to the strong conviction, that in this country the German churches, in general, would do a great deal better if they were more Americanized; and I have, for my own part, always done as much as I could to further such a change. To pray for it is our duty, that we may see, from every corner of this wide world, the people coming in and being baptized with the spirit of Christ, and forming but one great christian American nation."

Of the desirableness of this result, and the resistless tendencies towards it, Dr. Schaff speaks as follows:

"That the German language, unless constantly reinforced by emigration, must gradually become extinct as a medium of popular intercourse in the United States is inevitable, not on account of any outward prohibition of its use, but through the irresistible, silent influence of the English tongue, which seems destined, and better fitted than any other, to become the universal language for the Western Hemisphere, and through the working of that mysterious energy by which all the nationalities of the old world are fusing into a peculiar American national character. * * * In most cases the transition to the English language and customs is at the same time an advance in cultivation and piety. * * * Characteristic of the two nationalities is this yielding of the German language to the English, while in the midst of German settlements, the English has appropriated only two German expressions, sauerkraut and schmierkäs!"

Dependence upon the American Churches.

The dependence of the Germans upon the charities of the American churches, does not arise from the poverty of their brethren in this country. Their average

pecuniary ability is probably equal to that of any other class of our rural population. Their churches also are numerous, and many of them wealthy. The Lutheran Church in the United States contains about 1900 congregations, and 225,000 communicants; the German Reformed Church about 1000 congregations, and 110,000 communicants. Yet both of these denominations, nearly equaling in their membership those which sustain this Institution, expend annually, through their Home Missionary Societies, only about \$5000.

The principal missionary operations among the Germans, conducted by the American churches, are those of the Missionary Society of the Methodist Episcopal Church, and the American Home Missionary Society. During more than twenty years, the Executive Committee of this Society have made such efforts as their means would allow, to promote evangelical religion among this class of our population. In 1835 an attempt was made to enlist the coöperation of the Lutheran and Reformed Synods in this work, and a formal arrangement was made by which they were to act as Auxiliaries of this Society. This measure, however, they failed to carry into effect, and the Society has received scarcely any contributions from those denominations. Its appropriations, in aid of German churches, gradually increased till 1853, when forty six missionaries were reported as preaching in the German language. Since that time the number has somewhat diminished.

Difficulties of the Work.

This department of the Society's operations is embarrassed by peculiar difficulties.

1. While we would obey the injunction, "Bear ye one another's burdens;" we would not encourage our German brethren to forget that "every man shall bear his own burden." In their fatherland they were pensioners of State bounty, and were unaccustomed to make voluntary contributions, either for the support of their own ministry, or to supply the wants of their destitute brethren. The paralyzing and pauperizing effects of this system are visible in the German churches of this country. It is indispensable to their external efficiency, and their spiritual life that their pecuniary resources should be developed, and the habit of self-reliance and liberality formed. It is difficult to determine to what extent missionary aid can be extended to feeble congregations among the Germans without positive injury to those churches which are thus eased of their proper burden.

2. Great difficulty is experienced in procuring the services of *evangelical ministers* who can preach in the German language. In the Lutheran Church the ratio of ministers and licentiates to the congregations is nearly as one to two, and in the German Reformed Church, as one to three. The additions to the ranks of the ministry from the Theological Seminaries in this country are very few; and of those who were educated in Germany, only a very small proportion are entitled to be considered evangelical, either in respect to their theological views, or their personal experience.

3. Most of the *churches* seeking missionary aid, are exceedingly lax, both in doctrine and discipline. This fact is a source of constant perplexity and grief to the conductors of this Institution.

Spiritual Condition of the German Churches.

In the Protestant Churches of Germany, Formalism and Rationalism have become widely prevalent; and the alliance of the Church with the State renders discipline, for these or any other causes, nearly impossible. "The German churches," says Pierson in his Prize Essay on Infidelity, "with some illustrious exceptions, present on a large scale, the spectacle of men sheltered under an evangelical creed,

but throwing out doctrines that give the lie to it; men holding the Bible in their hand, as their text-book, who exalt their fallible reason above its true sayings men who rob Christ of his glory and his word of its supreme authority; men who eat the Church's bread, and lift up the heel against her." A prominent German minister in this country, says: "In Germany, all, *all* are made members of the Church, in accordance with the order of *civil* law. I never knew a person, over the age of, at the very farthest, eighteen years, male or female, coming from any part of Germany, who was not a member of the Church. I doubt whether any such can be found in Germany, unless he became a criminal in the eyes of the civil law, before that age which is fixed by law for his or her confirmation. Is it a wonder that the Church is filled with *ungodly* members?" A distinguished German statesman recently asserted, that if a scriptural discipline were enforced in the Protestant churches of Germany, three fourths of their members would be cut off from their communion. The German Evangelical Church Diet, which represents the four leading Protestant denominations in Germany, held its annual session at Lubeck in September last. "The revival of evangelical church discipline," was among the topics discussed. The facts there elicited are reported by Rev. Mr. Bausman, one of the delegates from the German Reformed Church in this country, in the following language:

"Church discipline has almost entirely fallen into disuse in the evangelical churches of Germany. The State has taken it out of their hands. The civil power punishes criminals. But there are many crimes in the Church which the State can not reach. The pastor can admonish his members, but has no power to arraign a member before a church council, or suspend him from church communion for gross sins. In some States it is made a penal offense to attempt this. Church membership is made a civil duty. Every one *must* be baptized and confirmed, and attend the Lord's Supper once, before he can enjoy the rights of citizenship. Every body, pantheist, atheist, infidel, and skeptic, is drilled into the Church by the State; afterwards they can believe what they please, say what they please, do what they please—I mean with regard to the Church—with perfect impunity. It is a hard saying, hard because it is true, but in spite of the orthodox instructions of the pastors, the masses look upon the holy sacrament of baptism and the solemn rite of confirmation merely in the light of civil acts. They entitle them to all the prerogatives and privileges of citizens of an earthly kingdom."

As the German churches in this country conform to the same standard of doctrine and discipline as those in Germany, they are expected to admit to their communion all who have enjoyed these privileges in their native land. "To treat them otherwise," says a German minister, "would excite a tremendous spirit of opposition, or drive them beyond the reach of religious influence, as it would be contrary to all their views and notions acquired through the entire course of their national education, and from their forefathers." The right of such persons to come to the Lord's table being asserted and conceded, the pastor is obliged to content himself with exhorting them not to avail themselves of the privilege, "unless they desire to lead a Christian life." The consequence is, that a large proportion of those admitted to church fellowship from the churches of Germany are apparently strangers to the renewing grace of God. Some pastors have attempted to remedy this evil by declining to enroll as members of their churches, those who furnish no evidence of piety, while they have welcomed them to the Lord's table, and administered baptism to their children; thus granting them all the privileges of the Church, while withholding the recognition of their membership in it.

Much laxness exists, also, in the admission of members by *confirmation*. The parent presents his child at the prescribed age, to receive this rite; and if he have the requisite acquaintance with the Catechisms, and formulas of the Church, and be not openly immoral, his confirmation is demanded as a right. If it be denied,

then follows opposition and persecution. The experience which a German minister describes in the following paragraph is not uncommon among the missionaries of this Society :

"Parents frequently come to me addressing me in something like this language : 'My boy is fourteen years of age, he must now be confirmed before I can put him to learn a trade.' When I inquire into his boy's qualification for such an important step, I am told by the parent, who in a similar manner was made a member of the church : 'He knows his catechism, and he is a good boy.' When I examine the youth, and find no particle of experience of the truth, and tell his parent so, in nine cases out of ten, he does not know what I mean by this thing '*experience*.' In one single year, I had to see twenty or more young persons, influenced by their parents, to go to neighboring churches and get confirmed, when on examination we could not in good conscience receive them."

The prevalence of such views, and the extensive concessions that are made to them, are sources of grief to many truly devoted and pious ministers in the German churches. Some of them earnestly endeavor so to administer this system, as effectually to guard the ordinances of Christ's house from the approach of the ungodly ; and a few have taken and maintained the same position substantially, which is occupied by the churches sustaining this Society.

Conditions of Missionary Aid.

The state of things described above, occasions much embarrassment in rendering missionary aid to German churches. What degree of strictness in discipline should be required as the condition of such assistance ? On the one hand, it is contended that the great mass of German Christians in this country, are so attached to the system in which they have been educated, and with which all their national associations are connected, that to require a strict conformity to our American notions is to drive them beyond our influence ; whereas, if the churches adopting that system be intrusted to the care of faithful men, the evils which have grown out of it will gradually disappear, and the churches be lifted up to a truly evangelical standard. On the other hand, it is claimed that the countenance thus given to this unscriptural system, tends to confirm men in their impenitence, and to perpetuate churches that will be bulwarks of formalism, and mighty obstacles to the progress of a spiritual Christianity in our country. Experience proves, what is plain without proof, that a church which opens its doors to unregenerate men, will not be purified by a ministry that proclaims one doctrine on this subject from the pulpit, and applies another in the administration of the sacraments. But considerations of expediency have no place here. The Church is Christ's : he has defined the terms of access to its privileges ; and we have no *right* to change them. The symbols of his body and blood are not proffered to his enemies as the means of their reconciliation to him, but to his friends as the memorials and pledges of his love.

The Executive Committee of this Society, concurring in the view just expressed, uniformly restrict their grants of aid to those churches which make a credible evidence of piety, a condition of membership. It is no part of their work to *proselyte* the Germans to the denominations for which the Society acts ; but they can not consent to employ its funds in building up churches which welcome unregenerate men to the ordinances of Christ's house. All applications for aid, from churches of this character, they therefore feel constrained to decline. In so doing they suppose they have the approbation of the churches as well as of the Master whose servants they are. We are happy to add also, that many of the leading ministers among the Germans have signified their cordial acquiescence in this rule of action, as essential to the welfare of the assisted churches. In some instances

the Committee have been misled by an assent, on the part of the missionary, to the *terms* of this condition, without a full apprehension of its *import*. In other instances they have been disappointed by the formal adoption of right principles of discipline, without the firmness requisite to their rigid enforcement. The successful prosecution of this department of the missionary work, on the principles above stated, requires great watchfulness and caution, aided by the coöperation of the ecclesiastical bodies and friends of the Society on the fields of these missions. Some experiments will doubtless fail, and the number of German churches, on the list of the Society's beneficiaries, may be still farther reduced. Nevertheless, these principles will remain sound and scriptural, and should not be abandoned. We would, therefore, in the language of the Report for 1854, "call the attention of auxiliaries, agencies, committees of missions, and individuals who recommend applications for aid to German congregations, to the importance of a thorough examination, not only into the character and qualifications of their ministers, but also into the principles and practices of the churches, that the Society may be certified in all cases, that they are building upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

Missionary Intelligence.

OREGON.

From Rev. T. Dwight Hunt, Agent, San Francisco.

Exploration of the Willamette Valley.

Five weeks from the date of my last letter to you from Portland, I reached that place again, having made during that time a complete tour of Willamette Valley. By steamer to Oregon City, by stage to Salem, and thence by mule, I reached Calapooya, the station of Rev. Mr. Spalding, on Friday, September 12th. I found that he was absent, having left, that very morning, for Spencer's Butte, his most remote out station, thirty five miles to the south. The next morning, therefore, I set out in pursuit of him. Nightfall found me at Eugene City, some six miles short of my journey's end. But I had been delayed by an incident which is worth relating.

School Celebration in the Woods.

About 3 o'clock P. M., after crossing the Willamette at Thurston—a village consisting of but little more than the family of the ferryman—and when within about five miles of Eugene City, I observed a number of horses and teams tied up to the edge of a grove on my left. I turned aside to the spot and in-

quired the cause of the gathering. A young man just emerging from the grove informed me that it was a Sabbath school and day school celebration. I inquired at once for Mr. Judkin, a recent Colporteur of the American Tract Society for Oregon, who lived in that vicinity, and who, I presumed, would be present and active on such an occasion. He immediately came forth and welcomed me. Moreover, to my surprise, he informed me that having heard that I would probably pass that way during the day, he had already announced me for an address! I accordingly dismounted and entered the grove. There a scene presented itself for which I was wholly unprepared. A company of about two hundred adults and children was standing on both sides of two long tables, which were neatly spread and bountifully loaded, partaking with rare pleasure of the substantial and delicacies there provided. All were attired in their best, and every face shone with its happiest expression. The children were dressed in uniform; while each school stood, as each had marched, under its own beautiful and appropriate banner. I looked on with mingled surprise and joy. What a redemption this, thought I, from the silence and solitude of the wilderness twenty years and even ten years ago—a silence whose only footfall was along the single trail of the Indian, and

whose only voice was the whoop of the savage, or the howl of the wild beast!

At the close of the repast I was announced and introduced to the company; and after they had marched in order to their seats, I addressed them. My theme was: Mental and moral culture the only right basis for the prosperity of Oregon. I alluded to the early days of New England, when our fathers met in groves, and when in the center of their wigwams arose, as the hope and glory of all, the log school house and the log church. Thus side by side, the settlers on the Pacific coast must build the temples of science and of religion, if they would plant here another New England, and establish and perpetuate for their children and children's children, the institutions that now adorn and bless the shores of the Atlantic.

Hostility to Schools.

The effect I believe was good. At all events, such sentiments needed utterance in that part of Oregon. For it is in this southern portion of the Willamette Valley, more than elsewhere in the Territory, that the pro-slavery sentiment is strongest; and in this region, more than in others, even of that part of the Valley, the popular sentiment is opposed to Sabbath schools. For in that particular district there is a large number of Anti-mission Baptists, otherwise styled "Hardshell," or "Ironside," or "Anvil" Baptists. They declare all Missionary Societies anti-scriptural, and denounce all benevolent associations, such as the Bible Society, and Tract Society, and Sunday schools, as human inventions. They decry a "learned ministry," and discourage all preparation for the Sabbath discourse, believing that it is more scriptural and primitive to trust to the inspiration of the moment. Yet in a district like this, Mr. Judkin had succeeded in establishing a flourishing Sabbath school. At first both parents and children were suspicious of the enterprise. Soon, however, the children became attached to it; then the parents fell in with it; and the school lived and thrived, notwithstanding the threats and opposition of the preachers. A day school in the same district, taught by a son of Mr. J., also a pious man, had contributed to the same result. And it was the exhibition of this school in connection with that of the Sabbath school upon which I had so providentially fallen.

Cowper in the Wilderness.

Before leaving the ground I learned a fact that both amused and encouraged me. The teacher had selected for one of his youthful declaimers, an extract from the second book of Cowper's Task, beginning with

"Oh! for a lodge in some vast wilderness!"

in the course of which occurs that unequalled passage,

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble while I wake, for all the wealth
That sinews bought and sold have ever earned;"

and during the progress of which the poet says,

"Slaves can not breathe in England: if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall."

Everywhere in that extract, where England or Britain is named, the word *Oregon* was inserted in its place, so as to make the sentiment more timely and impressive. It was a bold stroke in the teacher, whose school was in a strong pro-slavery district. It might have lost him his place, even in Oregon. But he took the risks, and had the satisfaction of seeing some of his hearers made evidently uneasy under the manly truth uttered by one of their own sons.

That night I spent at Eugene in company with a Mr. Rogers, a teacher from New Haven, Conn., a gentleman of great worth, whose influence is daily felt for good in that remote part of Oregon, both in his school and in the community.

An Interesting People.

Next morning, Sabbath, I set out alone for a school house, seven miles distant, somewhere among the hills, near Spencer's Butte, where I was to meet your missionary, Rev. H. H. Spalding. After some straying and searching, I found the log house standing alone on a hill side, and was just in time to address a Sabbath school, which, for size and appearance, took me entirely by surprise. This address I followed up with a sermon to a crowded congregation, whose character very favorably impressed me. This impression was afterwards deepened by facts which I learned concerning that church and people. For on that distant fork of the Willamette they have a church organization, which came three or four years since as a *church colony* from Iowa, and located as neighbors in what has since been known as Renshaw's

Valley—so named after two or three brothers who belonged to the church. The church, moreover, was organized before leaving the East, by a minister, another brother in the same family. This colony came without a pastor; it remains unbroken; and, though so long without a shepherd, holds on in its integrity. They were expecting a large reinforcement to their numbers this fall from across the desert, which would have added very materially both to their community and their church. A painful rumor, however, had reached them, that the company had been massacred by the Indians between the Cascades and the Rocky Mountains, which, though not confirmed and not seriously credited, yet cast a shade over their hopes and prospects. The valley in which this interesting people have settled, is one of the most beautiful and fertile along the forks of the Willamette. It is not more than ten or twelve miles in length, but it is as snugly nestled among the forest-covered hills, and as invitingly exposed to sunshine and shower, as any spot of earth ever turned by the plowman. It is to this field that I have recently sent your last commissioned laborer, Rev. Wm. A. Tenney, from whom you may hope ere long to hear favorably.

Eugene City.

In the evening of the same Sabbath I preached at Eugene, to a crowded house. This town is the shire town of the county, and has been seriously talked of as the capital of Oregon. It is at present but a town of two or three hundred people. But it is delightfully located, and is on the highway connecting the whole Valley of the Willamette, to the north, with the Umpqua and Rogue River valleys, on the south, and with the Shasta and Sacramento valleys, in California.

The United Brethren.

On leaving Eugene, I returned with Mr. Spalding to his home. About two miles to the south of his house, and on the opposite side of the Calapooya Valley, as it opens out of the Willamette to the east towards the Cascades, is a settlement of Moravians, who came hither a few years since as a church colony, bringing their pastor with them. They are settled over the valley and among the hills to the south, and have a common church edifice at their center, where

also they have a store. They have a large organization and a large edifice, which is without a spire and is unfinished though inclosed. They associate somewhat with others, but live mostly by themselves. They are devoted and exemplary Christians; but are so strong in their attachment to their own church, and keep so closely and lovingly together, that their influence is seldom exerted or felt outside of their own circle. They are an industrious people, and useful and prosperous settlers. Would that every body of believers in Oregon and elsewhere were as highly respected for their virtues and their piety.

Rev. Mr. Spalding has no church edifice at Calapooya, or, indeed, anywhere. The town is very small, and he preaches alternately with Methodists and others, in a common house of worship. I preached in it one Tuesday evening to about forty hearers. Seventy or eighty would probably have gathered on the Sabbath.

From Rev. B. P. Chamberlain, Portland, Clackamas Co.

A Year's Labor.

This report closes my first year's labor in Portland. In summing up its results, and taking a retrospective view of its events, we find no special work of God's grace to record; but we find abundant cause of gratitude and joy, in the uninterrupted prosperity which has attended us in all our domestic interests, and in all the interests of the church and society. I have not had a day of sickness during the whole year. I have preached every Sabbath but two, when my pulpit was supplied by others, and have preached to my own people every Sabbath but four. Our congregations on the Sabbath are still very good, averaging something over one hundred.

During the year, besides the thousand dollars which were raised to pay the debt on the church, the people have contributed in monthly collections about one hundred and fifty dollars, for the incidental expenses of worship, and two extra collections have been taken up for benevolent purposes, amounting to forty five dollars—making in all about twelve hundred dollars. We have also ourselves received many gratifying tokens of generosity from several individuals.

Seven members have been added to the

church by letter, and four have been dismissed. There are now twenty five names on the church roll; only thirteen of them are resident members. Some of the others are in different parts of the Territory where there is no church organization; others have left the Territory, and others still I know nothing about. We greatly need a few faithful laboring christian men.

We have sustained a small weekly prayer meeting, and a weekly female prayer meeting all the year; but we have found that little number "two or three," very convenient, much of the time. Our Sabbath school is still comparatively prosperous.

Portland is steadily advancing and improving. It is said by some that more permanent improvements have been made the present year than any year before. I see no reason why, by the blessing of God, the interest and strength of our church here may not steadily advance.

From another Missionary.

We should be very glad if events would so far accommodate themselves to our wishes as to keep this troublesome subject of Slavery out of our columns. It is a melancholy theme, at the best; and is made doubly so, in these days, by the fact, that even good men who differ in regard to it, are hardly able to conduct an amicable discussion, or to retain within their bosoms that charity which becometh brethren. But the omission of this theme from our pages is not left to our choice. The subject comes up on the missionary field, and, as a matter of necessity, appears in the missionary correspondence and on the pages of this Magazine. The letter given below is from a source worthy of all confidence; and the facts which it brings to view ought to bring every Christian upon his knees. Our hope is in Divine Providence. Our duty is, to seek the light that cometh from above, and to endeavor to enter upon those courses of action, and those only, which that light makes plain before us.

Slavery in Oregon.

I have purposed to write you a word respecting our danger of becoming a slave State, when we are admitted to

the Union. I do not suppose that your Society can use direct means to avert such a danger, but it may be well to know that we are in danger. We did not feel any alarm until the repeal of the Missouri Compromise. Then the slavery leaven received a new vital power. * * *

* * * Party ties are stronger than righteousness in the souls of our people. Conscience, reason, justice, and even their own interests, will be sacrificed by many, rather than go contrary to party lead. The great step slavewards has been taken at home, and it will not be strange if it be taken here. Besides, a large body of our people were originally from the slave States; and although driven away by the blight and mildew of slavery, they have a lingering sectional pride which glories in the land of their fathers, as compared with any other land. It is true that we have some who remember the oppressions of Egypt more than the leeks and onions, and will not go back; but we have some, from New England, too—the most favored North—who desire to try what Pharaoh will do to them. Some of our great farmers think that it will be cheaper to employ slaves. It is very difficult to get any help in this country, either in doors or out, except at great cost.

CALIFORNIA.

From Rev. William C. Pond, Downieville, Sierra Co.

By Faith, not by Sight.

The sorrow of fruitlessness, as far as immediate and visible spiritual results are concerned, is still mine. I can say that I have wished and tried to preach the Gospel faithfully. Sometimes not more than twenty, sometimes nearly a hundred have been listening, but I do not know how far any of them have been impressed. But I do not feel discouraged. I think the set time to favor our Zion is coming, and that we shall reap, if we faint not.

Political excitement has absorbed every other feeling. First, the Vigilance Committee, and then the presidential election have kept the community at a fever heat all the time. The interests involved have justified the great interest taken, and we would not have the peo-

ple so callous to all patriotic impulses, and so careless of their rights and of the right, as to be otherwise than aroused by these events. Still we can not but hope that, the contest over, quiet will return, and with quiet in matters temporal, interest in matters spiritual.

There have been three additions to the church by letter since my last report. And I trust they will bring a great addition to the energy of our endeavors and the power of our prayers. Others are waiting only for letters long due to arrive. The nucleus of reliable members of the congregation is growing.

A Word to Pastors.

Here I would venture a protest against the advice given sometimes, even by pastors, to church members coming to California:—that, as they will remain but a short time, they had better not sever their church connection at home. It is not so difficult a matter to grant and issue a letter of dismission and recommendation, that it need be grudged, even for a brief absence; while the spiritual state of the person concerned may be affected eternally by the neglect. Many get far back-slidden here, who, if they had brought letters with them, might perhaps have united themselves at once with the Church, and continued living, active Christians. Besides, the expectation of a quick return is generally delusive. The large majority of those who designed to stay but one year, do stay more than two or three times that period. Many have staid six or seven years, and many have never returned at all.

Good Signs.

I think that my people are getting more thoroughly interested in our church affairs, and, in many of their hearts, the cause of Christ is gradually regaining its old place. The ladies have formed a sewing circle, from which we hope for no little aid in the erection of a church, and it is doing good in other ways.

Last week the annual meeting of the church took place, and was characterized by the right kind of spirit. The church recommended to the trustees, to make an effort to diminish the amount of aid received from you. They determined on the purchase of a lot this fall, with reference to the erection of a church in the spring. I hope confi-

dently, that in my next report I may tell of both these determinations carried out to the full.

They are beginning to do something for others also. Rev. Mr. Warren of Nevada, whose people lost their church and their property altogether, in the late great fire there, received over one hundred dollars at our hands to aid them in rebuilding. I do not say that, even with these new purposes accomplished, we shall be doing all that we can or ought to do; but I shall regard it as a very encouraging progress.

On Saturday evening, the 18th inst., a large and very pleasant company assembled at our house for a "Donation Visit." Though not in all points an exact reproduction of a New England "Donation," every thing passed off very happily, and to the hosts, at least, very *profitably*. More than one hundred and fifty dollars loaded the "Donation Box," when the company had gone.

Good Cheer!

Thus, though sometimes drawn to the mercy-seat by a sense of the difficulties of the work, and mortified to see how insufficient we are for these things, yet we have many mercies and encouragements, reminding us that God is good. It is to-day just one year since my home was taken up in Downieville. The fast passing months have made the spot over and over again in our hearts—"Jehovah-Jireh;" and with cheerfulness we look forward to many years of happy labor here, asking no broader sphere, or better work, or dearer people, till God shall call us to our home and work above.

*From Rev. W. L. Jones, Camptonville,
Yuba Co.*

Affairs in Camptonville.

At the time when I should have written to you last, the poison oak had sealed up my eyes, and reduced me to rather a worthless condition. The effects of it wore slowly away, and with the return of cooler weather I feel a return of strength. My labors here are much the same as at the date of my last report, the only change of importance being that I do not now visit on the Sabbath the settlement eight miles from here, but have another appointment in a more accessible place, of equal importance, only

two miles off. I had intended to make this change as soon as circumstances would allow; and now that the former place is supplied more easily from another quarter, the necessity of spending so much of the Sabbath in performing so much more than a Sabbath-day's journey is removed. My three congregations are now on three hills, one of them a mile north of here, and the other a mile beyond that—near enough it might seem to be gathered into one; yet the shape of the country is such that, in ecclesiastical matters at least, they have little more dealings with one another than the Jews and Samaritans used to have. With sometimes a single exception, I meet entirely different people at the three points, the extremes of which are only two miles apart. This is a difficulty which probably will never be done away. Since the people can not be got together in any one place, I must go after them. Each congregation is small, but I meet on the Sabbath in this way about one hundred and fifty persons. I hardly need say, they are attentive, for I believe California audiences always are. But though they hear well, "Who hath believed our report?" There are almost no Christians here, and immigration is not likely to bring us any. The few who are here feel that they are almost alone. Since my last report, one of our best men has been removed by death. There must be conversions here before there is any church. This is truly missionary ground, and for aught that appears, must continue so yet longer before it is any thing better. There are a few who feel inclined to aid the Society in this work, but their means are small; and the multitude will not feel much responsibility about the matter. Still, the institutions of the Gospel seem to have a more firm foothold here than they had six months ago, and progress has been made, and the prospects for the coming six months are certainly much more favorable than they were a year ago.

Our two little Sabbath schools are sustained with a good degree of interest. Each has a little library which is well read, and we sometimes are able to make some additions.

Our weekly prayer meeting has just survived the dry season, and we hope that when the rain makes business for people here again, there will be some among them who will take pleasure in meeting with us. We have always had "two or three," but seldom more than five, during the summer.

The building which we use for public worship was built for a church and school house, and though not in the best place now, it will probably be so soon, when the working of the mines below has driven the town up to it. The church-going people have just been improving it, and putting in comfortable seats; so that, though small, it answers a very good purpose.

This is a fair statement of my labors here. I do not feel as if I am building up a permanent or self-sustaining church; and until society is entirely regenerated here, I do not see how it is possible to do it. This has the reputation abroad of being one of the worst places in this region, and I partly believe it. This makes me feel as if I am only a "stranger and sojourner" here, as all the other people think they are. Still, I am not ready to leave it, and do not think yet that it ought to be deserted. I greatly desire to be able to say, "we no longer need missionary aid;" but if I do it soon, it must be in some other field of labor. The coming rainy season promises to make great changes in this place, and I will not indulge in speculations when the time is so near at hand.

The hopes entertained at the commencement of missionary labors in California have not yet all been realized. The first tide of immigration was so full and strong, and the motives that had led to it gave such promise of lasting efficiency, as to create the general expectation of a rapid peopling of the whole territory. But while the mines continue to be worked with remarkable success, and while the soil of the valleys yields unequalled harvests, and the climate is healthful and delightful as ever, the emigration is comparatively feeble, and the population of the State is exceedingly sparse. But this deficiency and sparseness of population is not the only difficulty that missionary operations have to contend with. The extreme changeableness of the population in the mining districts is an occasion of far more serious embarrassments. It is impossible to predict the future of a mountain town. It may give promise, to-day, of the most rapid and permanent growth, and to-morrow, a neighbor may have stolen its resources and its inhabitants. These changes have necessitated changes in the plan of missionary labor. If the population is a floating one, the minister must sometimes float too. If the prospects

of a village are dubious, its growth delayed, its hope deferred, the church there is compelled to work and wait, content with a day of small things.

The truth is, the religious interests of California demand that a larger emigration be poured into its towns, and over its fertile plains; and that a nearer and cheaper route be furnished than the one by the Isthmus. The hills must be leveled and the valleys filled, ere the hopes of the Christian can be realized there. Meanwhile it is a noble though most trying task, which is laid upon the faithful men now at work in California. Let them know that the churches of the East appreciate their toils, and are ever ready, in all faith and patience and brotherly love, to contribute to their support; praying and hoping in their behalf, and confident that the day is coming when all shall wonder and rejoice together over the work that God hath wrought. We can afford to wait; for we are laying the foundations of an empire. We can wait; for the realm that we win is to share in an eternal dominion.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City, Douglas Co.

The First Year.

A few days more will complete the first year of my labors under your commission for Nebraska. During the first three months, the severity of the season prevented us from doing much. As spring opened and the tide of emigration began to flow, we felt that we must make an effort to build a house of worship. Yet up to the close of the third quarter, all that was done was, to put in the foundation. At that time Mrs. Gaylord was just beginning to recover from a long and dangerous illness. Finding that without my personal attention the work of building would not go forward, as soon as I could leave the sick bed of my wife, my energies were devoted to efforts to secure for ourselves a place where we could enjoy the blessings of the sanctuary. Through the favor of a kind Providence liberally disposing the hearts of this people, we have been able to erect our house, inclose it, and finish the basement ready for use. The upper room we can not finish for want of mate-

rials, until next spring. The house is twenty seven feet by thirty six, of brick, substantially built in good style, with a basement room nineteen feet by twenty four, in the inside. This is every way pleasant and inviting, and will seat a very good congregation, perhaps as many as we shall have during the winter. It has cost your missionary much labor and anxiety to raise the funds, make the contracts and attend to the general superintendence of the building. This has been done, too, when sickness in the family needed his personal attention at home, and when also the time might have been profitably spent in other destitute places. We have expended thus far upon the house about \$2400, and have about \$400 of this yet to be provided for.

During the last six or eight weeks, our youngest child has been sick, with teething and other complaints, so that he has been a great care, and at times we have feared he would not be spared to us. Thus, the quarter now closing has been one of severe toil and great anxiety.

In the midst of all this care and solicitude, mercies have been strewed along our pathway. Mrs. Gaylord's health is fully restored, our child is better, and we have now a place where from Sabbath to Sabbath we can meet for the worship of our God. One week ago last Sabbath we met, for the first time, in our new house. Then we gathered around the Lord's table, and six were added to our little church, one of them a recent convert. Quite a number have come among us who are church members, sympathizing with us, and who promise to be a help to us.

For a few Sabbaths I have had evening appointments, and the congregation is larger, and every way more interesting. We have commenced a Sabbath school with encouraging prospects.

The Difference.

If we contrast things now, with what they were a few months since, a great change is visible. Then there was no church, no prayer meeting, no Sabbath school, and no meeting house. Now, we have a church of fifteen members, a Sabbath school, with a good library, a prayer meeting, and a house, built expressly for the worship of God, where we can bring to bear all the appliances of the Gospel.

We bless God and take courage for what has been done. It has been mostly foundation work, and we trust such

a foundation has been laid, as will do to build upon for generations to come. The year has been one of exposure, of hardship, and suffering, yet we have borne all, feeling that it was for a good cause. At times things have looked dark; but we have been cheered onward by the sympathy of many Christian friends who feel an interest in our work; we have been not a little comforted by the kind words of encouragement which we have received from time to time from you and your co-laborers, and God in his Providence has shed light upon our pathway.

Cost of Living.

The expense of living this year has been great, and there is no prospect that it will be less for a year to come. The emigration has been so large, that the productions of this region will not be sufficient to meet their wants. The house in which we live, which is so small as not to afford a separate room for a study, would rent readily for \$30 a month; wood is \$5 50 per cord, and not good at that; potatoes one dollar a bushel, butter forty five cents a pound, flour \$6 a hundred, and other things in proportion. Prices will be higher before spring.

More Work yet!

There are other places up the river, besides those at which I have preached, that are growing and ought to be visited occasionally, and will soon need the labors of a minister. We must have *more ministers*, very soon, or much ground will be lost. There is a good class of emigrants coming in, this fall, and others are preparing to come in the spring. My time could all be spent to advantage here, and yet it does seem that all the rest of the Territory ought not to be neglected. It is a most important question, how is this great and growing West to be supplied with ministers?

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Effects of the Invasions.

The condition of my church is such as to call for a larger amount of assistance than that received last year. They

are not in a condition, at present, to pledge *any thing*, with any reasonable hope of fulfilling the pledge. I wish it were otherwise; but causes well known to the Society have produced such a state of things, that if churches are to be sustained and furnished with preaching, it must be done wholly outside of the Territory; at least, this is true so far as Lawrence is concerned. Had nothing occurred to scatter our church members, and impoverish those who remained, we should now have been nearly self sustaining. We had good reason to expect this at the commencement of our enterprise. When that time will arrive, under the present state of affairs, it is impossible to conjecture.

From Rev. Lewis Bodwell, Topeka.

Prospects of the Church.

I am at last at my journey's end, and have had some time to look about this field and seek to know whether it is the one which, in accordance with the terms of my commission, it would be best for me to occupy. It is probably one of the most important now unoccupied. Contrary to my expectation, a church has been formed in this place for about a year; but the troubles which have come upon the Territory have prevented its progress. The church will embrace thirteen members, and several more stand ready to unite with it at an early day. A subscription has also been commenced for the erection of a church. Though I intend making a determined effort, at least, to get the material upon the ground before spring, I can not say that the prospect is very flattering. Our forces are diminished by many causes. Of our three trustees, one is just now slowly recovering from a severe illness; another has gone to the East to spend the winter; and the third is a prisoner, and now on trial at Leecompton, with the other Free State men. Another of our small number is also with him; and one or two more besides are absent from the Territory.

All the religious meetings of the place are held in a public room, called "Constitution Hall," used for the meetings of the Free State Legislature: the one from which Col. Sumner drove that body on the 4th of July. Preachers of five different orders, with more or less frequency and regularity, use the same room, namely: Congregationalists, Me-

thodists, Baptists, Moravians, and Unitarians. We hope and pray, and shall labor, for a house of worship of our own. It is the ardent wish of our people. It will be at the cost of great efforts and sacrifices, that this will be accomplished.

Condition of the People.

By the disarrangement of all kinds of business; by direct losses owing to this disarrangement, to plunderings, and burnings, or to sacrifices made directly for the support of Free State principles; sacrifices of time, labor, money, and crops, many, if not all, of our people are hard pressed for means. One man, a leading, devoted, and influential Christian, has not only spent weeks of time in defense of the Territory, but last year fed out at Lawrence some three hundred bushels of potatoes, his year's crop, his *all*, on which he was depending as the means of paying for his quarter section of preëempted land. Many have suffered more, and some less; but none who are earnest and active have escaped unharmed.

The minister can scarcely do more than keep people reminded of duty; though we must give thanks for the grace which keeps alive and glowing the flame of love in the heart of many Christians. Already I have had the privilege of visiting, praying, eating, and sleeping, in the unchinked, unplastered cabin of the Christian, where at his bedside beside his Bible, stood his musket, loaded and primed, and ready within reach for instant service. I can but look with joy upon such piety, as amid the scenes of the past year, amid the duties of the cabin and the camp, can live and grow; and finding about me men of such spirit, I should be unworthy and ungrateful did I not "thank God and take courage."

Taking into account past and present embarrassments, the desire and need of a church edifice, and the imprisonment and absence of our leading members, you will not think it strange that the prospect of taking off from the society any great part of the burden of my support is not very flattering. I hope, however, to do something, and shall set about it as early as it seems best, or our members get together. We hope to observe the Sacrament of the Lord's Supper, early in November, for the first time in many months. Just now, sickness seems to prevail here to a very great extent. Five young persons have

died within the week, though previous to this the season had been very healthy. Much of the sickness may no doubt be explained, and must be laid to the account of long, weary, and exposed overland journeys from the Eastern States, and the anxieties and exposures here. Reports from various parts of the Territory tell of family after family living only on grated or parched corn, and of many families in which there are not enough who are well, to take care of, or even furnish water for, those who are sick. We look upon the next two weeks, and the great struggle going on, as fraught with results which to *sight* are life or death to us; and yet we pray that faith may have power to sing, "the Lord reigneth," and we be able fully to trust and quietly submit to that which he orders or allows.

This letter, as indeed the character of the contents shows, was written some months ago. Its statements are valuable, however, as showing the difficulties with which Christian men in Topeka have had to contend, and the spirit with which they have met them. Many of their worst troubles, we fondly hope, are now ended; and we trust soon to behold, in that most interesting field, the signs of an encouraging progress in all things good. A vigorous population has thrown itself into this Territory, and we may reasonably expect that the return of peace and confidence will be celebrated by the influx of a very large emigration. We shall hope that the new settlers will not exhaust their whole energy upon material interests, but that education and religion will receive the attention which their supreme importance demands. Whatever this Society can do towards the prompt and successful establishment of Gospel institutions, in this central garden-land of our continent, will be done with gratitude for the opportunity.

MINNESOTA.

From Rev. E. Newton, Jr., Belle Prairie.

Sons of Pious Parents.

"Two young men, who came to this place one day later than myself, appear to have found that "peace which the

world can neither give nor take away," and that "hope which is as an anchor to the soul." They came from New England, with feelings, perhaps, kindred to those of hundreds of others, expecting to work hard, to plan successfully, and to grow rich rapidly. They have found the "pearl of great price," and now they have an object to live and to labor for which did not enter into their plans when they left their native homes. They had pious parents, who taught them to attend the church and the Sabbath school, and whose blessing and prayers followed them to this "far West." And will not the hearts of those parents leap for joy when they learn that those sons have been gathered into the fold of Christ? And will not the Christians of New England feel, that in contributing to the Home Missionary cause, they are supporting those ministers through whose labors and instrumentality their own children and grandchildren are to be brought into the kingdom of God? Would that I could speak to the hundreds of churches in New England that have sons scattered throughout this Territory. I would entreat them, for their *own children's sake*, to do to the utmost what they can to aid the American Home Missionary Society. Let the sons of the East come to the West, and locate in places where no church-spires point to heaven, and there is heard no word of Gospel instruction, warning, and entreaty, and is it strange that they should forget their souls, and sell themselves to serve the god of this world? Thousands of pious hearts in the Eastern States have occasion to overflow with gratitude, for what has already been done in behalf of sons, and for daughters, too, in this far West.

The Lumbermen's Camp.

Besides the conversion of these two young men, the way has been prepared, as is hoped, for more successful labor in future. Obstacles have been removed, difficulties settled, and doubts dispelled. So far as I know, I am the only man who has preached in a lumberman's camp, and sad it is to think that so many young men should be left entirely without the Gospel. I never enjoyed preaching better than in the camp. The lumberman has a heart, as well as the sailor; and there are chords in it that will vibrate as strongly, when touched. No one's eye will sooner moisten with tears, when the

preacher discourses of home and the scenes of childhood; or, as he speaks of a mother's care, and a sister's love. I carried among them tracts and religious papers, which were eagerly seized and read; and it did my heart good to see one here and another there, reading tracts by the light of their camp fire.

Perhaps you have never seen a lumberman's camp. Shall I describe one? It is built of logs, much like any log-cabin, only of larger logs. It has a roof sloping two ways, covered with boards. In the middle of one end is a door. As you enter, you find in the center a huge fire composed of several large logs, six or eight feet long, laid lengthwise of the camp upon two shorter ones laid the other way, and from four to six feet apart. At the further end is a rude table, long and narrow, with long benches to sit upon. The plates are tin, seldom scoured; the cups and saucers are tin pint basins. On either side of the fire, and under each slope of the roof, is placed straw, with blankets and buffalo robes, on and under which the men sleep by night, and where some of them choose to lie while the preacher is delivering the message of divine love. In the middle of the table is an open passage. In that open space you would love to stand, and speak of Christ, and the love of God to sinful men.

From Rev. G. H. Pond, Oak Grove, Hennepin Co.

Misfortunes.

Having made the necessary preparations for building a house for myself, about the commencement of the last quarter of my year, the masons commenced on the walls. This increased our family and our cares. These extraordinary private cares joined to our ordinary public and private labors, we thought about as much as we could stand under until our house should be completed. But it pleased a wise Ruler for a time to add much to our load of life, and his hand pressed heavily upon us; for, by the accidental discharge of a rifle, one of our masons and one of my sons were so much injured, each in the left leg, that the former had to suffer amputation on the second day, and the latter on the fifth day after the accident, both above the knee. The care of these—for both remained at our house—during weeks of suffering and helplessness, and while

erecting our house, filled us with care and toil by day and by night. But God has given us strength to carry the load. Both of the sufferers have been preserved, and are now able to get about upon crutches; and having taken possession of our new house, I hope next week to resume my regular pastoral visits from house to house.

From Rev. Jonathan Cochran, Greenville, Wabashaw Co.

Ministerial Life on the Frontier.

I brought my family here early in October last; since which time we were busily employed for more than a month, in addition to "the work of the ministry" in preparing for the coming winter. This we find to be no small operation; but we are getting on tolerably well. Like the rest of the people here, we are living in a cabin measuring sixteen feet by eight—which, by the help of mud, moss, and old newspapers for caulking, we are endeavoring to make proof against the effects of cold weather. The change from a comfortable parsonage, with all the fixtures for convenience, such as we occupied at Palmyra, Mich., to our present abode, is indeed very great; and were we not satisfied that in coming here we were in the way of duty, our present inconveniences might cause us unhappiness. But we had suffered so much from the influence of malaria, that we supposed that we were doing right, in seeking a new and more healthy location. We think so still; and with this feeling, our embarrassments are cheerfully borne; while we endeavor to remember our obligations to praise the Giver of all good, for the multiplied blessings which he still permits us to enjoy. We have here, as appears from the short acquaintance which we have with them, a kind and generous people, ready to divide their comforts with us, and to do what they can for the support of the ordinances of the Gospel. But in their present circumstances, as it is easy to believe, they can do but little more than provide for the necessities of their own families. Indeed, I can hardly see how it will be practicable for many of them to get through the winter without suffering. They, like ourselves, came here but very lately; their houses are poor and open, and provisions bear a high price.

You see that this is a missionary field;

and that were it not for the aid of your noble Society this people could not enjoy the stated ministrations of the Gospel. Our people, notwithstanding present embarrassments, are intending to build a church edifice, within the coming year. A subscription has already been started, and is making good progress.

IOWA.

From Rev. B. A. Spaulding, Ottumwa, Wapello Co.

After Thirteen Years.

I have had the exceeding gratification to see our little house of worship—only twenty eight feet by thirty six—almost uniformly filled by an attentive and solemn audience, perhaps rarely falling short of eighty or a hundred persons on Sabbath morning, though at night usually about twenty less. This may seem like a small matter, judging by these present numbers alone; but when I recollect that this town is almost on the line of Missouri, away from the route that emigrants from the East usually pursue in their journey westward, that it is settled mostly by people from the South, originally, or at least from the West, that it is now on the shortest route to Kansas, and on what will soon probably be one of the great thoroughfares to the Pacific, I do not know but that I feel quite as well satisfied to have made this beginning as a result of almost thirteen years' labor, as if I had preached all this time to a congregation of eight hundred or a thousand in an interior town in Connecticut or Massachusetts; although, in the latter case, I should probably have enjoyed a more comfortable support and better opportunities for intellectual culture. I am by no means of the opinion that New England and her colleges will be all on this continent in the future that can appropriately bear the sigillum "Christo et Ecclesiae." The step that, under divine guidance, rested firmly on Plymouth Rock more than two centuries ago, we trust shall soon be firmly planted on every point between that and the westernmost limit of our country's domain. The Home Missionary work! What a glorious work to live and labor, and, if need be, to die for! We do not understand it all

now; but, thanks to the promise of our Savior, we may hereafter.

Never have I preached to as silent and solemn congregations as within the last few weeks. It seems as though we were not far from the kingdom of God. God grant that the petition "thy kingdom come," may be answered here speedily.

From Rev. George G. Rice, Council Bluffs, Pottawattamie Co.

The Frontier Sabbath.

But few at the East can appreciate the circumstances of a missionary in a field like this. There is so little that he can rely upon. Congregations are irregular. The best part of the week is spent in preparation for the Sabbath; but when the Sabbath comes, something has called away the congregation. Perhaps boats are at the landing; merchants are there receiving goods, teams are busy moving them, and the pleasure-loving are there for recreation, and in the house of God the seats are almost empty. Such has been the experience of your missionary for the last five years; and often when the labors of the Sabbath were over, he has felt that he had labored in vain.

We float upon a vast tide of worldly excitement; and it is no easy thing to get the people seriously to attend to the concerns of the soul. This causes the missionary sleepless nights and hours of anguish; and did he not feel that the Lord is on his side, he would utterly despair; but the promises of God encourage him to labor on. Many times during the past year, we have felt that we must leave this field, but have yielded to the earnest solicitations of members of the church, and still remain. We now feel encouraged that we shall have a stronger moral support. I feel that our church in this place has an important mission. Will you not pray for us?

From Rev. William L. Coleman, Stacyville, Mitchell Co.

A New Settlement.

In submitting this, my first quarterly report of missionary service in this new field, I am constrained to feel that my circumstances are indeed new. The vast prairies around me, though formed ages since, are yet new, but recently trod by

the foot of the white man, and for the most part still lying in their uncultivated wildness. The village into which the providence of God has thrown our lot is only about five months old. My dwelling, which we found without a floor when we came here, is still new—the plastering having been completed scarcely a month ago, and considerable carpenter work being necessary yet to finish it. Then we live in a new way, making our cooking stove answer the three fold purpose of kitchen stove, parlor stove, and study fire-place. The past three months have furnished but little opportunity for me to study, except it be to study how to meet the inconveniences of our new situation, and how to prepare a place for my family for the approaching winter.

We have an average attendance of thirty five or forty persons upon our ministrations on the Sabbath, and are yet under the necessity of holding our meetings in private houses. Every thing connected with building here now is uncertain, it being difficult to obtain lumber, on account of the great demand at the mills for it. Emigration to this region was brisk during the months of August, September, and October; and Mitchell county has probably more than doubled its population since April. Our houses are small, and, with our own families and the boarders necessary to keep in building up a new place, thoroughly filled. With one exception the christian men in this community are possessed of but small pecuniary means; and building improvements of every kind and provisions are very high, owing to the large emigration to Northern Iowa and Southern Minnesota. But we are looking to a brighter and larger future. Our population in and around Stacyville is intelligent and generally moral; and with the blessing of God upon our efforts, we hope to meet with a fair share of success in religious and educational institutions. In pecuniary resources I find myself greatly straitened; and what adds to my embarrassment, my horse has died. It was trying to my faith, that just as I had nearly finished building for this season, and became ready to visit more distant neighborhoods, and to establish regular preaching in them, the means of doing this was taken away. But I believe that the Lord will open a way for me to preach in other neighborhoods this winter; and yet I am not at present able to procure another horse with which to reach them.

From Rev. Joseph C. Cooper, Salem, Henry Co.

A Generous Donation Visit.

It became known during the quarter, that my salary had proved insufficient to pay all the demands held against me. One of the brethren proposed to the church in Salem, that they should make us a donation visit. Upon inquiry it was found that the brethren in Hillsboro were contemplating something of the kind, and both churches readily united in the enterprise. Accordingly, on the day appointed, we received a visit from the members of both congregations. The occasion passed away very pleasantly; and when our guests left, we found ourselves in the receipt of nearly \$100, in provisions, clothing, &c., and some money besides, while a carriage costing \$130 was presented to us, as a token of the interest taken in our welfare by the churches to which we minister.

WISCONSIN.

From Rev. William A. Niles, Watertown, Jefferson Co.

Churches in Watertown.

As a church and society we are gaining strength and influence in the city; and, according to the man-method of judging by outward appearances, we are in a state of prosperity. The Lord judgeth the heart. But to give you some idea of our actual position, and that you may not judge the church too hardly for its too long dependence, I will give you a few facts. The city covers three square miles of territory, and has a population, perhaps, of about 8000; of whom full *one half* are foreigners. For this population there are some eleven church organizations, all but one of which have church edifices. Of these, there are for the foreigners, one Irish R. Catholic, one German R. Catholic, three German Lutheran, one German Moravian, and one German Methodist. For the American population, there are one Congregational, one Methodist, one Episcopalian, and a Baptist organization, with regular weekly preaching in the school house.

The Congregational church numbers sixty one communicants, of whom fifteen

are males. Of these fifteen, four reside so far from the church as to deprive us of any aid that they might otherwise give us in the sustaining of prayer meetings.

We have a *regular attendance* of about twenty at the weekly prayer meeting, and of about twenty five at the weekly lecture. At the female prayer meeting there is a regular attendance of from three to five, and an occasional attendance of ten. Of whatever money is to be raised within the church, there are two men who are expected to do the largest half. In the city, the overshadowing influences are decidedly irreligious.

Progress in Three Years.

The Home Missionary Society have aided to the amount of \$600 in sustaining me here for three years. During that time there have been thirty three members added to the church, of whom nine were on profession of their faith. Nine persons have been dismissed during the same time, and one has been excommunicated. None have died. The church has never lost a member by death, since its organization, eleven years since. Eight infants have received baptism. The monthly concert and Sabbath school concert have been sustained, also a weekly prayer meeting and female prayer meeting, all of the time; and a part of the time a weekly lecture. A regular system of benevolent effort has been secured with very little aid from agents. About \$400 have been contributed to the various benevolent societies during the time. The children in Sabbath school have been taught to give with system, and have raised not far from \$60 for various purposes. Eighteen have committed the Shorter Catechism to memory, for which they have received a prize Bible from Mr. Brewster. We take a monthly collection in the congregation for contingent expenses. The congregation has nearly or quite doubled within the three years. They have completed the payment of the church debt, enlarged the capacity of the house by ten pews, have purchased a bell, and have secured a parish library of over 200 volumes. At the annual rental of the pews, on the first Monday in November, for the year to come, all the seats were rented except four, in the rear of the house near the stove, and some ten or twelve families of the congregation are not yet provided for. One gentle refreshing from on high has been

enjoyed by us, and a few precious souls were gathered into the fold of Christ, as we trust. A powerful descent of the Holy Spirit is our *great* need. We need very much a new church; but as the wealth of the congregation is not consecrated to God, I fear that we shall be obliged to wait longer than we wish before it can be built, as church erection funds were not raised for such as we. I have only to express to you my thanks for favors received, and assure you of my hearty coöperation in the great work of spreading the Gospel of Christ in our own land.

Acknowledgments.

I send you the following paper, adopted by the church, and directed to be forwarded to you at the last church meeting:

"Whereas, this church and society have in their weakness been most liberally and generously aided in the support of the Gospel by the American Home Missionary Society, for a period of nine years; and whereas, in the good providence of God, we are now enabled to sustain the preached Gospel without further aid from this Society, we think it due to ourselves as well as to that Institution, to express to them our heartfelt gratitude for the christian sympathy and cordial assistance which has been furnished to us. And we invoke upon all its benefactors the blessing of our Heavenly Father. *Resolved*, That the American Home Missionary Society holds a warm place in our affections; and that we will ever welcome the annual presentation of its claims to our prayers and christian liberality.

We are sure that all the friends and patrons of the Society will cordially respond to the foregoing expression of gratitude and affection; and that every one accustomed to contribute to the Home Missionary cause will feel that his money is well spent, in aiding those who so sensibly appreciate the assistance given, and are so prompt, when able, to help themselves.

From Rev. Wm. R. Stevens, River Falls, Pierce Co.

A Wise and Liberal People.

At the beginning of the year, our church, being unable to procure a residence for their minister, without build-

ing it, concluded to raise what they judged themselves able to do, towards a parsonage, hoping that Providence would open some way for its completion; and at the same time they applied for aid towards the salary. But about the first of July last, Professor Benjamin Wilcox, for more than ten years at the head of Wilson Collegiate Institute in Western New York, and formerly a classmate of mine in Williams College, paid me a visit. I proposed to him to come here, and cast in his lot with us, and coöperate in the endeavor to make this a favored spot—favored with such intellectual and moral attractions, as should make it also a blessing to the country and to the world. Mr. Wilcox, I am happy to say, seemed deeply interested in the place and in the people; and expressed a willingness to come, if the way should be opened, and a suitable building provided. I immediately drew up a subscription, which met the approbation of our citizens, and very soon \$2700 were subscribed for building an academy, which is now up and almost ready for occupancy. Mr. Wilcox, with his family, is with us; and the school is to commence under his instruction in two or three weeks with flattering prospects of success.

But as soon as the \$2700 were raised for the academy, our people took hold anew of the parsonage enterprise. Contrary to what some would suppose, the heavier burden, instead of exhausting, developed their energies; and they have nearly completed a small but, I think, a comfortable parsonage, at a cost of about \$700. Adding to the cost of these two buildings the value of the sites upon which they stand, we have a sum not less than \$4000. The secret of our people's success is easily told. In the first place, they are a moral, cheerful, wide awake people. In the second place, whenever they meet to consult about doing any good thing for the public welfare, they take along with them as a first principle, the more we do, the more we can do. In the third place, when they decide to do a thing, all believe that it is going to be done, and act accordingly. I have heard the remark made by some who have visited us, that they had never before seen a people so ready to tax themselves. But the truth is, our people deserve no praise for superior disinterestedness, but they are shrewd enough to understand their own interests, and make profitable investments. They are not so stupid as not to know, that intelligence and virtue are of more value, even pecuniarily, than ignorance and vice.

Miscellaneous.

Present Condition of the A. H. M. S.

PASTORS who are about to present to their people the claims of this Institution, frequently desire information as to its present condition. For their convenience, and for the consideration of all the friends of Home Missions, the following statement is furnished:

During the year ending April 1st, 1856, the American Home Missionary Society assisted in the support of 986 ministers of the Gospel in 24 States and Territories. Of this number, 504 were employed at the West, and extended their labors into all of the seventeen Western States and Territories, except New Mexico, Utah, and Washington. Ten of these laborers preached to congregations of colored people, and 59 in five foreign languages.

The number of congregations and missionary stations steadily supplied with the preaching of the Gospel, is 1,965, and 5,602 souls were gathered into missionary churches, nearly one half of them by profession of their faith. About 60,000 children at these missionary stations were instructed in Sabbath schools.

These missionaries organized, within the year, fifty six churches, and fifty others were raised to the condition of self-support. Forty eight houses of worship were completed, and fifty six others were in process of erection at the end of the year.

In *thirty* years, this Society has aided in sustaining Gospel ordinances at about 4,300 stations, in thirty six States and Territories; and about 138,000 souls have been gathered into the churches receiving its aid. More than 1,000 of these churches have already become independent, and many of them are among the strongest and most efficient churches in the land. About *four fifths* of the N. S. Presbyterian and Congregational churches in Central and Western New York, and *nine tenths* of those in the States west of the Ohio river, owe their origin or early nurture to this Institution.

In thirty years the Society has gathered and disbursed \$3,102,000. Its receipts, the last year, were \$193,548. During the first nine months of the current year they have been less, by nearly \$9,000, than during the

corresponding months of the last year. Repeatedly, during the last three months, the Treasury has not contained funds sufficient to meet the claims of missionaries for labor already performed.

An immediate and large increase of the Society's outlays is urgently demanded by several considerations:

1. The average cost, to the Society, of a year of missionary labor has advanced in the last five years *thirty four* per cent., namely, from \$180 to \$241; yet the salaries of missionaries were never more inadequate than now. Both justice and mercy demand, that the Society be furnished with the means of raising the standard of missionary support. 'The laborer is worthy of his hire.'

2. In the older Western States a new missionary era has commenced. The construction of a vast system of railroads in those States has created, within two or three years, hundreds of new business centers, where gospel institutions should be planted without delay, and where, by prompt and efficient culture, self sustaining churches can be reared in a short time. While we sleep the enemy is sowing tares.

3. Along the whole line of the Western frontier, on the southern shore of Lake Superior, and, especially, in the new Territories, Minnesota, Kansas, and Nebraska, missionary fields are multiplying with unprecedented rapidity. For example, the population of Illinois, in five years, 1850-1855, increased 448,781, or nearly 53 per cent.; that of Wisconsin 246,718, or more than 80 per cent.; that of Iowa, 177,611, or 54 per cent. in *two* years; while that of Minnesota has more than doubled itself in each of the last three years. In 1854 it was 35,000, in 1855 it was 75,000, and at the close of 1856 it was estimated at nearly 200,000. How shall this multitude be fed?

Without increased resources the Society can not fulfill its pledges to the laborers already commissioned, much less occupy the wide and promising fields inviting its culture. The Committee can divide only what they receive; and therefore they make their appeal to the churches whose servants they are. In the name of hundreds of missionary families, enduring hardness and privation; in the name of tens of thousands of our brethren,

ren, scattered over the wilderness as sheep having no shepherd; in the name of him whose stewards we are, and before whom we are soon to give account, we appeal for

the means which shall enable the Society to meet its present engagements, and obey the loud command of Providence—GO FORWARD!

POETRY.

A Voice from the Prairie.

BY A LADY.

"We mean to toil on, and pray on."

Home Missionary.

A voice from the prairie, there's grief in its tone;
"Mid the legions of sin I am struggling alone,
The dark ranks of error are thick on the field,
And deadly and keen are the weapons they wield.

"And pleasure is there, with the dance and the song,
To her perilous pathway alluring the young.
E'en the Church has forgotten her mission divine,
Unmindful alike of her honor and thine."

A voice from the prairie, yet not in despair:
It is patient in toll, it is mighty in prayer;
It reacheth the ear of the Master on high,
And his accents of mercy are heard in reply:

"Although in the morning, sad, weeping, alone,
Thy seed on the way side in weakness is thrown;
Though thou bearest the burden and heat of the day,
Oppressed by thy labor, uncheered on thy way;

"Lo! still I am with thee, my promise is sure;
Till even-tide cometh, with patience endure;
Then, rejoicing in hope, and made perfect in love,
Thou shalt bear thy full sheaves to the garner above."

Notice to Missionaries of the A. H. M. S.

MARCH REPORT.

Dear Brethren—By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the FIRST DAY of MARCH NEXT.

1. Name of the church or churches, with the township, county, and state, and also the post office address of the Missionary.
2. Number of stations where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.*
7. Number added to the Church by letter.*
8. Number of Sabbath school and Bible class scholars.
9. Number of Churches organized during the year.
10. Contributions to benevolent objects, such as
Home Missions, \$ _____
Foreign Missions, \$ _____
Bible Society, \$ _____, &c., &c.
11. Other interesting facts, such as the erection and completion of church edifices, the institution of the pastoral relation, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER, }
DAVID B. COE, } *Secretaries.*
DANIEL P. NOYES, }

* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

Appointments by the Executive Committee of the American Home Missionary Society, in December, 1856.

Not in Commission last year.

Rev. E. O. Burnham, Columbus City, Iowa.
Rev. Josiah Hill, Tupper's Plains and Carthage, O.
Rev. W. W. Norton, E. Otto and Ashford, N. Y.
Rev. Asher Bliss, Stockton, N. Y.
Rev. Milton Buttolph, Castile, N. Y.

Reappointed.

Rev. P. B. Chamberlain, Portland, O. T.
Rev. Milton B. Starr, Corvallis and vicinity, O. T.
Rev. H. H. Spalding, Kalapooia and vicinity, O. T.
Rev. B. A. Spaulding, Ottumwa, Iowa.
Rev. James McHose, Durango, Concord, Cottage Hill, Tivoli, Sherrold's Mound, and Center Township, Iowa.
Rev. Reed Wilkinson, Fairfield, Iowa.
Rev. Joseph C. Cooper, Salem and Hillsboro, Iowa.
Rev. Hiram N. Gates, Almaral and vicinity, Iowa.
Rev. Alpheus Graves, York, Iowa.
Rev. Edward Morris, Darlington and Willow Springs, Wis.

Rev. C. A. Boardman, Monroe, Wis.
Rev. Richard Hassell, Wyoming, Wis.
Rev. Dan C. Curtiss, Fort Atkinson, Wis.
Rev. Daniel T. Noyes, Prairie du Sac, Wis.
Rev. Horace M. Parmelee, Oak Grove, Wis.
Rev. Eli W. Taylor, Cassopolis, Mich.
Rev. Edward B. Olmsted, Caledonia and Mound City, Ill.
Rev. John W. Thompson, Berlin, O.
Rev. Levi L. Fay, Lawrence and Little Muskegon, O.
Rev. Thomas Larcom, Shavertown, N. Y.
Rev. J. P. Lestrade, Hunter, N. Y.
Rev. William Hunter, Springwater, N. Y.
Rev. Isaac Chichester, Bennington, N. Y.
Rev. George Spaulding, Canisteo, N. Y.
Rev. Calvin McKinney, Millport, N. Y.
Rev. David S. Morse, Springbrook, N. Y.
Rev. N. M. Clute, Middleport, N. Y.
Rev. Jacob A. Prime, (colored,) Buffalo, N. Y.
Rev. O. C. Crossfield, Sheldon and N. Java, N. Y.
Rev. Gilbert S. Northrop, W. Java, N. Y.

Receipts of the American Home Missionary Society, in the month of December, 1856.

MAINE—

North Belfast, Cong. Ch., Mon. Con., by
H. Davidson, Treas., \$5 51

NEW HAMPSHIRE—

Bath, Ladies' Sew. Soc., by Hannah C.
Walker, 1 00
Dunbarton, Dea. D. H. Parker, \$5; John
Buntin, \$5; others, \$18, by Jonathan
Ireland, 28 00

VERMONT—

Fair Haven, C. Reed, 10 00

MASSACHUSETTS—

Massachusetts Home Miss. Soc., by Ben-
jamin Perkins, Treas., 2,000 00
Dalton, a widow's mite, by Rev. T. A.
Hazen, 10 00
Great Barrington, Cong. Ch. and Soc., by
James Sedgwick, Treas., 100 00

RHODE ISLAND—

Providence, legacy of Calvin Dean, by
William Sheldon, Ex'r., 1,000 00

CONNECTICUT—

Brooklyn, Cong. Ch. and Soc., by E. New-
bury, 68 00
Canterbury, widow's mite, by Rev. R. C.
Learned, 1 00
East Woodstock, Cong. Ch. and Soc., by
Ass Lyon, 35 00
Groton, Cong. Ch. and Soc., by Rev. S.
Hine, 24 00
Lebanon, South Soc., Lad. Sew. Circle,
by Miss Jane Lyman, 12 00
Long Ridge, Cong. Ch., by Rev. A. B.
Collins, 10 17
Madison, Dea. J. T. Lee, 10 00
Middletown, Fem. H. M. Soc., by Miss
H. H. Brewer, to const. Rev. Jeremiah
Taylor a L. M., 30 00
New Hartford, North Cong. Ch., by H. W.
Brown, in full to const. John C. Smith
a L. D., 52 00
New Haven, a friend, 2 50
New London, legacy of Jonathan Colt, by
Robert Colt and Wm. C. Crump, Ex's, 3,000 00
South Britain, Cong. Ch., by Rev. A. E.
Lawrence, P. Averill, \$5; M. M. Can-
field, \$10, 15 00
Terryville, Cong. Ch. and Soc. Coll.,
\$62.68; Lad. Sew. Soc., \$9.32, by Milo
Blakeley, Treas., 72 00

NEW YORK—

Auburn, James S. Seymour, to const.
Clarence Seymour Dunning a L. M., 30 00
Brooklyn—
First Presb. Ch., Mon. Con. Coll., by
Henry Ide, 46 35
Church of the Pilgrims, S. B. Chit-
tenden, 500 00
South Presb. Ch., Mon. Con., by Rev.
D. A. Holbrook, 22 12
Coventry, Mrs. Eliza A. Hoyt, in part to
const. James P. Hoyt a L. D., 15 00
Franklin, on account of legacy of Hoffman
Barnes, by John H. Barnes, Ex'r., 250 00
Franklinville, L. L. Pr. Ch., to const.
John Cleves a L. M., by Rev. J. Reed, 30 00
Greenport, Colored Cong. Ch., by Rev.
P. Booth, 1 39
Harlem, Presb. Ch., Mon. Con., by H.
Ketchum, 4 44
Hudson, First Presb. Ch., Ladies' Sew.
Soc., to const. Mrs. Richard I. Wells a
L. M., by A. B. Scott, 50 00
New Haven, Presb. Ch., by C. E. Wells, 14 10

New York City, legacy of Nancy Girard,
by Guy Richards, Ex'r., \$1,000; J. S. C.,
\$10; Jeremiah Baker, \$10; two little
boys, \$5, \$1,025 00
Allen St. Presb. Ch., by J. W. Lester,
Henry O. Southworth, L. M., \$30;
others, to const. Rev. George C. Lucas
a L. D., \$102.25, 132 25
Central Presb. Ch., by Rev. A. A. Wood, 25 00
Fourth Avenue Ch., by Dr. A. C. Post, 184 98
Mercer St. Presb. Ch., W. W. Chester,
to const. Edward Chester a L. D., \$100;
Mrs. Ann Eliza Bronson, \$150; I. N.
Phelps, \$50; John P. Crosby, \$25;
Thomas Denny, \$20; S. A. Schieffelin,
\$30; C. F. White, \$10; R. M. Buchanan,
\$10, 395 00
Church of the Puritans, Mon. Con., by
E. M. Kingsley, 10 00
Poughkeepsie, Mrs. Phebe Wilkinson, by
James Browne, 5 00
Rochester, Bissell Hinsdale, 7 00
Sherburne, Estate of D. A. Rexford, 15 00
Sidney Center, Cong. Ch., by Rev. W. H.
Smythe, 2 31
Sidney Plains, Sab. Sch. Miss. Asso., by
J. F. Graves, 11 00
Unadilla, Presb. Ch., by Rev. W. H.
Smythe, 4 42
Union, First Presb. Ch., by Rev. S. F.
Bacon, 30 17
Upper Jay, Dr. A. Morse, by Rev. D. C.
Osgood, 2 10
Wadham's Mills, Cong. Ch., by Rev. J.
A. Woodhull, 17 00
Walton, Cong. Ch., by Rev. S. J. Pattengill, 50 00
Whitehall, Darius Jones, 10 00

NEW JERSEY—

Newark, Job Haines, to const. Mrs. Tem-
perance Topping, of Chester, N. J., a
L. M., \$40; H. M. N., \$10, 50 00

PENNSYLVANIA—

Franklin, Presb. Ch., by J. L. Merriam, 23 43

VIRGINIA—

Winchester Presbytery, by Rev. J. W.
McMurren, 12 50

KENTUCKY—

Bowling Green, M. K. Jones, 10 00

OHIO—

Avon, Miss Lucy Gibbs, L. M., 30 00
Benton, Cong. Ch., by Rev. M. B. Starr, 10 00
Defiance, First Presb. Ch., by Rev. E. R.
Tucker, 16 08
Ellsworth, Lynda Lord, in full to const.
Caroline P. Lord L. M., 17 00
Homer Presb. Ch., by Rev. W. Swift,
of which \$5 is in full to const. Ezra B.
Morehouse a L. M., 13 00
Moscow and Monroe, Presb. Chs., \$6.14;
Rev. W. Mitchell, \$5, 11 14
Napoleon, Cong. Ch., by Rev. J. E. Wright, 6 50
Walnut Hills, Lane Seminary, Presb. Ch.,
by Rev. D. H. Allen, D.D., 109 75

INDIANA—

Bristol, Presb. Ch., by Rev. B. Welles, 3 09
Pleasant Ridge and Winchester, by Rev.
A. Loose, 7 50

ILLINOIS—

Batsavia, Cong. Ch., by William Coffin, 53 13
Chicago, First Presb. Ch., by A. G.
Downs, S. P. Farrington, to const. Mrs.

Sarah J. Glover, of Lockport, a L. M.; others to const. O. A. Day, S. P. Farrington, Orrin Kendall, Mrs. S. A. Smith, and Richard D. Smith, L. Ms., \$170,	\$200 00
Elizabeth and Plum River, Presb. Chs., by Rev. J. R. Smith, \$8; a lady, \$10,	13 00
Mount Carroll, Presb. Ch., by Rev. Calvin Gray,	9 00
Otter Creek, Cong. Ch., by Rev. James Hodges,	5 50
Pittsfield, Cong. Ch., by E. Vernon,	12 00
Plymouth, Cong. Ch., by Rev. N. P. Coltrin,	10 00
Quincy, legacy of W. R. Nims, by E. K. Stone,	100 00
Salem and Hillsborough, Cong. Chs., by Rev. J. O. Cooper,	21 35

MICHIGAN—

Received by Rev. H. A. Read,	
Ann Arbor, Cong. Ch.,	\$21 14
Clinton, Cong. Ch.,	30 20
Hillsdale, Presb. Ch., Mon. Con.,	10 00
Portage, legacy of Mrs. Mary Smith,	213 80
Salem, Cong. Ch.,	4 55
Salem and Lyons, Cong. Ch.,	11 00
Ypsilanti, Presb. Ch., to const.	
Dea. Jacob Bacon a L. M.,	34 00
Adrian, First Presb. Ch., by E. H. Winans,	50 00
Augusta, Cong. Ch., by Rev. E. Edwards,	5 00
Brighton, Presb. Ch., Coll., \$17.16; Ladies' Benev. Soc., \$5; Rev. Chauncey Osborn, \$10,	32 16
Detroit, First Presb. Ch., by Rev. G. Duffield, D.D.,	50 00
Mount Clemens, Presb. Ch., by S. W. Snook,	15 00
Oakwood and Canandaigua, Cong. Chs., by Rev. E. T. Branch,	12 00
Sault St. Marie, Mrs. Adeline Jones,	1 00
Somerset, Presb. Ch., Coll., \$15; Rev. S. Stevens, \$5,	20 00
Utica, First Cong. Ch., by Rev. W. Platt,	10 00
Wheatland, Dea. N. Rowley, by Rev. L. S. Hobart,	5 00

WISCONSIN—

Beloit, on account of legacy of Mrs. Love Colton, by Rev. A. L. Chapin, D.D.,	1,000 00
Green Lake and Brooklyn Cong. Chs., by Rev. S. Bristol,	27 60
Hartford, Cong. Chs., \$19.30; Rubicon, \$2.20, by Rev. Anson Clark,	21 50
Lodi and Louisville, Presb. Chs., by Rev. J. N. Lewis,	7 50
Manitowoc, Presb. Ch., Rev. Mead Holmes, Mrs. M. D. A. E. Holmes, Mead Holmes, Jr., and Mary E. Holmes, to const. Frederick Borchardt and Hanson Rand L. Ms., \$60; others, \$20,	80 00
Monasha, Cong. Ch., by Rev. T. Cooke,	10 00
Monroe, Cong. Chs., by Rev. C. A. Boardman,	19 00

IOWA—

Brooklyn, First Presb. Ch., by Rev. R. Colston,	10 13
Davenport, Ger. Ch., by Rev. A. Frowein,	2 60
Crawfordsville and Columbus City, Cong. Chs., by Rev. E. O. Bennett,	3 86
Decatur, Presb. Ch., by Rev. J. H. Shields,	7 00
Le Clair, Cong. Ch., by Rev. J. T. Marsh,	1 45
Moscow, Cong. Ch., by Rev. D. Knowles,	3 00
Winterset, Presb. Ch., by Rev. J. C. Ewing, Coll., \$6.05; Mrs. Della S. White, to const. her son John T. White a L. M., \$30,	36 05

MINNESOTA—

Chanhasan, Independent Ch., to const. Dea. Joshua Moore a L. M., by Rev. C. B. Sheldon,	30 00
Chatfield, Rev. E. D. Holt,	1 00
Excelsior, Rev. Charles Galpin, L. M., \$30; Independent Ch., to const. Dea. Selah Bardwell and Rev. Charles B. Sheldon L. Ms., \$60,	99 00

CALIFORNIA—

Downleville, First Cong. Ch., by Rev. W. C. Pond,	\$20 00
San Francisco, First Presb. Ch., by Rev. T. D. Hunt,	174 20

OREGON—

Grand Prairie, Cong. Ch., by Rev. T. Condon,	15 00
Oregon City, Cong. Ch., by Rev. G. H. Atkinson, Mon. Con., \$19; Mrs. A. H. Steele, \$3, in full to const. Dea. P. Hatch a L. M.,	22 00
Portland, Cong. Ch., by Rev. P. B. Chamberlain,	25 00

\$12,211 50

Donations of Clothing, &c.

Bath, N. H., Ladies' Sew. Soc., by Hannah C. Walker, a box,	23 50
Morris, Ill., Cong. Ch., Ladies' Mite Soc., by Rev. E. B. Turner, a barrel,	45 00
New Haven, Ct., Center Ch., by Miss E. North, two boxes,	237 70
Van Buren Center, N. Y., Ladies' Benev. Soc., by Mrs. Ansel Phinney, a box.	

Receipts of the Central Agency, N. Y., from Sept. 1 to Dec. 1, 1856. J. E. WARNER, Treasurer.

Antwerp, Cong. Ch., Coll.,	9 68
Augusta, Cong. Ch., of which \$100 by Gen. John I. Knox, for missionaries in Kansas,	125 62
Canton, Presb. Ch., Coll.,	46 57
Cherry Valley, Presb. Ch., Coll.,	53 57
Coventryville, Ladies' Society,	3 00
Crown Point, First Cong. Ch., Coll.,	40 00
East Pitcairne, Presb. Ch., Coll., by Rev. R. S. Armstrong,	3 00
Glen's Falls, Presb. Ch., Coll.,	55 00
Keeseville, Cong. Ch., Coll.,	42 00
Maine, Cong. Ch., Coll.,	12 00
Malone, Cong. Ch., Coll.,	124 00
Marcellus, by Nahum Grimes, in part for L. M.,	5 00
Middlefield Center, Presb. Ch., Coll.,	53 00
Middle Granville, Presb. Ch., Coll., in part,	19 35
Nelson, Welsh Cong. Ch., by Rev. J. Lloyd,	9 73
North Granville, Presb. Ch., Coll., of which \$17 by the Fem. Home Mts. Soc., to const. Mrs. Mary Bulkley, L. M.,	26 46
Potsdam, Presb. Ch., Coll., of which \$10 by L. Knowles, Esq., in part to const. W. L. Knowles L. M.,	50 89
Redfield, by A. Johnson, Esq.,	14 00
Rensselaer Falls, Cong. Ch., by Rev. L. W. Chaney,	11 40
Russia, Presb. Ch., by Rev. R. Pratt,	14 49
Sackett's Harbor, Presb. Ch., Coll.,	14 35
Sauquoit, Presb. Ch., Coll., \$26.65; Fem. Benev. Soc. of Sauquoit and Clayville, \$10,	36 65
Sherburne, by Joshua Pratt,	5 00
Springfield, Presb. Ch., Coll.,	45 64
Trenton, Presb. Ch., Coll.,	10 00
Utica, Presb. Ch., Coll., of which \$20 by Mrs. Wm. H. Ferry, in part to const. Mary E. Ferry L. M.,	132 03
Waddington, Cong. Ch., by Rev. B. B. Parsons,	7 00

\$1,025 44

Donations of Clothing, &c.

Coventryville, Ladies' Benev. Soc., by Mrs. B. B. Blake, a box,	\$23 00
Gilbertsville, Ladies' Benev. Ass. of Presb. Ch., a box,	43 21
Gouverneur, Ladies of Presb. Ch., by Mrs. J. L. S. Dodge, a box,	
Guilford Center, Ladies' Benev. Sew. Soc., a box,	37 56
Mount Vernon, Ladies' Benev. Soc., by Mrs. A. B. Cozzens, a box,	
Springfield, Ladies Presb. Ch., a box.	

*Receipts of the Western Agency, N. Y., from
Sept. 1 to Dec. 1, 1856. W. T. Scott, Treasurer.*

Adams Basin, rent of parsonage,	\$50 00
Arkport, Presb. Ch., by Rev. E. W. Allen,	5 00
Avon, Presb. Ch., in part to const. Henry Mowry a L. M., by Rev. J. W. Ray,	13 00
Bath, Presb. Ch., by Rev. E. Benedict,	11 00
Bennington, Presb. Ch., by Rev. I. Chichester,	5 00
Buffalo,	
<i>First Presb. Ch.</i> , by James Crocker,	\$30
to const. Mrs. Jane Pratt a L. M.,	107 15
<i>East Presb. Ch.</i> , by Rev. J. A. Prime,	10 00
<i>North Presb. Ch.</i> , Bal., by H. Stillman,	200 31
Canisteo, Presb. Ch., by Rev. Geo. Spaulding,	25 00
Carysville, Presb. Ch., by Rev. A. Sedgwick,	15 00
Corning, Presb. Ch., by Rev. D. Chichester,	17 50
Dansville, Presb. Ch., by W. F. Clark,	\$17.60;
Mrs. Mary Crane, \$10; Mrs. Sheppard, \$2,	29 60
East Bloomfield, Cong. Ch., Coll., \$99.63;	
Josiah Porter, \$50; Ladies' H. M. S., to const. Mrs. Catharine Salmon, Mrs. Louis Penoyer, Mrs. Helen M. Seymour, L. Ma., and Miss Julia Adams, \$30 to const. Myron Adams, Jr., a L. M., \$11.577,	265 45
Elba, Cong. Ch., a friend, to const. Mrs. Margaret Reid a L. M., \$30; Coll. to const. La Fayette Brown a L. M., \$30,	60 00
Elmira, Presb. Ch., Coll., \$175.88; L. E. Skinner, \$5,	180 88
Geneva, Rev. M. P. Squier, D.D.,	25 00
Hornby, Presb. Ch., by C. G. Wheat,	5 00
Horseheads, Presb. Ch., by Rev. B. G. Riley,	27 75
Ithaca, Presb. Ch., Mon. Con., \$34.65; Coll., \$18; Mrs. Sally Bates, \$5, by B. S. Halsey, Treas.,	52 65
Java, Cong. Ch., by Rev. G. S. Northrop,	4 00
Lima, Presb. Ch., Rev. John Barnard, D.D., \$5; Miss Abby Barnard, \$5; others, \$28.50; Mon. Con., \$20,	58 50
Livonia, James G. Clark, \$10; others, \$48.68,	58 68
Lyons, Presb. Ch., John Gilbert,	10 00
Middleport, Presb. Ch., by Rev. N. M. Clute,	16 00
North Java, Cong. Ch., by Rev. C. C. Crossfield,	6 68
Nunda, Presb. Ch., Bal., by C. W. King,	7 00
Ovid, Presb. Ch., legacy of Newton Johnson, by D. D. Johnson,	100 00
Reed's Corners, Cong. Ch., by Rev. M. Harris,	4 00
Rochester, Plymouth Ch., by Edward Lyon, Treas., \$30 to const. Dr. A. G. Bristol a L. M.,	191 87
Rose, Presb. Ch., by Rev. B. Ladd,	10 00
Rushville, Cong. Ch.,	84 81
Sheldon, Cong. Ch., by Rev. C. C. Crossfield,	9 76
Varna, Presb. Ch., by Rev. P. R. Kinne,	3 50
Watkins, Presb. Ch., Mon. Con., to const. M. S. Kinney a L. M.	30 00
West Fayette, Presb. Ch., by Rev. W. F. Curry,	6 17
	\$1,656 16

Receipts of the Massachusetts Home Missionary Society, in the month of November, 1856. BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Cong. Ch. and Soc.,	15 00
Amesbury, West Rev. Mr. Thompson's Soc., to const. James H. Johnson, Daniel H. Bradley, George N. Bird, John Clary, and Abner Sargeant, L. Ms.,	158 22
Andover, West Parish, to const. Dea. Solomon Holt a L. M.,	54 16
Beverly, Dane St. Ch., to const. Joseph E. Dodge a L. M.,	30 00
Dartmouth, South Cong. Ch., to const. Abner R. Tucker a L. M.,	46 75
Essex, North Conference, Coll. at meeting to const. Rev. Asa Farwell a L. M.,	81 88
Falmouth,	
<i>First Ch. and Soc.</i> ,	\$5 23
<i>East</i> , Dea. B. Hatch,	5 00
<i>Wauquoit</i> , Zenos Euer,	5 00
Grafton, Cong. Ch. and Soc., to const. Mrs. Susan Greenwood and Frederick Waterman L. Ms.,	60 00

Kingston, Evan. Ch. and Soc.	\$20 00
Marshfield, First Ch. and Soc.,	38 12
Malden, South Cong. Soc.,	16 60
Medfield, Second Cong. Ch. and Soc.,	23 22
Medway,	
<i>First Ch. and Soc.</i> , Ladies' H. M. Soc.,	62 72
<i>Village Ch.</i> , to const. Samuel Force a L. M.,	31 00
Middleton, Cong. Ch. and Soc., to const. Mrs. Althea Curtis a L. M.	30 00
Newton,	
<i>Elliot Ch. and Soc.</i> ,	84 66
Center, Ladies' H. M. S., in full to const. Mrs. Lucy Hyde, Mrs. Harriet Woodward, and Miss Hannah Moreau, L. Ma.,	30 00
Pembroke, legacy of Miss Mary C. Ford,	100 00
Rochester, Ladies' H. M. Soc., in full to const. Mrs. Mary B. King and Mrs. Althea Dexter L. Ma.,	42 00
South Danvers, Second Ch. and Soc., to const. Rev. James O. Murray, Mrs. Julia R. Murray, Dea. Wm. Wolcott, Dea. Thorndike Proctor, Dea. Richard Smith, Dea. Jacob Perley, and Isaac Hardy, Jr., L. Ma.,	212 65
Springfield, Indian Orchard Ch.,	17 00
Wareham, a friend,	4 00
	\$1,199 26

Receipts of the Philadelphia Home Missionary Society for the quarter ending Nov. 30, 1856. HENRY PERKINS, Treasurer.

NEW JERSEY—	
Boonton, Presb. Ch., by Rev. D. E. Megie,	48 00
Cranesville, Presb. Ch., by Rev. H. Read,	20 00
Dover, Presb. Ch., by Rev. B. C. Megie,	38 00
Newfoundland, by Rev. H. F. Wadsworth,	9 50
PENNSYLVANIA—	
Athens, Cong. Ch., by G. A. Perkins, Treas.,	12 50
Bethany and Rileyville, by Rev. E. O. Ward,	25 00
Catasauqua, Presb. Ch., by Rev. C. Earle,	25 46
Darby, First Presb. Ch., by James Knowles, \$30.07; by Rev. M. E. Cross, \$2,	32 07
Edinburgh, Presb. Ch., by Rev. E. W. Beebe,	3 05
Erie, Board of Agency, by George Selden, Treas.,	64 50
Farmington, Presb. Ch., by Rev. Mr. Woodcock,	1 83
Girard, Presb. Ch., by Rev. A. Porter,	25 00
Mantua, bequest of Mrs. A. M. Lackey, by Hugh Boyle, Ex'r.,	437 51
Philadelphia, Estate of Mrs. Mary Moyer, by Mrs. S. C. King,	40 00
<i>Calvary Presb. Ch.</i> by John Gulliver, \$34; Mrs. Bird, \$10; Mr. H. Baldwin, \$50,	95 00
<i>Third Presb. Ch.</i> , Estate of Thomas Skarles, by W. J. P. White, Treas.,	144 00
<i>First Presb. Ch. N. L.</i> , by Rev. T. J. Sheppard, \$100; by A. Eastlack, \$5,	60 00
<i>Central Presb. Ch., N. L.</i> ,	73 70
Pittsburgh, by Rev. Dr. Riddle,	56 25
Reading, First Presb. Ch., by Hon. W. Strong, Sab. Sch. \$100; Hon. S. Bell, \$23.50; Hon. W. Strong, \$30; others, \$11.50,	225 00
Salem and Sterling, by A. R. Raymond,	20 00
Spartanburgh and Beaverdam,	6 38
West Chester, Presb. Ch., by Rev. W. E. Morse,	100 00
Waterford, Presb. Ch., by T. T. Bradford,	7 25
York, English Presb. Ch., by Rev. C. J. Hutchins, Samuel Small, \$50; Mrs. McDonald, \$30; Rev. C. J. Hutchins, \$20; others, \$155,	255 00

MARYLAND—

Elkton, Presb. Ch., by Rev. J. W. Mears,	25 89
--	-------

\$2,045 89

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIX.

MARCH, 1857.

No. 11.

Immigration and Home Missions.

THE census of 1850 reports 2,244,648 persons of foreign birth. Since that time, 1,748,424 emigrants have landed on our shores; and, making a reasonable allowance for deaths, we must have not far from 3,500,000 persons of alien birth now treading the soil of this Republic.

This number must be expected to increase rather than diminish; although its ratio to the whole population of the country will probably never be greater than it is at the present time. It is already sufficiently large. In 1850, the foreign born were about one twelfth of the whole population; and although in the South-western States they formed but one twentieth, and in the Southern States but one fiftieth of the people, in New England they reached one twelfth, in the Northwest one eighth, and in the Middle States one fifth. Nearly two fifths of this foreign population were in cities and large towns, leaving rather more than three fifths distributed through the rural districts and smaller villages.

Whether the immigration will long continue as numerous as it has been, it is impossible to predict. A considerable diminution has already taken place, for a single year; for, while in 1853, 368,645 foreigners landed on our shores, and in 1854, 427,833, in 1855 there were only 200,877. It is possible that coming years may not reach a higher average immigration than that of last year; but the current can hardly cease flowing, so long as America offers cheap lands and freedom to the crowded and oppressed millions of the old world. They will come. We

shall see them congregating in our ports, and lining our unfinished railroads, while thousands of them will find their way into our manufactories, and hundreds of thousands will hide themselves, for a season, amid the solitudes of the prairies, sure to become visible again whenever an election is to be held, or a missionary goes his rounds of exploration or of pastoral visiting. It was estimated in 1853, that the persons of foreign birth who had come into the country since 1790, and were still living, numbered, with their descendants, 3,200,000. More recent arrivals would increase this aggregate—making due allowance for deaths—to nearly or quite 4,000,000 or about one seventh of the entire white population of the country.

Every Christian must feel, that this great movement of the human race is rightly viewed only when contemplated as under the eye and hand of God. It is not any chance of famine or tyranny that drives these multitudes hither. There is a Providence over all this; and the divine wisdom makes of human follies and crimes new ministers of his love. It was his word that commanded the peopling of the Pacific shores; and it is his hand that is leading great armies across the Atlantic, and is hastening the occupancy of the Mississippi valley.

1. *God sends these multitudes hither for good and great ends.*

If we can but discover the divine purposes, then can we intelligently lend ourselves to be instruments in their accomplishment; and thus, working with God, shall ourselves be sure of a perennial prosperity in ministering to others, to the praise of his name.

It is reasonable to suppose that this emigration will ultimately prove beneficial, not alone to the emigrants themselves, but to their fellow subjects whom they leave behind, and to the fellow citizens whom they find here. God's love is very broad; and his plan is but the scheme whereby that love works. It is right for us to believe that he means, by this great movement, to promote both the temporal and the spiritual interests of all concerned. The departure of so many hundreds of thousands can hardly fail to relieve the crowded territories of the old world, and to make the condition of its laborers more comfortable. Their arrival supplies a great want of the new world, and hastens the subjection of its rude nature to human uses; while it secures to the expatriated families a better home than they left, the certainty of productive labor and of political freedom, with opportunities for all the individual culture and social progress of which they are capable. Are we not also permitted to hope that their religious condition will ultimately be benefited by this change?—that God has brought them hither into the midst of a vigorous, free, apostolic Christendom, that they may be brought back to the pure apostolic Christianity, and, burying their rationalism and their Romanism with their dead past, may put on the new man in Christ Jesus, being formed anew in his image? If this shall be, it must be through the fidelity and self denial of American churches; and so these churches and their members will themselves be benefited by the efforts in which these their neighbors are blessed. Moreover, the blessing will not be shut up within these bounding oceans, but, partly through the nearer ties and the closer intercourse created by the emigration, it will cross the seas, and peasants of Saxony and Bohemia and those who dwell by Augsburg and Dort, and Trent, and *Tuam*, may yet receive from these shores the true doctrines of the Gospel which the reformers and good St. Patrick preached.

2. *We should seek to work with God in the accomplishment of his beneficent purposes.*

It is our duty to extend a christian welcome to these strangers, remembering that our fathers were strangers once, and assured that such kindness and faith-

fulness will attach them to their new home and kindred, so that their children and ours shall inherit no animosities, but shall amicably blend into one united people. But in no way can we do so much for the emigrant, can we so promote kindly affections in all hearts, or so surely and so speedily realize the purposes of that Divine Heart whose love is over all, as in providing for his religious wants. Above all other things, we are bound to study his spiritual welfare. Success here is success everywhere; and in proportion as these millions partake of the christian spirit will they rise above divisive prejudices, become faithful citizens and kind neighbors; in proportion as they receive the wisdom and power that is from above, will their counsels and their labors contribute to the common good, or, ultimately, to their own. The great question for us then is:—What can be done for the evangelization of the immigrant population?

Here they come, with their various tongues, and their opposing creeds, with rooted prejudices and fixed habits; they are strangers to our customs, and attached to their own; they have grown strong in their peculiar beliefs, and disbeliefs; many of them are under the control of priests who have ruled them and their fathers for centuries, and who are clothed with all the power that superstition and long use can give; once here, they are buried in a tumultuous tide of cares and toils, while providing a new home;—thus they come by thousands and hundreds of thousands; what can be done for them? We are persuaded that those who have meditated longest on this momentous question, are ready to join with us in the reply:

3. *Our grand dependence, under God, for the evangelization of immigrant families and their descendants, is our creating and maintaining, wherever these immigrants go, an adequate number of pure, evangelical churches.*

Various lesser instrumentalities and expedients may be resorted to, and doubtless have their importance. But these are dependent on this one, which is as direct as any other can be, and at the same time includes them all.

In the *first place*, it should be premised: That no small number of the *adults* who land on our shores, are practically beyond our reach. The mortality among immigrants is always large, so that many die before there is time to do them good and many of the remainder are so fixed in their prejudices and habits, that no means at present in operation take hold of them effectually. Our scheme for benefiting these new neighbors, then, must be comprehensive, must embrace them as a class, and look mainly beyond to-day for its results; being especially careful not to subordinate the great final end to smaller immediate successes; not to weaken our chance of benefiting coming generations, in our zeal to save the present. This is a work which can not be done in haste. That plan, therefore, is the best, which promises ultimately to meet the whole want, to do the whole work, and do it well.

The mass of our immigrants may be divided into three classes—the Protestants, the Romanists, and the Infidels. Let us consider our principle in its bearing upon each of these.

We affirm then, that our great reliance for the more complete evangelization of *Protestant* immigrants is in keeping up the number, the purity, the efficiency, and the harmony of our churches.

This is obviously true of so many of them as are willing to become members of these churches, or of the congregations under their influence. If we can so increase the number of these christian municipalities, that wherever the stranger wanders he shall find one in his neighborhood, then we can reach him. If we succeed in maintaining purity of doctrine and discipline, and in duly improving the efficiency of these “many members” of the “one body,” then we *shall* reach

him; he will find himself and his family embraced in arms of fraternal faithfulness, and his household will grow up beneath renovating and sanctifying influences.

But the great majority of the Protestant immigrants will not join American organizations, clinging with patriotic affection to the old names and usages, which have become only the more sacred, because the "fatherland" is now so remote. In Europe, they were members, perhaps, of the Lutheran Church, or else of the German Reformed Church, or of the German Evangelical Union; and they renew their membership here. Upon their arrival, it is to the pastors of these churches, that they go for the baptism of their children, for the "confirmation" of their youth, for the burial of their dead. We would not speak without discrimination of the Protestant churches of Europe; but it is unquestionably true, that those in which the vast majority of our Protestant immigrants have been reared, are chargeable with the serious defects of doctrine and discipline, described at length in *The Home Missionary* of last month. They do not guard their communion against the admission of unworthy members; and, in theory, make the sacraments a means of grace to the impenitent, rather than a seal of grace to believers, a memorial of Christ's love, and a means of christian growth. If, now, we were considering solely how we could most effectually benefit those immigrants who are here connected with these Protestant communions, the answer must be, not so much by seeking formally to proselyte them to American denominations, not alone by controversial assaults upon their theories, not, surely, by maintaining their churches, so defective in order and doctrine, but mainly by increasing to the necessary point, the number, the purity, the efficiency and harmony of our own churches:—the number; so that all parts of the country shall be duly supplied with them, and they shall be within the reach of all:—the purity, alike of doctrine and of discipline; so that everywhere they shall continue both to declare the truth, and to illustrate it by their example:—the efficiency; so that, through the well organized activity of the members of our churches, they shall actually reach all, carrying the Gospel to such as will not seek it:—and the harmony; for it is better that Christ should be preached out of love than contention. If these our fellow Protestants are ever to be essentially benefited through our instrumentality, it must be in one, at least, of these three ways;—through personal intercourse with stanch and godly members of our churches; through our religious literature, periodical and permanent; or through the general influence of our churches' pure example, with that of the public sentiment which such an example creates; and these influences are all dependent, and solely dependent, under God, upon the number, purity, efficiency, and harmony of our churches.

It is vain to search out medicaments for this disorder; to fancy that it is to be cured or much alleviated by specifics. We must look to a strengthening of the spiritual constitution of the nation; and rely upon such processes as tend to invigorate the great vital organs; confident that, when an abundance of pure and strong blood is sent beating through all its arteries, and a firm magnetism sleeps amid all its fibres, then each local disorder, infirmity, and unseemliness, will be met in its own stronghold, face to face, with the curative energy. Above all things, then, our churches must cling to the *principles* which are their life; must maintain the strictness of their Puritan discipline, and must strive for greater singleness of devotion to their Lord, for a more watchful love to their neighbor, and for greater system in their labors for his good. Build up missionary churches in all the new settlements; build up such churches only as will maintain a pure faith and order; organize the lay element more perfectly, in all the churches; keep at peace among yourselves—and this importation of life-in-death from the state-ridden

churches of Europe will disappear. Our American Christendom already presents a most imposing array; and, in its example and its religious literature, wields a power of impression and conviction, in view of which we may well thank God and take courage. Let this Christendom spread itself with our widening frontiers, concentrate itself wherever our population accumulates—improving, meanwhile, no more than may reasonably be demanded of it, in doctrine and discipline, at least, maintaining its present purity and strictness—and one of two results must be wrought upon the denominations afflicted with formalism, viz., either disintegration, or renovation. They must either come out more and more fully in opposition to evangelical principles—growing drier and feebler every year; or, what is more probable, and by far more desirable—yielding to the pressure of the truth, as drawn out in discussions, enforced by public opinion, and illustrated by a luminous example, they will gradually modify their usages and their theories, and will come to partake in the more vigorous vitality which surrounds them.

Let us turn, now, to the *Romanists* and the *Rationalists*. The same principles apply with even greater force to their case, than to that of the Protestants. Taken together, they are far more numerous; and they are widely scattered over the whole of the Free States. For these reasons, no local, limited measure will be of any satisfactory efficiency. The renovating influences which are to be equal to the spiritual wants of this population, must be as omnipresent as the population is—must be in every community; must be in our churches, and in *all* our churches. For it is not enough that these influences should be occasional, merely; if so they will certainly be feeble. They need to be steady, permanent, and cumulative, like the power of a growing, working church; in short, they must be that very power; for there is no other instrumentality whatsoever, that would justify any hope of success. These immigrants congregate in our cities; the city churches must look after them. They gather in our large towns and manufacturing villages; the churches there must look after them. They percolate through all the West, upon lines of travel, and into the green unbroken wilderness; churches must be founded there to meet them, bearing perpetual witness concerning the things of God, even in their silent existence a ceaseless admonition—but yet by no means silent or idle; for to these missionary churches it belongs, to furnish the stranger with the Word of God, to “visit” his family in sickness and trouble, to take up his little ones in their arms and carry them in their bosom, and by all the manifold influences of neighborly and friendly attention, to draw these wanderers back to the fold. No agency that is not thus omnipresent, permanent, thus self-perpetuating and reproductive, can meet the wants of a wide spread and growing population.

The Roman Catholic Church is an exceedingly solid organization; but in this country, it is like an iceberg that has floated into sunny latitudes, and despite the utmost zeal of its hierarchy, melts with a continual decay. But no clime is warm without the sun; and the churches here must “let their light shine” on these floating masses, or they visit us in vain. The Romanist must come into actual contact with a purer faith, or he will only go from bad to worse. Our churches must be everywhere, or they will not reach him. They must everywhere be pure, or they will do him no good. It is only by giving him something better than he has, that we can benefit him; and it is only by showing him this better thing, that we can even convince him of its existence, much less persuade him to take it. It is only by surrounding him with living examples, that we can effectually show it to him; and, finally, it is only by filling the land with true churches of Jesus Christ, that we can hope to encompass each Romish family with christian neighbors.

The numerous Unbelievers among our emigrant population—of whom the Ger-

man Rationalists are the most numerous—present a similar problem, for our practical solution. Like the Romanists, these are scattered over the whole country. Like them, again, the force of rooted prejudice, suspicion, and hatred holds them aloof from evangelical influences; and we have reason to fear that many of them will die, as they have lived, without God. But though it should prove that many of the adults are beyond our reach, the children surely are not; and if the communities wherein these families are reared, are but filled with the influences of the Gospel, we shall find that no small portion of the rising generation are effectively reached, while the parents themselves will not go unblessed. If Sabbath schools can be provided in their neighborhood; if churches, convenient of access, open their hospitable doors every Sabbath; if christian neighbors are living honest and religious lives by their side, visiting them kindly in sickness, and, as opportunity offers, calling their attention to spiritual concerns, showing to them a profession of faith that is more than a state formality or a priestly dictation, and how it is possible to be a Christian from intelligent conviction, and how true religion includes visiting the fatherless and widows in their affliction, and keeping one's self unspotted from the world—if these men, who come to us filled with disgust at formalism and arbitrary rule, and identifying Christianity itself with these objects of their hate, can thus be brought into contact with its spirit, in the hearts and lives of christian neighbors, and in ministers and churches who assume no domination, but in love seek to do them good, then may we expect their stubborn prejudices to yield. May we not discover, indeed, that it is not so much Christianity that they hate, as the oppressive formalism that took its name? When they realize that the two not only have no necessary alliance, but can have no real relation save hostility, perhaps they will accept the Gospel all the more freely from the fact that they have so loved the freedom which is its fruit, and so abhorred the oppression which is an outrage on its spirit. And here again, it is made very plain to us, that no local, desultory, or occasional instrumentality will do our work. It must be one that shall meet the immigrant wherever he goes, and stay with him wherever he remains. It must not act upon him from a distance only, but must be by his side. He must be brought into *contact* with the spirit of the Gospel; he must be kept in contact with it—he and his family—his children growing up within the atmosphere of its perpetual presence. Now, how can we accomplish this, except by founding churches throughout the land, by seeing to it that these churches are pure at the beginning, and by increasing their christian efficiency and coöperation to the highest attainable point. It is impossible. If we neglect to establish churches where they are needed; or if we build such as are defective in doctrine or in discipline; or if these churches are permitted to become inefficient; or if they go to war among themselves; then do we fail in our duty towards those whom God sends to be our neighbors, and refuse to work with him for their eternal good.

On the contrary, if we labor faithfully to fill this land with such churches as have been described, and to render them efficient and harmonious, then are we true to our brother, and to our Lord; and we have good reason to believe that divine wisdom will so guide us in our plans, divine strength will so reinforce our weakness, that this vast work shall go on prosperously to its final, full achievement.

Missionary Intelligence.

OREGON.

From Rev. T. Dwight Hunt, Agent.

Lebanon, Santiam.

During my visit to Rev. Mr. Spalding, I accompanied him on a visit to Lebanon, one of his out-stations, twelve miles to the north of Calapooya. It happened to be the day of a county meeting, called together to form a political organization. The coincidence of our meeting and of the convention was accidental; but as they did not interfere, I was glad of the coincidence. The county was well represented, and the spirit of the convention was excellent. Such addresses were made, and such resolutions were passed, as inspired me with strong hope for Oregon, notwithstanding the tendencies that so seriously threaten her liberties. I became convinced, then and afterwards, that slavery could triumph in that Territory only by a desperate struggle; and that the true lovers of liberty would not yield their birth-right without a long and manly resistance. I preached in the evening in the school-room of the Santiam Academy—a flourishing Methodist institution—the same room in which the convention had been held during the day. Many of its members were present, with many others; and the opportunity was a favorable one for the utterance of important truths.

Lebanon is a small but very pleasant village, on one of the forks of the Santiam, a tributary of the Willamette, and is best known in Oregon as the site of the academy mentioned above. The village reposes very pleasantly on the edge of the forest, and near the foot-hills of the Cascade range.

Corvallis.

From Rev. Mr. Spalding's I passed on to Rev. Mr. Starr's, at Corvallis. This town is on the Willamette, and is the largest and most important place south of Salem. This, however, is not saying much, for even Portland, the largest place in the Territory, does not number 1,500 souls. Corvallis may possibly number four or five hundred. It has two church edifices, one belonging to the Methodists,

and one to the Baptists. The Presbyterians (O. S.) have also a small church organization, but no house of worship, and no resident minister. Both in the town and its vicinity, there are also a few members of the churches represented in our Society, to whom, among others, your missionary ministers once every Sabbath. The town is apparently the most active and enterprising in the Territory, Portland excepted. It has long contended with Salem and Eugene for the honor of being made the capital. But, what is more to be regretted, it is the center of the pro-slavery influence in the Upper Willamette. Here it is that politicians have dared, more than elsewhere, openly to advocate the introduction of slaves. And it is here, more than elsewhere, that the crowd have applauded such avowed infamy.

Meeting in the White School-house.

Rev. Mr. Starr, though now living four miles west of Corvallis, will soon be located in the village itself. With that as his center, he will work in as large a circle as his time and strength, and the interests of the central station, will permit. When I reined up at the neat white school-house at King's Valley, his principal out-station, just before the hour of service, I heard his voice in earnest exhortation. He was holding a prayer meeting, and the house was full. There was a visible solemnity in the congregation, while bowed heads and tearful eyes here and there, told of earnest thought and strong emotion. My coming could not have been more opportune; nor could I have been more warmly welcomed, or more urgently pressed to remain longer than the Sabbath, so as to continue the meetings which had thus far given promise of a rich spiritual blessing. But appointments made, and sent ahead at other stations, would not permit. I could only spare that one day to that station. Yet it was a day I shall not soon forget. Better attention was never paid to preaching than on that day and evening.

Rev. Mr. Starr's Field.

The district is both beautiful and fertile—a valley, rising in benches from

the bed of a small mill stream, well watered and wooded, and arable to the very tops of the surrounding hills. The houses are better built, and the farms and farm houses indicated more thrift than I had elsewhere observed in the Territory. Your missionary has not yet organized a church there; but out of the material already known, with that which the Lord is evidently preparing for him among that people, an organization will undoubtedly be effected in due time.

On the Monday following, Mr. Starr returned with me to Corvallis, where we spent the afternoon in visiting such families as were more especially friendly to his enterprise. Those visits were satisfactory, and of such a nature as to encourage me with reference to his position and prospects in that place.

On Tuesday, we prosecuted the same work together, and made preparation for a public meeting in the evening, which was entirely successful. The Methodist church was filled to its utmost capacity; and I improved the rare opportunity to impress upon the congregation the importance of those things that underlie all individual and social prosperity.

Mr. Starr occupies one of the most important positions in the Territory. He feels the responsibility of it, and is wholly devoted to it.

Grand Prairie.

From his field I turned northward to Rev. Mr. Condon's, at Grand Prairie, some nine or ten miles distant. This place is the home of the missionary, and the center of the field of which Albany, nine miles northwest, is one wing, and a station four or five miles east is the other. The country is wholly prairie, very fertile, and capable of sustaining a large population. It is considered by many the best portion of the Willamette Valley, and your missionary is in the very heart of it. A long shed-barn, roughly partitioned and rudely furnished, constitutes the sanctuary of his home, station, and school-house; and furnish accommodations for the meetings at either wing of his field. They accommodate his congregations for the present, and indeed those also of other preachers of different denominations who have regular or occasional appointments in the same circuit. I preached in two of them—on Wednesday afternoon at his central station, and on the evening of Thursday at Albany. The meeting at

the latter place, like the one at Corvallis two evenings before, was entirely successful. The village is the county seat; and, next to Corvallis, is the most thrifty and attractive town south of Salem. It has one of the best flouring mills in the Territory, and is the depot and trading post for one of the richest sections of the valley. It is reached during eight months of the year by steamboats from below. The most numerous church in the place is that of the "Seceders," who hold service regularly every Sabbath.

Salem.

On Friday I reached Rev. Mr. Dickinson's, at Salem. In company with him, I thoroughly visited his field. He has three out-stations, from three to eight miles distant. I preached in all of them. Except at Salem, his places of worship are all school-houses. Ordinarily, however, these outside school-houses hold his largest congregations. The reason is, that in Salem the dominant influence is with the Methodists. Here is their largest and oldest church; here is their university; here, too, is published their religious paper. This is the center of their wealth, intelligence, and influence.

Dallas.

I left Salem for Rev. Mr. Lyman's, at Dallas, on Thursday. With this brother I spent a week. For various reasons the visit was the least successful of all. A storm occurred which interfered with two of my appointments. A camp-meeting and a quarterly meeting interfered with another. A funeral in the neighborhood also broke up a fourth; so that of five meetings that I had proposed to hold, I held only one, and that was very small. Still I was abroad over the field, and saw more or less of the people. Through the influence of your missionary, chiefly, a large academy has been erected at Dallas during the past year, which will shed light over those hills and valleys, long after he shall have gone to his rest. He has now secured the services of a pious teacher, a member of our College at Forest Grove.

The Pacific University at Forest Grove.

From Dallas I went to Forest Grove, forty five miles north. This is the site of the Pacific University—a great name

for so young an institution; but it is like many other great names, which the growing infant ultimately becomes worthy to bear. There is at present but one building for both the academical and collegiate departments. But it is in contemplation to build another next year; so that the two may be separate. The collegiate department is small, less, I believe, than half a score; yet the institution now enters on another year with a Freshman and a Sophomore class. President Marsh has thus far been the only acting professor. Another, however, has been elected, who will enter on his duties during 1857. Though small in the number of its scholars, the character of this school is high. The standard of scholarship is, perhaps, too high for the age either of the school or of the Territory. But the aim of those interested in it is superiority; and they are content to grow slowly, if they may but grow strong. But for what the institution now is, and for what it may hereafter become, Oregon is and will be indebted, principally, to the missionaries sent out and sustained by the Home Missionary Society. It is a child of New England; and was begotten of that earnest conviction of all enlightened piety, that schools and churches must be *planted together*.

Hillsboro.

On Sabbath afternoon I preached at Hillsboro, the county seat, five miles from Forest Grove. Here are Rev. Messrs. Griffin and Eells, former missionaries to the Indians. They are living on farms, and support themselves, doing such ministerial work as they find practicable. I remained with them until Wednesday noon, attending the local Association, which met on Tuesday and Wednesday, at the house of Mr. Griffin. The coincidence of my visit and the meeting seemed mutually pleasant. By request, I preached a sermon on the importance of doctrinal preaching. The meeting was a delightful one. Rev. Mr. Chamberlain was present, whom, with Mr. Griffin, I accompanied on his return to Portland—thus completing the tour of the churches and the precincts where your missionaries labor. I remained at Portland over the Sabbath, to enable Mr. Chamberlain to visit Astoria, where he had long been invited to preach, and while there, was gratified with the substantial evidence of the interest felt in his pastoral and pulpit labors.

Astoria.

After the Sabbath at Portland, I improved a few days before the sailing of the steamer, in visiting Astoria, and remained there from Friday morning till Tuesday morning, when I took the "Columbia" for San Francisco, as she touched for a pilot. This, though one of the oldest towns in the Territory, is one of the smallest. It is the "Sleepy Hollow" of Oregon—the *foot* of navigation on the Columbia, beyond which every thing passes on to the "head." Though the best spot for a city near the mouth of the river, it is certainly poor enough. But it is the place for the custom house, and the home of the pilots. Two saw mills contrive to keep in operation here; and in both upper and lower town about thirty families manage to live. The scenery across the noble river there is a redeeming feature; while the cool breezes of summer make the place a fashionable resort from the heat of the interior. These reliefs, in connection with the rivalry between the upper and lower town, (to see which can sleep longest?) make the place tolerable. There is a Methodist church edifice in the place, but without a preacher. There is a hall of the "Sons of Temperance" in the attic of a private house, and an organized division of the order—several of whose members, I am sorry to say, were intoxicated while I was there! There are several table circles of "spiritualists" there also, "the reformers of the 19th century," but whose revelations have done as yet but little for Astoria.

Sermons without a Minister.

But to all this there is a bright side. A few professors of religion meet together every Sabbath in a private house, and have a sermon read to them by—a *skeptic*. He is said to be the best reader in town; and though there is an evident incongruity between the reader and the sermon, it is thought better that the truth be well told by an infidel, than poorly told by a Christian! Every thing, however, is conducted with decorum, and the service is productive of good. In connection with this public service, there is a flourishing Sabbath school, and a Bible class. While with this people, I preached three times, administered the sacrament, addressed the Sabbath school, and lectured on Temperance. I made the acquaintance, also, of several most worthy families; and visited

and prayed with one of the pilots who was supposed to be sick unto death.

The question was raised about the organization of a church; but as the only male member of either of our churches was absent—the only two who were present belonging to other churches, one being a Methodist and the other a Campbellite, both, however, very excellent Christians—I did not think it advisable to take this step. Nothing could be gained by their organization, while much might be lost. Now, as Christians simply, drawn together by their common love to Christ, they were working together pleasantly and usefully, knowing and allowing each other's differences of opinion, and waiving them for the common good. When associated in a church under a common covenant, I feared that there might arise on either side some feelings of restraint or of jealousy, and so the present harmony would be endangered, and the good be defeated which is now promoted.

Attractions of Oregon.

Thus I filled up more than two months in Oregon, the first two or three weeks of which I have before reported to you. I certainly filled them industriously, but how usefully others must judge.

In reviewing the visit, I am impressed with the importance of the field. Oregon is a noble Territory. It has the grandest rivers and the sublimest mountains, and the richest valleys on the Pacific coast. The country lying between the Cascades and the Ocean, and between the Columbia river and the Umpqua mountains, is one of the most beautiful and fertile anywhere known. This is the valley of the Willamette, with the slopes and hill country on the west side of the Cascade range, and the slopes of the coast range both towards the river and towards the Ocean. The central portion is already claimed and settled; but in such large sections as to allow of divisions and subdivisions for a far more dense population. The hill sections are but partially claimed, and very sparsely settled, even where rich openings and broad table lands invite the plowman. The forest lands are scarcely penetrated. But under the ax and the fire of the emigrant, these millions of acres of the richest of land must one day be opened and brought under culture. That day will see Oregon a most prosperous and desirable country. It may be distant, but it is certain to come. The growth

will be slow, but it will be sure. The next century will crowd those hills and valleys with a million of people.

Country East of the Mountains.

Moreover, east of the Cascades there is a wide rolling country almost unexplored. It is not so well watered or wooded as the country to the west, but as a pasture land, it probably has no superior. Its occupation is at present impracticable on account of the Indian war. But that war which has so seriously retarded all Oregon, has drawn more attention than ever before towards that part of the Territory, and determined the minds of thousands to settle it at the earliest safe moment. It resembles California more than any other portion of the country; and when our people shall have settled homes in its valleys, and covered its thousand hills with flocks and herds, and sent forth their swarms of bees to the countless flowers that make those hills so beautiful, it will become, like this, "a land flowing with milk and honey." If but an industrious and a free people continue in possession of the soil, there is no limit to the beauty and the wealth that will in time adorn and enrich that land and this.

The winters in Oregon, though wetter and colder than in California, are nevertheless mild. The summers in the valleys are not so hot as either in California or in the Eastern States. On the whole, the climate, though not as desirable as that of its southern neighbor, is far superior to that of the Atlantic States, and offers inducements which, of themselves, would eventually fill up the Territory.

The two Wants of Oregon.

Two great wants greatly retard the country's growth, the want of a market for its produce, and the want of a larger Eastern element in its population. California is almost its only customer; while the majority of its people are from slave States; and, though coming without slaves, have nevertheless brought with them more or less of the effects of slavery. Northern and Eastern industry and enterprise more largely mingled with the Western and Southern, would give new life to the land and awake it from its dreams. Certainly, such an accession to the life and strength of the people would check that growing sentiment among the indolent and sensual, which, even in Oregon, is calling for the crush-

ing and deadening aid of slave labor in developing its resources, seeking thus to inflict on the soil, and on the future dwellers on the soil, the blighting curse of that great wrong.

Look well to Oregon. Sustain well the noble men whom you have sent to plant there the institutions of religion and of freedom. For such institutions, early established, strongly sustained, and perpetuated in vigorous growth, are the hope of all our Western and our Pacific States.

KANSAS.

From Rev. Lewis Bodwell, Topeka.

A Beginning Made.

My first quarter in the service of the Society having closed, I am, according to instructions, to render an account of my labors in the field which has been assigned me. As you long since learned, the 10th of October saw me a citizen of Kansas, and "a prisoner;" in which positions, at our camp on Sabbath evening, October 12th, I preached my first sermon in the Territory, taking as my text the words of our Saviour, "I am with you always." I arrived at Topeka and was released by Gov. Geary on the 14th. I at once located myself at this, as the most important point yet unoccupied.

Effects of the Invasions.

In common with the other interests of society, I found that the religious interests of this field had suffered much. As early as July of last year, a church of nine members was organized, under the name of "The Free Congregational Church of Topeka," adopting Articles of Faith and a Covenant embodying the principles of the New England churches, from which most of the members came. A Sabbath school and Bible classes were also formed, and religious services held in "Constitution Hall." A Bible Society had likewise been organized, and been acknowledged as an Auxiliary of the American Bible Society. But all these and kindred organizations had been destroyed, or rendered inoperative, by the troubles of the summer and autumn. Church members had been called from these to the less pleasant duties of the camp; and at the time of my arrival, there was little to cheer

the minister of the Gospel. One of our two deacons had gone to the East for the winter. Of the trustees, one was slowly recovering from a severe illness, another (the deacon) was in Ohio, and the third among the prisoners at Leecompton, awaiting trial as a "thief and traitor," according to Missouri law.

Resuscitation.

Under such circumstances, I began my labors by looking up the individuals of my scattered flock. Arrangements had been made by which the only public hall in the place was to be used alternately by Methodists, Baptists, Congregationalists, United Brethren, and Unitarians or Universalists. On the first opportunity, which occurred Oct. 26th, I preached my first sermon in Topeka. Since then, though occasionally interrupted, I have preached there twice on each alternate Sabbath, every other Sabbath crossing the river to Kansapolis—*Whitfield* on the map—a little Free State settlement about four miles away, where I preach a sermon to from ten to twenty persons in a private house. At Topeka we have reorganized our Sabbath school, and have some fifteen children, also four Bible classes of young persons and adults, who, with the teachers, make up a total of fifty or sixty persons. The Bible Society has also been revived. A box containing Bibles to the value of \$200 is on hand. At the request of the Board of Managers I preached a "Bible Sermon," after which a collection of eleven dollars was taken for the benefit of the Society.

We have lately commenced occupying a new, larger, and much more pleasant room than we had before. Every Sabbath evening we hold a prayer meeting, which is usually largely attended by persons, old and young, both professors and non-professors, a goodly number taking a part and making the meeting lively, interesting, and, we hope, very profitable. Of course our Sabbath school, and all our meetings, are made larger by being a union of all denominations. Thus far a very great degree of harmony has prevailed.

The first Sabbath in November was a very precious season—our first communion, and I am told the first ever observed in Topeka. In this ordinance, as also on the same occasion a few days since, large numbers of brethren of other denominations joined us, with every mark of deep and tender feeling. At the latter time, our little band was increased

by the presentation of letters by six individuals. We number now sixteen.

We have organized a society in connection with our church, appointed our Building Committee, obtained subscriptions to the amount of \$700, are hoping by this time another year to have our own house of worship, and are now waiting to hear what amount of aid can be expected from the Church Erection Fund.

For my little charge at Kansapolis, I hope next season to have a small building of some kind. One good friend in Rome, N. Y., has sent me \$25 for that object; another, a gentleman in Buffalo, promises me \$100 more; so with what the people will themselves do, I hope to succeed in my plan. There is as yet no church organized in Kansapolis, but there are already at that point several members of Congregational churches, who are hoping for additions in the spring; and at as early a day as possible we propose the formation of a Sabbath school and Bible classes.

Extent of Field.

Two miles west from Kansapolis, and on the same side of the river, is another and much larger settlement on which I have my eye. It has been strongly pro-slavery, but the prevailing sentiment is now right; and it may in the spring prove a field which I may be allowed to cultivate. The same may be said of Tecumseh, the county seat, situated on this side of the river, five miles east from Topeka, where I hope yet to make a lodgment. These four places, Topeka, Tecumseh, Kansapolis, and Indianola, I judge now to have a population, within their corporation limits, of from eight to ten hundred, and all to be reached in succession in a ride of eight miles. Standing at the log house, which is my home, two and a half miles south of Topeka, I thus have within a radius of five miles—including these four villages—a population of, I think, not far from fifteen hundred, all coming almost unavoidably within my field. You can thus judge of the extent of the work already laid out for your laborer, to which please add the fact that my nearest neighbor to the east is now Rev. Mr. Lum, and to the west, Rev. Messrs. Jones and Blood, of Manhattan; so that my parish is from thirty to forty miles in length, east and west.

The prospective importance of that portion of my field just about me may be judged of, by considering how great

have been the obstacles in the way of immigration, and how large the population is now in spite of them.

Nursing the Sick.

Apart from my more directly ministerial labors, something of a tax has been laid upon my time and strength by the illness of a large number of persons. Since my arrival there have been no less than twenty five, in a community of less than four hundred, sick of the typhoid fever, nearly all of them young persons. Eight have died. Being myself young, in good health, without a family to care for, and having, both as invalid and nurse, had some experience in sickness, I felt it my duty to offer that assistance, which in a place like this at such a time, is so much needed and so difficult to find. Thus it has sometimes happened, that as many as two or three nights in the week were spent in the sick room. For some weeks now no new cases have appeared, and we think the scourge is past.

Summing up.

My quarter's labors can then be briefly summed up thus: six sermons each month; a prayer meeting weekly; the Sabbath school revived; the Bible Society revived, and eleven dollars paid into its treasury; a church society formed, and \$700 subscribed for a house of worship; two communion services attended, with their preparatory lectures; six persons added to the church by letter; a somewhat full acquaintance with the character, the extent, and the wants of my field—with the hope that, in making their acquaintance, I have in a good degree gained the confidence of my church and congregation, and thus have a prospect of their hearty coöperation in my future work.

Skies Bright!

Of discouragement I feel none. By this I, of course, do not mean that there are no obstacles in the way, no unpleasant things around me. I do not mean that the things which so often grieve the christian minister, and especially the missionary, are wanting here. Human nature is the same here as everywhere. Sinners here, as elsewhere, are neglecters, and oftentimes fierce and persistent opposers of the truth. Christians "in good standing" do not always live up to their covenant vows. Nay, too many are "wandering stars," stumbling-blocks

in the way of the Church, the minister, and the world. Neither do I mean that it is pleasant spending a winter like this in a rough log cabin, deprived of all the luxuries, and most of the comforts and conveniences of life, deprived of the privilege of study, or the opportunities for quiet retirement and meditation, which the soul so much needs; nor that I am proof against the discomforts which a cold winter brings to those who, like the people here, are particularly unprepared to meet it. My brother Lum's advice, "to prepare for all I did know, and then allow largely for many unpleasant things which I did not know," was heard and heeded; and so, often "perplexed, but never in despair," is my story thus far.

But my encouragements are great. Perhaps I am too hopeful; and it may yet be, when I come to see things through the medium of a longer experience, I may view them in a different way. But I as yet see no cloud without "its silver lining." Indeed, with all its dark spots,—and it is not without them—I doubt not that my field is far more bright than many of those in which my brother missionaries labor.

Character of the Immigration.

The character of society here is a cause of hope. It bears upon it the true New England stamp. Temperance is dear to the hearts of the people. The Town Association has upon its books a regulation by which no lot may be deeded on which shall be erected any building for the sale of intoxicating drinks. A Temperance Society is in operation, whose Vigilance Committee report any places in which such drinks are sold; and, upon their announcement, a standing committee is to wait upon the offender and request that he stop his traffic;—with the full understanding and assurance, however, that if the "request" be not enough, there are men enough in the Society at once and effectually to enforce this law. The system has thus far been effectual in preventing the public, and in stopping, within a short time, the private sale of liquors. And thus, while grog shops do not flourish, and the bar-room is shorn of its chief attraction, an "Institute," with its already valuable library, its newspapers, and its weekly debates, is successful. This hopeful view of my field becomes more hopeful still, when we observe how the community has come through the troubles which have threatened it.

Very encouraging is the number of cases in which the Christian has come back, warm and alive, from his duties in the camp to his duties in the church, the prayer meeting, the Sabbath school, and at the family altar. As far as I can learn, profanity is no more common than in many New England villages; and here, as there, the Sabbath is at least outwardly a day of rest. Why these signs of encouragement should be more plain and plentiful here than in other new settlements, especially in such as those of California, is accounted for, I think, by the motives which induced immigration hither. A large proportion of those who came to Kansas as "Northern paupers," came willing to remain paupers, provided their efforts could make *the right* successful. To other States and Territories, and especially to some others, they resorted, Christians and all, from motives of interest. To this they came for principle. To no one can it be a matter of surprise that often the debasing effects of war and commotion should be sadly manifest in the characters of both old and young, professors and non-professors. The wonder is that they are comparatively so little manifest. To account for it, one needs to know, as do I, that so often the long hours in the guard room, by the camp fire, on the march, and even in the filthy prison, were improved as seasons of private christian communion. Christian soldiers make christian citizens. I can not say that there might not be more interest manifested, that we might not have congregations four-fold larger than we do; but I can say that it is a source of great encouragement, that, having passed through such scenes as those of the last two years, so many should still prize and attend the Sabbath worship, or be interested in the Sabbath school and Bible class.

Help Needed.

As to pecuniary matters, I would that I could make a report which should be gratifying, either to the Society or myself. This I fear I can not do. While of the members of our church none, as yet, are without the means of subsistence, none are wealthy. All have been, more or less directly and extensively, sufferers by the commotions in the Territory. There is not a house which is yet more than partly finished, or furnished even to an extent necessary for comfort. Fields are unpaid for, and to a great extent unbroken and uninclosed.

Seed which, from want of ability to gather, or time to protect from the frost, is lost, must be replaced at large prices. Few, if any, have escaped loss by one or all of these causes. There is still another consideration. In spite of our utmost exertions, we shall be obliged to depend upon the East for two thirds or three fourths of the amount needed to furnish us with a house of worship, if we have one; and such is the great cost of material and labor, that a church suited to our wants can not, with the most scrupulous economy, be built for less than \$5,000. Our Methodist friends, who are quite numerous, also contemplate building; and of course take with them the influence and the means of all who sympathize with them.

WISCONSIN.

From Rev. Anson Clark, Hartford, Washington Co.

This is a busy little village, the center of a large region of country for trade, and slowly growing. You are probably aware of the fact that this county is the Egypt of Wisconsin. The foreign population occupies almost the whole of it, and many of them are Romanists. They have churches all around this village, and have just secured a site for the erection, next season, of a church edifice in the village. The Irish and Germans are united in this movement. It does seem a matter of a good deal of importance, that our church here should be sustained and become a bright light, whose rays shall illumine the darkness which now reigns all around. Its position is one of importance. Would that the members of it felt this as they ought, and the responsibilities resting upon them to exert a good influence. Every thing in respect to schools here has been woefully neglected. There is, however, a feeling becoming prevalent, that something more efficient in this direction must be done, and a commencement has already been made.

Acknowledgments to Eastern Friends.

Seldom in my reports have I had occasion to allude to matters of a strictly personal or family nature; but you will pardon me if I say, that our hearts have

been made glad by the receipt of a small package of clothing, sent us by Mr. Clary, from a box filled by ladies connected with Dr. Bushnell's church, in Hartford, Conn. It was truly acceptable. We have never suffered for want of any good thing since we have been on missionary ground. God has been very good to us, and raised up very kind friends on our field of labor, and also friends and relatives at the East, fathers and mothers, brothers and sisters, whose hearts have beat warm with love and sympathy, and whose hands have ministered unto our necessities. Though we have ever occupied log houses until this summer, we have in them, rough and unsightly though they were, been comfortable and happy, and had more of life's comforts than many of our poor church members. The debt of gratitude we owe, and doubtless the debt of gratitude many home missionaries owe to those dear ones at the East, who are our kindred, is very great. We love them with a deep and fervent love, not simply for their benefactions to us, so timely and so exactly what we most needed, but for their worth—for their interest in the same blessed work in which we are engaged. And as the fathers and mothers, ripe with years, go down to the grave, we shall tenderly cherish a remembrance of their virtues and good deeds, and love to stand by the side of their graves and drop the tear of affection, whenever, in the providence of God, we may visit the places where they lie; and we shall greet, with an overflowing heart, the brothers and sisters, who will be mourning their departure, still spared to aid the great cause of Home Missions in their silent yet efficient way. All honor to those friends of the home missionary who do so much for his happiness and comfort, and thus for the cause of Christ.

From Rev. Homer H. Benson, Appleton, Winnebago Co.

Hopeful.

I am confident that there is a standard of christian living among the members of my church, quite in advance of what it was when I came here, about two years since; also, more union and brotherly love. We had a season of unusual interest at our last communion, some three weeks since, when seven members were received, two of them on

profession. Some of the members of the church, who have been connected with it almost from its organization, remarked that they had never before enjoyed such a season here—had never before so felt that this church was *one*. Our meetings for prayer are well sustained. Especially is this true of the Monthly Concert, on which occasion the attendance is nearly as large as during the day.

The Methodist College.

I am more and more feeling at home in this field, with a growing confidence that it will prove just the place for me. It is a place of very considerable prospective importance, having a college of some 250 students, including those in the preparatory department. Though under Methodist influence, still many connected with the institution attend our meeting, and we are on the most friendly terms with their professors and ministers. They preach for me occasionally when I am absent, and exchange when I wish. They are educated, liberal, christian gentlemen, and are doing great good to their denomination in the State, elevating the standard of ministerial qualifications and of scholarship, and bringing young men and women from all parts of the State, who would not, except for such an institution, ever acquire any thing like the liberal education here given them.

From Rev. David Jones, Dover, Iowa Co.

A Word of Good Cheer.

Last Sabbath we received two into church fellowship at Arena. This little church are walking in love, and are working Christians. It is good to meet together at the hour of prayer. God is with us. Their light shines bright. The example of the church is felt in the community. The Gospel, accompanied by the power of God's Spirit, will produce wonderful changes in men. This time last year, very little regard was paid to the christian Sabbath in the vicinity of Arena. But now, what a change! This, indeed, is the work of God, and not of man. But how could such communities have the Gospel, if it were not for the Home Missionary Society?

From Rev. Stephen D. Peet, Genesee, Waukesha Co.

We have been recently favored with the assistance of Rev. Mr. Foote, of Delavan, who has been laboring in this vicinity as as tract colporteur. We have visited together, from house to house, in the village and in its immediate neighborhood; have talked and prayed with almighty every family, and have left, I hope, some good impressions. We had encounters with some downright infidels, who reject the Bible altogether; but the worst opposers which we found were "spiritualists." These seemed to look with contempt upon such a method of doing good, and declared that we were far behind the age in our views. They obstinately refused to buy a book, or to receive a tract, or to allow their children to take even a primer from us. In this respect, they were neither as liberal, nor as susceptible to the truth, as many Roman Catholics in our neighborhood.

Mr. Foote comes among us at the expense of one of our church members, and has labored faithfully and earnestly. It seems to me that this humble and familiar method of doing good, through personal conversation and tract distribution, is both encouraging and improving to those who engage in it, and convincing and awakening to those who could not be otherwise reached.

Why can not this work of christian visitation be systematized, as that of the Sabbath school has been? There are members in every church who are unable to engage in the Sabbath instructions, but who might find a way to make themselves very useful through the week, by seeking opportunities for christian conversation with the impenitent. Let this work be proposed in some definite form; let it be systematized, under the direction of a superintendent; let its reports enter with those of the Sabbath school into the *Home Prayer Meeting*, which many churches hold on the evening of the second Sabbath in each month; let the facts be thus "kept before the people;" and let Christians be thus regularly and incessantly reminded of their duty, while, at the same time, it is placed before them in a definite shape—and have we not reason to believe that a great and good work might be wrought, both upon the families visited, and upon the Church? Make the trial.

MISSOURI.

From Rev. Frederick Delocheau, St. Louis.

A German Presbyterian Church.

For the encouragement of our German brethren who are struggling, against sore opposition, to bring back their churches to an apostolic purity of doctrine and discipline, we give the following extracts illustrative of a similar experience.

This church has always held firmly to the Confession of the Presbyterian church, which they endeavor to carry out very strictly. No minister can be chosen for it who does not stand on the ground of the Holy Scriptures, and the doctrine of the Presbyterian Church. I am sorry to find that so many of the ministers of the German Evangelical Synod, are unacquainted with our Presbyterian doctrine; and it would be a source of great gratification to me, to see our Confession, translated into German, in the hands both of ministers and people; for I believe that, by this means, many prejudices would be removed, and that it would prove a great blessing to the Church in general.

Trouble in regard to the Communion.

In my former place of labor, I had, at first, a hard and difficult post; yet our faithful Lord gave his blessing to my humble labors, and the praise and the victory are the Lord's. I do not like to speak or write of myself; yet, at your request, will do it. The struggle among the old country people was hard, especially in regard to the Lord's Supper, because, there, people believed that each man should be a participant in it, without any real regeneration, or any evidences of the working of the Spirit upon his heart and life. It was therefore more than a year before I could, before God and my conscience, resolve to admit any to this Sacrament; although I was continually being harassed about it. Finally, I resolved to celebrate the communion on the condition that every one desiring to commune should first call upon me. This—that they should first announce their intention of appearing at the Lord's Table—caused a great uproar among some, so that several went to commune at a neighboring church. The believing part yielded willingly to this discipline, on account of the others; and waited till the fire was quenched.

Thus at last, only those came who entertained the heartfelt desire of coming only in a worthy manner. But none ever absented themselves from divine services. They came very regularly on the Sabbath, and closed also their day's labor sooner, to be able to join me in my Bible class on Wednesday evenings. Thus it went in both my congregations, distant six miles from each other.

Struggle about Confirmation.

The second struggle was concerning the confirmation of the children, whom I had kept for two years under particular religious instruction, and among whom there were some between fifteen and seventeen years old. Often I was questioned by the parents, why their children were not confirmed? Here, also, it was difficult to explain to them the true confirmation—that in it, you require from the children what they could not affirm. Then the report made its way through both my churches, that a minister of the Presbyterian church was not permitted to confirm. The children wept during the instruction; for both I loved them and they loved their pastor. For the children believed that they were to be heathen; they also desired to be happy in heaven; and they had been very diligent to learn the true way from their Catechism. There were boys of seventeen years who declared to their parents that they would not go for instruction to any other minister. My second church had their children confirmed by another minister; with this act they destroyed their relation to me, and the consequence was, that they had no preaching in their house for a whole year. But in my first church, according to my conscience, I took a different path. I assembled my scholars, six girls and six boys, on the Sabbath in the church, in order to give a public proof of their religious instruction before the whole church; and it proved to be a blessing for all present. After the examination, I publicly dismissed them from under my instruction, giving to each one a Bible text suited to the condition of each, expressing my hope that they would become *true* Christians, and would experience the instruction given them in their hearts.

The Children Victorious.

When at one time the party who were hostile to me would suffer me no longer to be their minister—seeing that I was

of the Presbyterian denomination—the children, then forty in number, entreated their parents with tears for me—saying, that they loved their pastor; for he related to them such fine stories about children who loved the Lord; and also, that they learned reading, and writing, and arithmetic. In the deepest snow, some of the children came the distance of four miles, braving the inclemency of the roughest weather to come to school. It was impossible for the parents to keep them at home. The children proved victorious, so that they did not carry out their measures against me, and my enemies changed to friends, and after that, I received my salary which they had withheld from me. When I preached my farewell sermon, to go to St. Louis, they again, directly after the services, chose me anew for their minister, adding an urgent request for me to remain with them, and accompanying this with a bountiful subscription for my salary. They were dejected at my leaving.

Baptism Refused.

I had also a sorrowful experience without the church. As I was one day, with a christian man of my congregation, going to a neighboring town for the purpose of buying provisions and getting the mail, two men met us on horseback, on their way to procure my services for the baptism of two children whose parents had come hither, a distance of eighteen miles. I was perfectly disturbed when I heard these men talk about the celebration of baptism. Having arrived in the town, one of them offered me his horse to ride. I thanked him, and went to the store, to the Post Office, and declared that I first desired to speak to the parents of the children. Then commenced an uproar whether or no I would baptize the children; for that was the "business of parsons." I waited till the fathers came. When I had heard their reason for baptism, I declared that I had not come to baptize; for this baptism was to be performed in a grogshop, with the accompaniments of wine, brandy, and beer, and boys twelve years old were to play the part of god-fathers! I declared to them again that I would not baptize the children. But what an uproar in the store. How they spoke in their rage about baptism and religion! Curses fell, and words which I would not repeat, invoking all the spirits of hell to torment me, and pronouncing me no longer worthy of life.

One man, especially was forward in pronouncing curses, to whom I replied in holy earnest trembling, with fear: "Beware lest these fiery curses too early settle upon your own head; pray that they may not fall upon you!" This man is now in his grave. He died a year afterwards, a sudden death.

From Another Missionary.

"Faint yet Pursuing."

I write you again from this discouraging but interesting field of labor. It is discouraging, on account of the vast obstacles to the success of the Gospel which, if not peculiar to this State, are far more prominent here than in other western States. But in the hope of the ultimate triumph of the Gospel over every obstacle, and in view of many encouraging instances of the progress of correct principles, pure morals, and genuine piety, together with the prominent position Missouri must necessarily occupy in the forthcoming conflict of truth and error, it may be justly regarded as one of the most important and interesting missionary fields in the world. Here, within a short period, are to be decided some of the greatest moral questions of the age. Let the doctrines of the cross be fully preached, and the law of love contained in the Bible widely promulgated in Missouri, and a correct and humane decision of those great social questions may be confidently expected. Every truly evangelical sermon preached here is a weapon against the strongholds of vice, and every genuine conversion is a triumph of virtue over the powers of darkness. Though invisible and silent now, as long as the pure Gospel is preached, the work of social renovation is going on. The obstacles to which I referred are, the low state of public morals, the lax standard of piety in many nominal churches, the desecration of the Sabbath by many professors of religion, and the rancor of rival sects.

Sectarian Rancor.

The latter seems to me to exceed all the other hindrances that pure religion has to encounter in this most interesting portion of our country. This strife among brethren, and the frequently bitter opposition that I have encountered from those whom I had regarded as fellow laborers in the great work of saving

souls and evangelizing the world, has disheartened and grieved me more than all other trials it has been my lot to meet.

It must seem very strange to Christians in the East, that in the wide fields of the West the evangelical denominations can not labor together in harmony, and instead of hindering, help each other onward in the great work that all alike are seeking to accomplish. To me it is almost inexplicable and a source of bitter regret, that some denominations whose faith approximates nearest to each other, are nevertheless farthest apart in sentiments of cordiality and mutual respect. To find in them who preach the same faith and hold to the same doctrines essentially as myself, my warmest opposers, is at times almost enough to divert me from my purpose, and impel me to leave in despair my chosen field of labor. That I have not thus yielded to temptation and abandoned the West long ago, is owing solely to help obtained from God.

A Revival Checked.

I wrote to you many months ago that there were interesting indications of a revival manifest in the congregation, and afterwards, that such a revival seemed really to have begun, eight or ten interesting conversions having transpired. None but those who have experienced the like disappointment, can imagine the grief and agony with which I beheld the encouraging signs fade away, and all those hopes vanish.

For the few genuine conversions that occurred, I trust I am not ungrateful. For so great and so undeserved a blessing, eternal thanks are due to the Author of all good. But how hard to witness the continued impenitence of a multitude who once seemed just ready to press into the kingdom of God! How hard to feel that, but for the lack of faith and earnest piety in the church, an extensive work of grace would have ensued and a multitude of sinners have been converted.

Now, again, a cloud of mercy seems to hover over us, and, apparently, deep interest accompanies the services of the sanctuary. The prayer meetings are well attended, and deep solemnity pervades the minds of many of the impenitent. Could I but see the members of the church equally impressed, I should have great confidence in the above mentioned indications. But, alas! "There is none that calleth upon thy name, that stirreth himself up to take hold of thee."

It is a strange spectacle that I have often witnessed here, the impenitent moved to tears and evidently anxious for their souls' salvation, and the church at the same time, to all appearance, careless and indifferent! At the present time, the condition of the church is not quite so discouraging. There are, I think, some few members who are not insensible to the signs of the times, and next Saturday we are to have a special prayer meeting, to supplicate in behalf of the impenitent and of backsliding members.

Sabbath-breaking "Christians."

Another serious obstacle that the cause of piety encounters here is, the open and flagrant violation of the Sabbath by some professors of religion, not belonging to my congregation, but well known as prominent and active church members, at certain seasons of the year when business is at a stand, and they have sufficient leisure to attend to the duties of religion. At this time, under the plea of necessity, a large number of laborers are employed by these same professors for several successive Sabbaths, to trample on the law of Jehovah and convert the holy day into a season of activity in the service of mammon. While in one house "the poor have the Gospel preached to them," in another, not far off, the rich are practically denying the Lord that bought them, and doing homage to the God of this world.

Dear brethren, while I am writing these things to you, I am seriously tempted to flee away from these scenes of iniquity, the worst of which I have not named, and seek a field of action where such wrong and outrage do not obscure the beauty of the church, and neutralize the power of the pulpit! But the same reasons that have hitherto prevailed to keep me here, may prevail yet longer. May God give me all needed wisdom!

OHIO.

From Rev. J. C. Beach, Cincinnati.

Going from House to House.

The field is in every sense of the term a missionary field; and the success of any one who occupies it, must depend more upon labors from house to house, than in his public addresses on the Sabbath. There are included within the

limits of what I regard as my diocese, about 750 families. There is not a single house among that number that I have knowingly passed by, and a large number of these I have visited several times; and I think I can say that there is not a single house that is not accessible. I have left in every family a religious tract, and, in some few instances, supplied Bibles. There is quite a large German population included in my field, but they have in every instance received me kindly, though mostly Catholics, and in all but two or three instances have accepted German tracts. There are, also, some sixty or seventy Irish Catholic families. These I supplied with tracts, which have been refused only in a few instances. I found only one Bible among the Irish Catholics. I generally inquired for the Bible, and received various answers. Sometimes they would declare they had a Bible; but when politely requested to let me see it, it was unfortunately just lent out to a neighbor close by. Sometimes the Bible turned out to be the catechism, which, of course, was "all the same." Often the Bible was declared to be "intirely useless," as they could not understand it if they had it, and the priest was sure to retail it out to them, to suit their case exactly. Owing to the close and constant vigilance of the priests, our Bibles can not, in many instances, be put into their hands. If they are received they are soon detected, and removed or destroyed. I have visited two, and often three days in a week; and I have never felt the exhaustion that I have often felt in talking perhaps twelve hours, with little interruption. There is no labor so grateful to my own heart, however, as pastoral visitation, and none, I am satisfied, that yields so large and precious a reward. I should feel discouraged in my work, were it not for this part of it; but I am never out of work. Here are some 4,000 souls that I can have access to at all times; and why should one be out of work in such a field? My duties are exceedingly laborious. I preach three times on the Sabbath.

Work for Laymen.

The work of publicly proclaiming the Gospel is well systematized in our churches; the work of bringing it home to the people is not. The general ear is filled; but multitudes of hearts are untouched. Nothing can be clearer than that the time has come, when a more complete system needs to be

introduced into the arrangements whereby we strive to fulfill the command, "Preach the Gospel to every creature." There are many of our fellow creatures dwelling in the same communities with ourselves, and, so far as locality is concerned, manifestly within our reach, upon whom the Gospel has no direct or effective influence; and this is true, not alone of our crowded cities, or of places that throng with a changing population, but of almost every town and rural district in the land. Manifestly, therefore, there is some deficiency in our *system*. This consists, at present, of arrangements which secure the public proclamation of the Gospel on the Sabbath, the celebration of its ordinances, the religious instruction of a minority of the children in Sabbath schools, weekly prayer meetings, an imperfect, irregular, and inefficient visitation, by pastors, of the families connected with our congregations, and in some parts of the country, "protracted meetings." This system fails to *bring home* the Gospel even to the majority of those who contribute to its support, and attend on its ministrations; and is totally inadequate to reach those vast multitudes who are utterly careless and godless.

For some time past, many of the most watchful and enterprising of our churches have been feeling their way after new arrangements, which might partially supply this great and lamentable defect. Some have turned their attention more particularly to the children, and have established Mission Sabbath schools, and Industrial schools; others have sought to reach adults by systematic tract visitation, or by opening places of worship that might attract the wanderers. One trait, however, characterizes all these plans, to wit: the employment of *laymen* in this preaching of the Gospel—the development of that immense power which now lies idle and dead in the numerous membership of the churches. These schools, these preaching stations, these systematic visitations, are almost wholly sustained by the laity. It must be so. For the ministers are already so fully employed upon duties which can not be given up, that they have neither strength nor time equal to these new enterprises. As a general fact, it is only by a wise husbanding of their strength, and a more discreet division of their time in more methodical labors, and

by that growth in grace, after which all Christians are supposed to strive, that they can at all increase their efficiency. After all has been done by them that can be expected of our poor human nature, a great work must remain for the church members.

One kind of work to be done by them is illustrated in the example of the missionary whose letter is given above. Finding himself in a community which could not be reached by the public proclamation of Divine truth, he sought to carry that truth to their homes and hearts, pursuing them to their private retreats, and meeting them face to face with the word which they would not come to hear. Now every church is surrounded with those who will not come to hear; and these persons are generally so numerous that it is a physical impossibility for the minister to visit them all, in addition to the faithful performance of his other duties. Here, then, is *work for laymen*. Here, too, is work which pastors ought to *lay out and propose* to the members of their churches. Spasmodic efforts are of little avail. The whole labor needs to be systematized, and to enter

into the permanent arrangements made by each church for the preaching of the Gospel. It is a shame that, while we are making such a stir about sending the saving word to every tribe on a thousand islands, we sit down in such quiet indifference, with hundreds, or even thousands, of half heathens at our very doors. It is a dishonor, not to our christian fidelity alone, but to our common sense and our business capacity and energy, that we have so long permitted a work in which we are engaged, to be done so feebly, irregularly, and inefficiently. Nay, it is not done at all. In the majority of our communities, the country over, no attempt is made to be *thorough* in the work of home evangelization; and most important portions of it are totally neglected. Can the churches expect to sustain Home Missions, unless they are faithful *at home*? Let our young churches at the West take warning from the failures of their elder sisters of the East; and before habits of neglect fasten on them, break these bonds of sloth, and address themselves with *Western* enthusiasm, and with christian fidelity, to the glorious duties to which God calls them.

Miscellaneous.

Perils of Political Excitements.

From the commencement of my labors among this people, in 1838, until now, political subjects have, at no period, more entirely occupied the minds of the people than they do at the present moment—and indeed have done during the whole of the past quarter. Every other interest appears of inconsiderable importance in comparison with this; and every other subject of thought or conversation must give place to politics. Males and females, parents and children, old and young, all “turn out” and attend these conventions by thousands and tens of thousands. It is doubtful whether females have manifested so much interest in political matters as they now manifest, since the days of the revolutionary struggle. This current of political feeling is deep and strong; and in too many instances it appears decidedly virulent. The malignant passions of the human soul are awakened, and “very friends are separated” as the legitimate result.

Such a state of feeling is to be deprecated wherever it exists. The evil increases in magnitude; and becomes more alarming and dangerous as this spirit of partisan

strife gains a lodgment in the hearts of church members. But more especially is it dangerous when the number of members in the church is small. Such is the fact in reference to the church to which I minister. The number of male members is small, and they are nearly equally divided in their political opinions. We have reason to be thankful that our members are sufficiently discreet to avoid conversation with each other on political subjects when they know they could not agree. For when best united in the love of Christ, we can accomplish no more than merely to sustain the regular ministrations of the Gospel among us. Our continuance in being as a church depends, in no small degree, on our cleaving to each other in sincere christian affection. To be able to do this, we must carefully avoid every thing having a tendency to alienate our affections towards each other. This I trust my church is striving to do, by the grace of God assisting them. My little flock would soon be scattered and ruined, if the members should engage with each other in political strife.

For months, the correspondence of this Society has been filled with indications of

the strength of recent political excitements, and with regrets over its lamentable influence upon spiritual interests. There has been an unusual dearth of revivals; while many churches have suffered from animosities among their members, or in the congregations. These facts go to show a feebleness of spiritual vitality. We have not yet got so far, as to be able to conduct a presidential canvass in a christian manner, or without injury to our spiritual state. When such a trial returns, it were well for churches to prepare themselves to pass through it unscathed. Why should we not pray for our country, in a time of peculiar temptation, as well as for individuals? Why may we not join in concert of prayer for preservation from evils that threaten the churches, and the entire people, as well as supplicate deliverance from them after they have come upon us? We believe that there was more special prayer in behalf of these objects, during the recent excitements, than on any similar occasion for a long time; but the depressed spiritual condition of many missionary churches shows that there was not enough.

A Missionary Field.

The past quarter has been a period of mingled hope and discouragement, in my efforts in this region. This is the most magnificent agricultural section of country of any in the whole Western valley. Nothing could exceed the fertility of the soil and the healthfulness of the atmosphere. The river, the turnpike, and the railway, all give the most ready access to the Ohio river, in three or four different directions. The population is wealthy, hospitable, and in many instances highly educated and refined. Yet with all this, it would be difficult to find as Godless and Christless a people, anywhere between the Alleghanies and Rocky Mountains. For the most part, all idea of religion and a future state, is utterly ignored. They respect me because I come as the minister of God; they hear me as a means of killing time on a dull day, when it would not be reputable or genteel to engage in business; they listen with attention from mere politeness; and then tell me—"if what you have said is true, (and we do not doubt it,) you made out a bad case for us," and then, with the utmost indifference, add, "I have no time just now, for this matter."

With one or two exceptions, I have had large audiences, and those mostly of young people—three fourths of them being between the ages of seventeen and twenty five. I

have not wanted places to preach, by any means. The town of ———, six miles to the west, has already asked for two afternoons in the month; and another, seven miles to the northeast, has earnestly petitioned for two more. At the latter place the congregations are very large, and we have succeeded in building a "Republican" Church, as it is called; that is, a house of worship, free to the Baptists, Methodists, Presbyterians, and Episcopalians, in their turn. I do not like a church on these terms, but without admitting all, I never should have obtained the means to build it. Yet we find it difficult for so many to walk together, where they are not agreed. There are several points that I have not visited, which have also requested me to preach for them.

Letter from an Aged Christian Lady.

Our hearts are occasionally touched and gladdened, by testimonials of affectionate attachment to the Home Missionary cause like the following. We are sure that they can not fail to be appreciated by all the members and patrons of the Society, as well as by its missionaries. It is encouraging, to all those who are interested in its success, to meet with such indications that it is remembered with life-long affection in the hearts and the prayers of the good. Of more than one widow has it been true:—"She hath cast in more than they all."

My husband, the Rev. ———, now deceased, has received your publication, the Home Missionary, for several years, as a life-member, having been made such when a resident minister in the State of Vermont. He was laid aside from the work of the ministry, which he loved above all others, by bodily infirmities, eleven years previous to his death. During this period, we were provided for by a son; and I am still, and ever must be, dependent on him, being now over 70 years of age, and much worn down by long nursing and many infirmities. In the midst of God's judgments we have never withheld our annual contributions to your Society, which was dear to my husband's heart while living, and in which I can say I take a most lively interest; and I pray for its success and enlargement. I should be glad to read the Home Missionary, but have not the funds to order it. I hope to have it in my power to contribute to the funds of the Society at least one dollar a year, so long as God may spare my life. If you can consistently continue to send the publication, it will be thankfully received.

It will be sent.

Appointments by the Executive Committee of the American Home Missionary Society, in January, 1857.

Not in Commission last year.

Rev. J. L. Jones, to labor at the West.
 Rev. John Wilcox, Iowa Falls, Ellistown and Aldin, Iowa.
 Rev. Henry D. King, Magnolia and vicinity, Iowa.
 Rev. Abraham Van Stavoren, Montrose, Iowa.
 Rev. John Scottford, Bedford and vicinity, Mich.
 Rev. James Quick, Albany, Ill.
 Rev. Welton M. Modesitt, West Vigo and South Vigo, Ind.
 Rev. E. P. Clisbee, Berea, O.
 Rev. John H. Jones (Welsh) Columbus and Brown Township, O.

Reappointed.

Rev. William C. Pond, Downieville, Cal.
 Rev. Reuben Gaylord, Omaha City, N. T.
 Rev. Charles E. Blood, Manhattan and vicinity, K. T.
 Rev. William A. Westervelt, Oskaloosa, Iowa.
 Rev. Thomas H. Canfield, Bellevue and Cottonville, Iowa.
 Rev. Nelson C. Robinson, Vinton, Iowa.
 Rev. John Davies, Spring Green, Wis.
 Rev. Calvin Warner, Elk Grove, Wis.
 Rev. Cyrus E. Rosenkrans, Columbus, Wis.

Rev. E. Osswald, (German,) Columbus, Wis.
 Rev. William F. Avery, Sparta, Wis.
 Rev. Theodore Cooke, Menasha, Wis.
 Rev. John B. Preston, Berlin, Wis.
 Rev. Robert Everdell, Polesippi, Leon, and vicinity, Wis.
 Rev. Homer H. Benson, Appleton, Wis.
 Rev. John D. Pierce, Salem and Lyon, Mich.
 Rev. George G. Sill, Farmington, Mich., half the time.
 Rev. Hazael Lucas, St. Joseph, Mich.
 Rev. William S. Post, New Du Quoin and Carbon-dale, Ill.
 Rev. N. P. Coltrin, Plymouth, Ill.
 Rev. James A. Veale, Concord and Pisgah, Ind.
 Rev. William H. Rogers, Lawrenceport and Mitchel, Ind.
 Rev. John P. Thomas, Carmel, O.
 Rev. Thomas A. Welsh, Wilkesville, O., half the time.
 Rev. David C. Perry, Barlow, O.
 Rev. W. C. Turner, West Mill Grove, O.
 Rev. Alfred Ketcham, Sidney Plains, N. Y.
 Rev. Warren Mayo, Head of the Delaware, N. Y.
 Rev. David H. Gould, Ticonderoga, N. Y.
 Rev. Charles O. Reynolds, Morrisania, N. Y.
 Rev. Oliver S. St. John, Manhattanville, N. Y.

Receipts of the American Home Missionary Society, in the month of January, 1857.

MAINE—

Waldoborough, Mrs. H. H. Lovell, \$10,
 John Bulfinch, \$10, \$20 00

NEW HAMPSHIRE—

Center Harbor, John C. Page, by Rev. B. P. Stone, D. D., 5 00
 Manchester, on account of legacy of Sarah Shedd, by D. Baldwin, Ex'r, 150 00
 Westminster, on account of legacy of Miss E. Green, by David Livingston, Ex'r, 258 77

VERMONT—

Fair Haven, Cong. Ch., by Rev. E. W. Hooker, D. D., 5 00
 St. Albans, Joseph Brainerd to const. Mrs. Hannah Brainerd a L. M., 30 00
 West Rutland, Cong. Ch., Sab. School, by Rev. A. Walker, 117 75

MASSACHUSETTS—

Massachusetts Home Miss. Soc., by Benjamin Perkins, Treas., 3,000 00
 Goshen, Cong. Ch., by Rev. T. H. Rood, 15 00
 Hampshire Miss. Soc., by E. Williams, Treas.
 Hadley, First Parish, Gen. Benev. Soc. to const. Erastus Nash, Enos

D. Smith, and Elijah H. Bartlett, L. Ms., \$112 00
 North Hadley, 41 00
 Williamsburgh, First Cong. Ch., 49 36
 Worthington, Fem. Benev. Soc., 53 35
 Other sources, 4 29 \$260 00
 Long Meadow, Mrs. E. C. Hunt, 5 00
 North Adams, Gardner White, 1 00
 Springfield, a friend, to const. Henry B. Nims, of Troy, N. Y., and William Merriam, L. Ds., 200 00
 Templeton, legacy of Mrs. Abigail S. Richardson, \$600, interest \$15, by Samuel Lee, Ex'r, 615 00

CONNECTICUT—

Bethel, Cong. Ch., by A. L. Benedict, 26 07
 Black Rock, Margaret C. Allen, 5 50
 Bridgeport—
 First Cong. Ch., Sab. School, by D. B. Hatch, 60 00
 Second Cong. Ch., Sab. School, by E. W. Hawley, 75 00
 Kent, a friend, \$5; L. P. Bissell, \$5, 10 00
 Cong. Ch. and Soc., by A. Fuller, 37 39
 Litchfield, a friend, 20 00
 Middletown, Miss Elizabeth Hubbard, L. M., by H. S. Ward, 30 00
 Monroe, Cong. Ch. Lad. Sew. Soc., \$9; Mon. Con. \$1, by Rev. L. M. Shepard, 10 00
 Mystic Bridge, Cong. Ch., by E. Denison, Treas., 12 76

New Milford, Lad. Mite Soc., by Miss G. M. Mervin,	\$37 12
North Stonington, Cong. Ch. and Soc. Coll., \$48.50; D. R. Wheeler to const. Mrs. Lydia W. Newton, of Norwich, N. Y., a L. M., \$30,	78 50
Norwich, Humphrey Almy, in part to const. John H. Almy a L. M.,	10 00
Stamford, First Cong. Ch., by Theodore Davenport,	45 76
West Willington, Cong. Ch. and Soc., by Rev. D. Bancroft,	15 00

NEW YORK—

Western Agency, by W. T. Scott, Treas.,	3,000 00
Arkport, J. P. Case,	2 00
Brooklyn—	
Church of the Pilgrims, by D. W. Smith, Coll., \$136; Mon. Con., \$34.93; C. J. Stedman, \$100,	270 93
South Presb. Ch., Mon. Con., by Rev. D. A. Holbrook,	45 30
Warren St. Miss. Ch., by Rev. S. Baylis,	7 50
Buffalo, on account of legacy of Dea. Jabez Goodell, by H. Shumway, Ex'r,	12,000 00
Champion, First Presb. Ch., by Joel Savage, Treas.,	50 00
Chester, Presb. Ch., by Rev. J. W. Wood,	46 37
Clarence Hollow, J. H. Magoffin,	5 00
Constable, Presb. Ch., by Rev. A. Parmelee, D. D.,	10 00
Crown Point, Second Cong. Ch., by Rev. C. C. Stevens,	9 10
Flushing, a friend,	3 00
Harlem, Presb. Ch., Mon. Con., by E. Ketchum,	2 30
Jefferson, First Presb. Ch., by Rev. P. Robinson,	13 22
Jewett, Oliver Coe,	1 00
Junius, Mrs. Celia Mead, by Rev. W. H. Magie,	5 00
Manhattanville, Presb. Ch., by Rev. O. S. St. John,	6 17
Meredith, Cong. Ch., by Rev. Benjamin Howe,	20 20
Milton, Sumner Colman,	10 00
New York City—	
Rev. William Patton, D. D., to const. Rev. John Angell James, of Birmingham, England, and Rev. William Urwick, D. D., of Dublin, Ireland, L. Ms., \$60; L. C. Whitmore, to const. Mrs. Elizabeth Ann Whitmore a L. M., \$30; M. W. L., 4,	94 00
Allen St. Presb. Ch., Mrs. McCarty,	1 00
Madison Square Presb. Ch. Coll., by John Tenbrook, \$507.24; John C. Baldwin, \$200; W. H. Smith, L. D., \$100; C. A. Bulkley, L. M., \$50; G. S. R., \$50; W. Leconey, \$5; Mrs. G. W. Lane, to const. Mary Adams Lane and Effie Isabel Lane L. Ms., \$60; H. C. Adams, \$25; Miss M. J. McIntosh, \$5,	1,002 24
Mercer St. Presb. Ch., Richard Bigelow, \$200; H. B. Washburn, \$100; W. L. King, \$50; G. W. Snow, to const. George W. Snow, Jr., a L. M., \$30; G. R. Lockwood, \$20; J. B. Murray, \$20,	420 00
Oswego, individuals in part to const. Miss Maria Hugenon a L. M.,	10 00
Poughkeepsie, Rev. Thomas S. Wickes, First Pres. Ch. Mon. Con., by James Bowne,	50 00
Schenectady, Presb. Ch. and Cong., by Rev. J. Trumbull Backus, D. D.,	24 35
Spyten Dnyvil, Mrs. North,	25 00
Strykersville, Cong. Ch., by A. Woodruff,	10 00
West Sand Lake, Rev. James Lester,	15 00
Winfield, Seth Bonfoy,	1 00

NEW JERSEY—

Newark, legacy of David Brown, by W. R. Sayre, Ex'r, \$200; Mrs. M. E. L., \$2,	202 00
---	--------

PENNSYLVANIA—

Sterrettania, Gideon Johnson,	\$1 00
-------------------------------	--------

TENNESSEE—

Jonesboro, Presb. Ch., by W. P. Brewer,	30 00
---	-------

OHIO—

Bashan, Racine, and Canton Presb. Chs., by Rev. W. H. Bay,	18 60
Fremont, F. S. Rhett,	5 00
Greenwich, Marcus E. Mead,	2 00
Hartford, on account of legacy of Olive S. Brockway, by Edward Brockway,	16 66
Marysville, Presb. Ch., by Rev. H. Bushnell,	25 00
Piqua, Second Presb. Ch., by Rev. N. C. Coffin,	14 00
Plain, Cong. Ch. and Waterville Presb. Ch., by Rev. P. C. Baldwin,	23 00
Portsmouth—	
First Presb. Ch., by Rev. E. P. Pratt,	175 75
Welsh Ch., by Rev. E. P. Pratt,	10 00
Putnamville, Presb. Ch., by Rev. Ransom Hawley,	10 70
Wilkesville, Presb. Ch., by Rev. T. A. Welsh,	12 00

INDIANA—

Veray, Presb. Ch., by Rev. H. Wason,	17 00
--------------------------------------	-------

ILLINOIS—

Chicago—	
Legacy of Jeremiah Price, by John High, Jr., Admin'r,	1,000 00
Second Presb. Ch., of which \$120 is from J. H. Dunham to const. Mrs. E. H. Dunham, Miss Levanche Dunham, Miss Virginia Dunham, and Miss Helen P. Hills, L. Ms., by S. L. Brown,	959 48
Third Presb. Ch., by Nathaniel Norton,	20 00
Crete, Cong. Ch., by Rev. L. C. Gilbert,	10 08
Ewington, Presb. Ch., \$4.50; Rev. Joseph Butler, \$9.50,	14 00
Griggsville, First Cong. Ch. and Soc., Mon. Con., by C. W. Kneeland,	69 00
Northville, Presb. Ch., by Rev. Nahum Gould,	7 00
Payson, a friend,	7 00
Perry, Presb. Ch., by Rev. W. Herritt,	20 00
Shabbeny Grove, Presb. Ch., by Rev. H. Bergen,	2 95
Spring Creek, Presb. Ch., by Rev. C. L. Watson,	16 00
Springfield, Second Presb. Ch., by Rev. A. Hale, Mrs. R. P. Abel, \$25; E. P. Hawley, \$25; B. S. Edwards, \$50; I. A. Mason, \$5; balance, \$15.26,	120 26
Troy, Presb. Ch., by Rev. S. Smith,	15 00

MICHIGAN—

Adams, First Cong. Ch., by Rev. G. W. Nicolls,	14 00
Byron, Presb. Ch., by Rev. D. B. Campbell,	6 00
Erie, La Salle, and Ida Presb. Chs., by Rev. R. B. Salter,	12 50
Grandville, First Cong. Ch., by Rev. G. C. Strong,	6 01
Homer, Presb. Ch., by Rev. B. Fancher,	8 00
Ransom, First Cong. Ch. and Soc., by Rev. T. W. Davis,	3 00
Received by Rev. Louis Mills,	
Lyons Presb. Ch.,	1 12
Easton Cong. Ch., \$1.61; H. Con-	2 61
nor, \$1,	2 87
North Plains,	6 60

MISSOURI—

St. Joseph's Ger. Ch., by Rev. J. B. Madoulet,	10 50
Troy, F. Parker, L. M., in full,	15 00

WISCONSIN—

Cambria, Welsh Cong. Ch., by Rev. John Parry,	\$29 00
Elkhorn, Cong. Ch., by Rev. L. H. Johnson,	2 00
Green Bay, Rev. Otto Tank,	10 00
Prairie du Sauk, Presb. Ch., by Rev. J. H. Spengler,	14 00
Springvale, Cong. Ch., by Rev. Dana Lamb,	40 00
Sun Prairie and Windsor, Cong. Ch., by Rev. C. W. Matthews,	9 75

IOWA—

Dubuque, Cong. Ch., by Rev. J. C. Holbrook,	84 00
Eddyville, Cong. Ch., by Rev. A. D. French,	12 50
Janesville and Cedar Falls, Presb. Chs., by Rev. John Phillips,	26 00
Kossauqua, Cong. Ch., by Rev. J. D. Sands, Coll., \$9; Mon. Con., \$8,	17 00
Unionville and Centerville, Cong. Ch., by Rev. M. Smith,	10 00

OREGON—

Forest Grove, Cong. Ch.,	82 66
Oregon City, Cong. Ch. Mon. Con., by Rev. G. H. Atkinson,	10 00

TURKEY—

Constantinople, children of missionaries, by Rev. Elias Riggs,	16 00
--	-------

SYRIA—

A missionary of the A. B. C. F. M., by A. Merwin,	10 00
	\$25,496 75

Receipts of the Western Reserve Agency, at Cleveland, O., from Oct. 1, 1856, to Jan. 6, 1857. T. P. HANDY, Treasurer.

Berlin, Cong. Ch., \$10.45; Rev. F. A. Deming, \$2; a friend, \$0.50,	12 95
Bloom, Presb. Ch.,	7 00
Brownhelm, Cong. Ch., bal.,	1 75
Brunswick, Cong. Ch.,	5 25
Cleveland—	
First Presb. Ch., \$136; D. F. Atwater, \$10,	146 00
Second Presb. Ch., in part, \$123.05; G. A. Stanley, \$20,	143 05
West Side Presb. Ch., bal.,	5 75
Dover, Cong. Ch.,	4 70
Florence, Cong. Ch., by Rev. E. Barber,	10 00
Fostoria, Presb. Ch., by Rev. W. O. Turner,	17 00
Franklin Mills, Cong. Ch., bal. by Rev. J. A. Seymour,	1 35
Fremont, Presb. Ch.,	26 75
Huron, D. Davis,	1 00
Litchfield, Cong. Ch.,	1 15
Lyme, Presb. Ch., in part to const. Elijah Bemis a L. M.,	21 36
Medina, First Cong. Ch., bal.,	10 00
Milan, Cong. Ch.,	57 64
Newburgh, Presb. Ch.,	18 63
Norwalk, Presb. Ch.,	113 46
Olean, Presb. Ch.,	14 65
Peru, Cong. Ch.,	14 22
Plymouth, Presb. Ch., in full to const. Rev. J. M. Hayes, of Trempealeau, Wis., a L. M.,	20 00
Ruggles, Cong. Ch.,	18 50
Solon, Rev. John Seward,	5 00
Strongsville—	
First Cong. Ch.,	7 34
Free Cong. Ch.,	5 03
Upper Sandusky, Ger. Ref. Ch., by Rev. J. T. Brecht,	5 11
Wellington, First Cong. Ch.,	19 50
West Mill Grove, Presb. Ch., by Rev. W. C. Turner,	13 00

Willoughby, Cong. Presb. Ch., by Rev. G. A. Adams,	\$5 00
Woodville, individuals,	8 75
York, Cong. Ch.,	8 75
A lady, avails of silver spoons,	5 00
	\$744 64

Receipts of the Massachusetts Home Missionary Society, in the month of December, 1856. BENJAMIN PERKINS, Treasurer.

Amherst North, Cong. Ch. and Soc.,	30 55
Beverly, a friend,	6 00
Washington St. Ch. and Soc., to const. Misses Eliza Woodbury, M. J. Safford, and Mary Ober, L. Ms.,	75 00
Cambridge, Shepard Ch. and Soc. Coll., \$163.08; Mon. Con. \$6.87,	204 95
Charlestown—	
First Ch. and Soc., \$48; an individual, \$40,	88 00
Winthrop Ch. and Soc.,	500 00
Dorchester, James Clapp,	20 00
Falmouth, bal. of Coll.,	1 00
Franklin, Cong. Ch. and Soc.,	31 48
Holyoke, Second Cong. Ch. and Soc.,	35 00
Lawrence, Lawrence St. Ch. and Soc.,	17 92
Littleton, Orthodox Cong. Soc., in full to const. Francis Conant and Mrs. Catharine Reed, L. M's,	30 00
Lowell,	
Appleton St. Ch.,	54 50
John St. Ch.,	62 08
Needham West, Cong. Ch. and Soc.,	10 00
Newton,	
Auburndale Cong. Soc.,	171 00
Second Cong. Soc.,	90 27
North Bridgewater, Porter Soc.,	81 41
Plymouth,	
Second Ch. and Soc.,	22 01
Third Ch. and Soc., ladies,	86 21
Quincy, Evan. Ch. and Soc., Ladies' H. M. Soc.,	17 50
Wellesfleet, South Cong. Ch. and Soc.,	9 50
Weymouth North, Rev. Mr. Emery's Ch., Rel. Char. Soc.,	85 00
	\$1,674 88

Receipts of the Connecticut Missionary Society, to Jan. 19, 1857. E. W. PARSONS, Treasurer.

Avon, bequest of Mrs. Julia Woodford, by C. C. Day, Ex'r,	100 00
Ashford, Coll.,	15 00
Bridgewater,	1 00
Chester, Cong. Soc., by E. J. Doolittle,	23 00
Colchester, First Cong. Ch. and Soc., by E. Carpenter,	118 39
East Hartford, Coll., \$7.12; Gent. Assoc., to const. Selden Brewer, Abraham Williams, and Aaron Olmstead, L. Ms., and James Root, \$100, to const. Miss Elizabeth Roberts, Louisa Root, of Hartford, and Miss Nancy Colman, of South Coventry, L. Ms., \$229.10; Ladies' Assoc., to const. Elizabeth B. Roberts, Mary J. Killbourn, and Maria Williams, L. Ms., \$128.84,	859 06
Everest Fund, donation,	300 00
Grassy Hill, Coll.,	40 00
Hartford, South Church Coll., by William Blatchley,	218 00
Hebron, Coll., by N. Gillett,	22 04
Litchfield, Annual County Meeting,	27 84
Litchfield South Farms, in addition,	2 50
Northford, Ch. and Soc., by Rev. A. C. Pierce,	5 24
South Windsor, First Cong. Ch. and Soc.,	32 18
Torrington, Coll.,	28 50
Union, Cong. Soc., by Harvey Walker,	23 00
Winstead, Second Cong. Ch. and Soc.,	33 43
Wolcottville,	15 00
	1,254 13

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

VOL. XXIX.

APRIL, 1857.

No. 12.

Puritanism in Home Missions.

THERE is a perpetual tendency in all human institutions, as in all human hearts, to degeneracy. Not more necessary is it that the vital forces of the tree should be ever active, in order to the preservation of its fiber from decay, than that the Spirit of God should be ever brooding over the sea of humanity, that it may be kept from dissolving back into chaos. The divine presence, always evident to a spiritual discernment, makes itself peculiarly manifest at certain seasons of individual and of social history, when there is a renewing, an awakening, and a purifying—a fresh baptism of the “Holy Ghost and of fire.” These are times of rectification. Doctrine and life are subjected to a more searching inquisition; the ax is applied “at the root” of iniquities; the “chaff” is winnowed from the wheat; the “old man” is “put off,” and the “new man in Christ Jesus”—who is ever new—is put on.

The *puritanism* which comes to life at such times, is the genuine vitality of the Church; and in proportion as it succeeds in making itself permanent, the Church’s apparent prosperity is real. It is not of yesterday; but it is the essential spirit and power of the kingdom of God among men. Its voice was heard in the wilderness, when one cried: Repent, the kingdom of Heaven is at hand. It whispered into the ear of Nicodemus: “Except a man be born again, he can not see the kingdom of God.” It spake in many tongues, on the day of Pentecost. It clothed the words of Luther and of Calvin with new power. It made the words of John Knox like the hammer that breaketh the flinty rock. It built round the minds of the English “Puritans” with an impregnable fortitude, and amid defeats, sustained them with the presage of triumph.

The essence of this puritanism is manifested in the shaking off of semblances, and the clinging to the simple truth, and righteousness, and comeliness. Duty, simplicity, devotion, are its words. It matters not though sins be honored by long observance, and foolish customs have grown to be respectable—they must be forsaken. The forms that have become formalities, the enjoyments that have grown into excesses, the usages that have come to be burdens or fetters—must be given up. All men must put on Christ. Repentance, faith, and love are better than any other things that man's foolish heart sets above them. "*Pure religion and undefiled*," is that which God loves and ordains. Be ye pure; for ye are "*temples of the Holy Ghost*," and all "*kings and priests unto God*"!—Such, in a few words, is the spirit of puritanism.

1 *Every professing Christian should be a puritan.* As he has repented of his sins, he must be continually striving against them—to purify himself from their slightest touch. This, not solely indeed by fighting against them in detail, but rather by keeping in near communion with Christ, and "*abiding in the vine*." But, to do this, he needs to be, in all his innermost thoughts and aspirations, the very soul of truth, honor, and simplicity. He comes before God in his perpetually recurring intercourse without cloak, without formalities. Just as he is—he stands there, owning himself to be all that he is, and yearning to become "*unspotted of the world*." He longs to be a pure mirror of the light of God. Every Christian must thus be, in a most intimate and fundamental sense, a puritan; and should therefore strive to be so in all things; and should never be ashamed of the name. For it is not the name of one who professes to have already attained, but of one who presses forward toward the mark of his high calling of God.

2 *Every church should be a puritan church.* For it should hold fast by the *pure* word of God. It should consist of those only who, in the judgment of an honest, enlightened charity, have been born again. Inasmuch as it is a portion of the "*body of Christ*" on earth, it should not knowingly admit any who give proof that they are not joined to him who is the head. Seeing it is, in its very idea and essential nature, composed of the disciples and friends of the Savior, it is not permitted to welcome to its communion those who may seek for the benefits of his friendship without being his friends; or to acknowledge those whom, it has reason to believe, he rejects. It may not consent to call them sons of God, who are openly joined unto idols. It must cling to truth and reality; and if its members must be few, be sure, at least, that those few are not false.

Moreover, each church ought to seek to cultivate a holy puritanism of individual character; and to lead society to purer and nobler modes and ways. Lifting the banner of the Lord, its cry should be—Onward! Looking to the cross, and holding fast the conception of *that love*—visible only there—it should continually aspire towards it, seeking to lead men to do what such love suggests and commands.

3 *Every Missionary Society should seek to found none but puritan churches.*

The object of all such agencies should be, to extend the kingdom of Heaven. But it is very obvious that they may extend something else, without enlarging that. The Romish Propaganda may multiply its churches, its communicants, its priests, bishops, archbishops, its cathedrals, schools, colleges, nunneries, and monasteries, without proportionately increasing the number of christian disciples. So any society of any name, any denomination by any agency, may increase its patrons or dependents, its friends or communicants, without multiplying—in any thing like the same ratio—the family of the just. Now the sole end of the existence of the Church and of its agencies is, to save men, by conversion, and regeneration, and union with Christ. No Missionary Society, therefore, is justified in

adopting measures for multiplying the adherents of any name, save that which is the only name whereby men may be saved. Its perpetual and only labor is—that men may be born again, and may be led in paths of sanctification. The only churches, then, which it should found, are those which are, from the very nature of their material, members of Christ's body. It would be of no avail that congregations were multiplied, consisting of those who should *not* be saved. In all this there is no progress. There would be no wisdom in so confusing boundaries that the Church should be quite indistinguishable from the world. If there is such a thing as true faith, and its credible profession and proof, if it is possible for souls to be born again and to be known with reasonable certainty, if, in other words, Christ *can* have a "visible Church" on earth, then is it the duty of all Christians, and especially of all Missionary Agencies, to propagate the true faith, to gather the true believers into communion, to make Christ's Church visible, and, according to the strength given, to make it triumphant. But let not his banner float over a mingled horde of enemies and friends; let not the camp of the Lord be occupied by those that deny Him; let not his Church be professedly and forever "invisible" here. It is not names on our records that we want, but names in the Book of Life. It is not partisans of our clan that we seek, but friends of Jesus Christ. It is not an aggregation of persons baptized with water, or "confirmed" with words and hands, that we would gather; but such as have received the baptism of "the Holy Ghost and of fire," and who are confirmed in love, and shall "be blameless in the day of our Lord." In short, it is not any denomination, or any profession whose numbers the Missionary Society should seek to enlarge, but the veritable family of God, and the "company of the just" who shall be "made perfect in heaven."

To the founding of truly *puritan churches*—and none others—the American Home Missionary Society, in common with other similar organizations in our country, has, from the first, been devoted; and it is believed that, so long as God shall permit it to exist, it will neither cease from this work, nor take up any other.

Missionary Intelligence.

CALIFORNIA.

From Rev. T. Dwight Hunt, Agent.

Visit to Santa Cruz.

Since my last I have visited Santa Cruz, a port on the north side of the Bay of Monterey, and distant about eighty miles, south, from the Bay of San Francisco. The distance, however, by land, that is, by the stage route—the only one by wheels—is one hundred and twenty miles.

My arrival was wholly unexpected; but I was soon at home in a circle of christian friends, who at once made arrangements for the services of the Sabbath. During my stay I was kindly entertained in the family of a Methodist

brother, who was among the few to welcome me more than eight years before at San Francisco.

My visit was opportune. It was during the Methodist quarterly meeting. The presiding Elder, a courteous christian brother, whom I knew, was present to hold the usual love-feast and administer the sacrament. He insisted on my filling his appointment on Sabbath morning; to which, on joint invitation of himself and the preacher of the station, I consented. The love-feast preceded the sermon, and occupied the time from half past nine o'clock until eleven. Those especially who were accustomed to the peculiarities of such meetings seemed to enjoy the exercises greatly. I was myself touched with the simplicity and sincerity, with which some present related

their christian experience. One old lady unexpectedly appealed to my tenderest feelings by alluding to me personally, and expressing her gratitude to God on beholding once more the first preacher of the Gospel in California, whom she had welcomed to this coast in 1848; and then she blessed God for the change that had come over the State from the time when that one preacher stood up alone on the shore, to the present time, when the voices of more than a hundred echo to each other from the mountains to the sea! The tears fell plentifully as she spoke, from more eyes than hers.

The two days of that week, I spent in such calls and explorations, in and around the place, as would best promote the objects I had in view. I found from fifteen to twenty professing Christians, not connected with the Methodist Church, who would be glad to be associated together under one of your missionaries, either in a Presbyterian or Congregational church. Among them are two or three of the Congregational church, which was formed in the place four or five years ago by Rev. Mr. Hines, a member of the Association of California, who then acted as the pastor, and who is at present residing there as a teacher, his health not permitting him to continue active in the ministry. Mr. H., however, is still the center of the little circle, and will continue to be, until the arrival of a missionary to succeed him. He is a very valuable man, highly respected in the community, and beloved by all Christians. He has lately opened a Bible class, which will partake both of the nature of a class and of a prayer meeting. I encouraged both him and them in their purpose, as it would preserve and foster the germ of a future church.

The only church edifice in the place is that of the Methodists, which is by no means adequate to the wants of the place. A small company of Mormons also hold services in the court room, whose poor deluded preacher, I was glad to learn, gathered but a few hearers, and exerted but little influence.

Old and New at Santa Cruz.

The town of Santa Cruz is not large, but in and immediately around it are several hundred people. By mutual consent the store keepers have recently suspended business upon the Sabbath day. There are in it two or three prominent and significant objects, that are suggestive of reflections to every travel-

er. The first is the old Mission Cathedral, in a dilapidated condition, with its white sepulchral walls, still calling together, by its chime of cracked bells, to its sepulchral worship, the miserable remnants of two dying races, the Indian and the Californian. The second is a foundry in active operation, casting mining and farming implements, with a machine shop attached, driven with its puffing and hissing noises by a steam engine, that exponent of modern life and force. The third is a fine wharf, built out from the shore to deep water by the enterprise of one or two men, at which vessels can load and discharge with a safety and dispatch unknown to the old and wondering inhabitant. In the hills in the rear are several saw mills in constant operation. The supply of Redwood is abundant, and the shipment of lumber will long be to the owners and to the town a source of wealth. Two or three quartz mills are also in process of erection in the vicinity, and will soon test the riches of the "leads," the discovery of which, not long since, threw the town and the country into no little fervor of excitement. But the great source of present and future activity and wealth is the inexhaustible lime quarry, about a mile north west of the town. The lime made from it is of the purest quality, and commands in our markets the highest price. The owners of the quarry have built the wharf, and contracted for a steamer, that will afford such facilities for trade, and such a reliable and constant communication with the city and bay of San Francisco, as must give an impetus at once to the town's growth, and secure for it a healthful prosperity.

Vicinity of Santa Cruz.

The soil on the mountain slopes above and on either side of the town is of excellent quality; while to the east stretches away in the distance, towards San Juan, the beautiful and fertile valley of the Pajaro. This valley is some fifteen or eighteen miles in length, and varies in width from a narrow strip along the stream to four or five miles. Few valleys in the State, if any, excel it in beauty or fertility. A stream of clear water of the same name runs through its whole length, taking its rise far to the eastward at the head of the valley of Santa Clara. The whole valley is settled, mostly by squatters, who have deferred their improvements until the settlement of their titles,

a source of delay that, more than all other causes, has kept back the rural sections of the whole State. But though living mostly in unpretending domicils, with scarcely a fence or a barn visible, the cultivators have made themselves and their valley known by the productions of the soil. They have a landing for small vessels at the mouth of the river, and a central trading post in the very heart of the valley. The name of this town is Watsonville, a town of nearly the size of Santa Cruz, but of far worse reputation, morally. Two Methodist churches, however—North and South—open their doors to the people, and invite such as are not trading, or drinking, or drunk, or gambling, or horse racing, to come in and worship God. But bad as the town is, it shows some signs of improvement. The storekeepers have closed their doors on the Sabbath; and fewer persons are now seen racing, or reeling, or fighting and bleeding, than of yore.

But the development of this valley must add to the importance of Santa Cruz; which, from its advantages as a seaport, must be the principal place of trade and transit. Santa Cruz, however, has a disadvantage, which only a large outlay of money can overcome. It has no harbor, but only an open roadstead on the bay, with a bad exposure to the southerly storms of the rainy season. A breakwater can alone remedy the evil, an improvement which no private enterprise can ever be warranted to make.

Steps are now being taken to build a temperance hall and a public school house. By the time these are completed, our people will be in a position to welcome a missionary, and build a house of worship. By that time, I trust, your Society will have sent them the man they need.

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Hopes of Permanent Quiet.

We are enjoying, and with fair prospects of continuance, a state of peace and quiet unlike any thing I have witnessed, during the two years of my residence here. We do not even hear the

distant roll of the thunder that has heretofore preceded the storm. Important changes have taken place. The most unscrupulous and daring leader, with his band of outlaws, has been withdrawn. Sundry officials have been superseded. There is also a manifest desire to cultivate feelings of friendship, where before every effort was made to stir up the bitterest feelings of our depraved nature. From whatever cause this state of things may proceed, I can not but rejoice in it, as it opens a prospect for the advancement of the pure and peaceable Gospel.

Religious Prospects.

Long and earnestly, however, must the disciples of Jesus labor, before they can hope to see the difficulties which strife and war have engendered removed. But it is no small ground of encouragement, that the causes of evil are not as actively at work as formerly. I am now able to hold regular public worship, and have two prayer meetings during the week. The attendance on each of these is somewhat increased; yet nothing is more apparent than that *habits* of inattention and carelessness, in reference to the Sabbath and sacred worship, have taken deep hold of—I might almost say—the entire community. I suppose that in no other part of the Territory is this state of things so prevalent as here. We feel deeply the need of the presence and power of the Divine Spirit, to break up this fatal carelessness; and we most earnestly crave, to this end, the prayers of all who sympathize with us in these matters.

The churches have a responsibility beyond that of praying for the success of truth in Kansas. From present indications there is to be a large additional emigration early in the spring. There needs to be, at least, a proportionate increase of the soldiers of the Cross. It is not enough that Kansas should be made free from the curse of slavery; it must be rescued from the dominion of sin; and there are weighty reasons why its case should be regarded as peculiar. Never in the history of this country, has a Territory been settled in the midst of so many influences calculated to counteract the spread of truth, and to foster the growth of sin; and unless these influences be arrested, we have no reason to expect that they will fail to work out their legitimate results. Those who have young friends in Kansas should weigh well these facts.

MINNESOTA.

From Rev. Charles Seccombe, St. Anthony, Ramsey Co.

Grateful Acknowledgment.

It is with feelings of peculiar pleasure, mingled somewhat with sadness, that I sit down to take my farewell of your beloved Society. My church and congregation have voted to sustain themselves the present year; uniting with such vote a most grateful and affectionate acknowledgment of the aid which they have so long received.

Self-Support.

In taking leave of your Society, it is but just that I should say, that the history of this church will stand as another memorial of what that Society has accomplished for the welfare of our country. In a place where, but a few years ago, existed a howling wilderness, there now exists, through your beneficence, a self-sustaining church of between forty and fifty members, with a house of worship that has cost nearly \$4,000, and whose contributions during the past year, to the various objects of benevolence—taken up by the mere circulation of the box upon the Sabbath, without any canvassing of the place—have amounted to \$169 19. This, we hope, is only a beginning of what the church will do. This it has done in its infancy, in its weakness, and while still dependent upon foreign aid for a support. Now that it has undertaken to go alone, we shall expect to see its benevolent contributions annually increase, notwithstanding the generous support it has voted its own pastor. (It has proposed to raise for the coming year a salary of \$1,000.) Your beloved Society, I trust, will not fail to be remembered in its annual contributions, so long as the church has an existence, and so long as the Society hesitates not to declare, as it now does, its opposition to that gigantic system of iniquity in our land—*slavery*. We have set up our banner for the cause of God, first; and for the cause of humanity, second; and it is our ardent prayer that neither the fear or favor of this world shall ever be permitted to trail its folds in the dust. We shall stand by those that adopt the Saviour's rule, in Matt. 22 : 37-39; and we shall take leave of those that ignore it.

We doubt not that the patrons of the So-

ciety feel as grateful for the opportunity afforded them of giving towards the founding of such churches, as our brother does for what has been received. We are all thankful together, that we are permitted to labor for the extension of Christ's kingdom among men. We all hold fast, moreover, to those pure principles of the Gospel, to which our brother so strongly clings. If these principles are not to be practiced, they are of no use. The Christianity in which we believe is a living Christianity; and it is our prayer that its holy words may ever find embodiment in holy deeds—that a pure faith may prove itself in a *puritan* life.

From Rev. Charles B. Sheldon, Excelsior, Sibley Co.

Carver.

At the request of Rev. Mr. Hall, Agent of the Society, I lately spent a Sabbath at Carver, twelve miles from here, on the Minnesota. Navigation is there interrupted by rapids, which circumstance gives the place an important natural advantage as the site of a town. There are already about forty buildings up, three fourths of which have been erected this season. There are three stores and three hotels. One of the latter, not quite finished, is four stories high and will cost \$4,000. There is no church here, no preaching, no Sabbath school, no Sabbath—nothing to indicate that this day differs from other days, except, as one of the merchants informed me, an increase of business. I arrived in the place at 10 o'clock Sabbath morning. The stores were all open; the masons were at work in the unfinished hotel; all the persons that I met were in their working garb. But when it was noised abroad that a minister had come, a change speedily occurred; the sound of the hammer and of the trowel ceased; the garments soiled by the toil of the week were laid aside; and by half past one, P. M., a neatly attired and respectably appearing assembly had gathered in the long dining hall of the hotel, where they patiently and attentively listened to a discourse above an hour in length. At 7 o'clock in the evening, services were again held, at which there was a still larger attendance. Many thanked me with tears for coming. One gentleman, who had been there over a

year, said, that this was the first christian Sabbath that he had enjoyed in the place; and that he would be willing to make almost any sacrifice to secure the stated preaching of the Gospel. The landlord of the hotel, who is also a chief proprietor in the town, although a Universalist, so far as he is any thing, and personally careless of religious privileges, yet offers to give 500 dollars towards a church edifice, and in that proportion for the support of a minister. They promised immediately to organize a Sabbath school, and thus make a beginning towards a recognition of the sacredness of the Sabbath.

IOWA.

From Rev. H. N. Gates, Almora, Delaware Co.

Laying Good Foundations.

This is a new place as yet, containing but a few families; but, from the peculiarity of the circumstances, they and we have felt it important that a minister should be on the ground, from the beginning. An effort is here made to establish a christian community. To this end, we have made ample provision for a school of high order, to be put in operation within a year; to insure which, three classically educated men have pledged themselves to the enterprise and the public, that one of them will teach the school. The proprietors have also voted to make arrangements to secure a room, at least 20 by 40 feet, to be ready by the first of September next, for its use. Through the influence of our school arrangements, together with the presence and labors of your missionary, we hope to attract hither a class of families that will prize religious and educational privileges, and be willing to sustain them. Some of this class are already here; others are making their arrangements to come; and others still are debating the question of coming. Of course, every thing is new and uncultivated—the place was chosen, partly, because it was so, in order that we might have an open, unoccupied field, in which to try our experiment. At our commencement, there was but one family on the ground. Already there are over a dozen interested in the movement, and all of these, so far as we can learn, fam-

ilies of a good stamp, that will be likely to be harmonious, homogeneous, and ready to carry forward good enterprises. Such are the foundations of our hopes for the success of our enterprise. We labor for God and future generations, looking not at the things that are seen but at those that are not seen.

I am unwilling to close this hasty report, without alluding to the pleasure I feel, at the prospect of being again in connection with your Society. My past connections with it have been very pleasant and cheering. I trust the future will be as the past.

From Rev. Edward F. Fish, Mount Vernon, Linn Co.

Dead but Alive again.

A church of about ten members was organized in this place in 1843. They enjoyed occasional preaching for two or three years; after which, by deaths or removals, their number was reduced to three, all of whom belonged to one family. Again others came, and in 1854 several were added to the church. The wine used in observing the Sacrament of the Lord's Supper this year, was that which had been left after the last communion *seven years* before. The church now consists of sixteen members, only three of whom are males; but two brethren with their wives are waiting an opportunity to join us, and there is a prospect of some further additions by letter. There is at present a larger number of intelligent persons connected with the congregation than at any previous time. We have no church edifice; but as the Covenanters are without a minister, we have rented their house for the winter, paying them twenty five dollars, and pledging ourselves that no proslavery minister shall be permitted to preach his sentiments from the pulpit, and that no musical instruments shall be used to accompany our singing. Our trustees are taking measures to secure a lot with the intention of commencing a building of our own in the spring.

In regard to my own labors—I feel that I have scarcely made a beginning. Owing to a severe attack of bilious fever during the past summer, from which I had not entirely recovered, I did not feel able to commence preaching twice on every Sabbath. I have had however two "out stations;" one of them two,

and the other four miles distant, each of which I have visited once a month, on Sabbath afternoon. These appointments have now been transferred to a week-day evening; and next Sabbath, I expect to commence holding a second service in the church. We have a small Sabbath school, and a promising Bible class.

The "Morning Star."

The monthly concert is something new, but is well attended. Having been providentially prevented from going on a foreign mission, it is my desire to do something to kindle a missionary spirit among my people and especially among the young. A few weeks ago, after our first monthly concert, at which I gave the children some account of the "Morning Star," a little boy came to me with a quarter of a dollar, which he had that morning found in the road. "What is this for, Willie?" I asked. "To build the ship," was his answer. His younger brother then came forward with a quarter which he had earned by staying at home from a mass meeting; and this also was "to help build the ship."

Kindness of the People.

It would not be right for me to pass over the cordial reception extended to us by the people at our coming. We were entirely unprepared for keeping house, but the impossibility of finding a place to board left us no choice. What our slender means would not enable us to buy, the people either gave or loaned us; so that we were soon as comfortably provided for as most of our neighbors. Many little presents have relieved temporal necessities; and many acts of kindness have convinced us that they believed the Lord had sent us hither.

There is no "root of bitterness" among us. Many hearts are accessible. Our hard work is such as the grace of God can make easy. The gift of the Holy Ghost comprehends all that we need.

WISCONSIN.

From Rev. A. S. Allen, Black-Earth, Dane Co.

Black-Earth.

When I came to Black-Earth, in 1855, there were then only about 150 inhabitants in the village, and perhaps twice

as many more in other parts of the town; my congregation on the Sabbath varied from twenty five to forty, there was no church, prayer meeting, or Sabbath school, and not a Presbyterian or Congregational family known to reside in the place. There were three or four Methodist families; otherwise, so far as religion is concerned, all was desolation and death. Universalism, "Spiritualism," and Infidelity, were the order of the day. There was, however, one redeeming circumstance, which gave some reason to hope for an improved state of things:—there were no grog-shops in the place; and a strong public feeling existed against such nuisances. In some respects there has been improvement; in other things, little or no gain. In the rapid increase of inhabitants, there is a mixture of good and evil. All sorts, as to character and clime, commingle, and throng our streets; and it is a sorrowful fact that very few indeed have come hither with a decided, consistent christian character. Frequently, when I have heard of a person coming into the place to live, who had been a professor of religion at the East, on visiting and conversing with him, I have found, to my grief and discouragement, that other things than religion were absorbing his attention, and that there was no love to Christ, or interest in his great and blessed cause. Hence there is still a great neglect of the means of grace, and almost an universal apathy in relation to the soul's salvation. And although I have endeavored faithfully to discharge my duty as a minister of the Lord Jesus, yet, when I see so little effected for good, I often fear and tremble in relation to my own responsibility and shortcomings.

From Rev. C. C. Cadwell, Bloomfield, Walworth Co.

Decline.

It becomes my most painful duty, to report a decline in spiritual things. While we have kept up our weekly "conferences" and our usual means of grace, with some degree of interest, and while some of the branches of the vine are full of fruit, yet we recognize with deep sorrow a decline, on the whole, among our brethren and sisters. This may be attributed to a want of watchfulness, which has led many to excuse themselves on various pretexts from attending the conferences.

Education for the Ministry.

But while the above is true of us, we have not been idle. There is a mind to work, with some at least. A young man who experienced religion last winter, and is a member of the Genoa church, is at Beloit, studying for the ministry. He is poor in this world's goods. Feeling that it is of the Lord, that his mind has been turned to the ministry, we have felt ourselves called upon to render him all requisite aid in his course of studies.

In pursuance of that object we have organized ourselves into an Educational Society, and resolved to sustain permanently one young man, whom we shall deem worthy of our patronage, in a course of studies for the ministry. To this work our churches have come up nobly.

Help for the Helpers.

The Lord is evidently pleased with his people, and is smiling upon their very feeble effort. A man who lives but a little above you on the Hudson river, and happened, in the providence of God, to spend a night with us a few weeks since, on learning our situation, and what we were doing for the education of a young man for the ministry, said, just before leaving, "you may put me down an annual subscriber for five dollars;" and shortly after ordered a draft of thirty dollars to be sent to our beneficiary. The cashier in having made it out, on learning the object, added five dollars on his own account, and so made out a new draft for thirty five dollars. These facts may not be as interesting to you as they are to us, yet they are not without their interest to any friend of God. We hope also that we are to have more work in the same direction, and trust that he whose are all things will afford us the means.

Education for Life.

Another enterprise in which we have engaged, and in which encouraging progress has been made, is, the establishment of an institution of learning at Genoa. We have started our subscription with something more than five thousand dollars; have erected a temporary building for two departments, which will probably be opened soon. We have a graduate of Mrs. Willard's school, Troy, N. Y., with a select school of between thirty and forty students, who will go into the institute when opened, and have also en-

gaged, for two years, a experienced agent, who will be with us in the spring. So you see, we are not wholly idle. We mean to have a godly, thorough man at the head of this institution. We want not only a man of piety, but one of enterprise, one who takes a high position on the subject of educating the youth of America for future usefulness.

A number of good families might make themselves useful in this place, in helping to lay good foundations, and, at the same time, improve their worldly circumstances, and be favored with a good opportunity for educating their children. Genoa is becoming an important point. It is situated on what will be one of the most important rail-roads in the State.

MICHIGAN.

From Rev. G. W. Nicolls, Adams, Hillsdale Co.

A Revival.

In December I held meetings sixteen nights, visiting a part of the time, during the day, from house to house. Then came the time of my own sickness, and of my family's, so that these with some prayer meetings were all the extra efforts we were able to make. But God in his mercy was not confined to our feeble efforts, but poured his spirit out graciously. A deep solemnity filled the sanctuary, and to a good degree pervaded the community. Christians were humbled and revived; backsliders returned in sorrow to the Saviour's feet; some old and lost hopes were found and dug up from the rubbish of sin and worldliness, and, we trust, not a few new ones were secured. Fourteen have joined our church on profession, and four by letter. Others have joined the Episcopal Methodist Church, some the Baptist Church, and some have as yet joined no church, but will probably unite with us. Between twenty and twenty five have indulged a hope in Jesus, and the work has not ceased; for there are persons now inquiring the way of the Lord and his people. The persons added to the church are many of them poor, and many are young. There is but little wealth among us; most of the members have but a small capital, and are still more or less in debt for their farms. Before I came here they never raised over eighty

dollars a year for preaching. Since I have been here they have by extraordinary effort raised two hundred dollars a year for that purpose. I have been here now two years. When I came they numbered thirty members, two of whom are in California. Since then thirty five have been added; one has died, and two have removed. The past year they have raised \$200 for preaching, and \$55 for other benevolent objects, besides furnishing large globe lamps and a carpet for the pulpit.

Anti-temperance.

The last quarter has been a trying one. The hard times have greatly diminished the ability of our people to do, and have produced uneasiness, discouragement, and worldliness. Many find it difficult to procure the comforts of life for themselves and families.

We have also had a large accession of ungodly men to our population; and no less than six grog shops are in full blast. The poor Indians have been made drunk and quarrelsome; and the poverty and misery of habitually intemperate men has greatly increased. For a few weeks past, prosecution after prosecution has been entered; and though violent opposition has been made, the evil is very much staid, for the present; but I fear the end is not yet. Such demonstrations on the part of the enemies of temperance, I never saw before—such cursing, and threatening. The political excitement well nigh swept all before it; then came the failure of spring crops, from drought and frost; and finally the blight of intemperance, and its legion of evils. But we have reason for gratitude that our church has stood firm, and that four members have been added by letter.

MISSOURI.

A Bad Habit.

This church has had an existence of thirty nine years; has had connected with it 526 members, many of whom are now scattered over the wide West, and many have fallen asleep. A few remain here to carry on the work of the Lord in this church and community. The church has degenerated very much in spirituality and activity. In eleven years they have had six ministers! They are dis-

posed to change every twelve or twenty four months—that is, a portion of them. And it is owing to this habit, chiefly at least, I am now under the necessity of leaving. I regret this very much because of its unhappy influences upon myself and family; and also upon the church itself.

This bad habit is not peculiar to churches of Missouri. It is one of the greatest hindrances with which the churches throughout the West have to contend. It is some consolation, however, to reflect, that changeableness is not a peculiarity of religious institutions, but is a fundamental trait of Western society itself, and affects all interests, being, apparently, a consequence of its youth and of the country's natural wealth. As this youth gains in years, and these broad acres are occupied, the restless movement of the population must diminish, and all things will acquire an increased stability.

The love of change referred to in the foregoing letter, however, is by no means a necessity of the case. It is a mere foolishness, of which good and true men are ashamed. A people fancy that they would be pleased with a new face and a new voice; and so, break the friendly ties that had begun to knit them to their minister, and, instead of cherishing kindly affections, indulge that captious, discontented, changeable spirit, so much more natural to ignorant and blinded hearts, than is that christian honor and charity, which is the only true wisdom. But it will be found here, as elsewhere, that "Wisdom is justified of her children."

From another Missionary.

Excitements Lulled.

According to my last report, the present quarter commenced with great excitement; wars and rumors of wars were the order of the day, and for a month little else was heard of but Kansas, and the scenes transpiring there. As soon as Gov. Geary arrived, issued his proclamation, and set himself to work, things began to right themselves, order began by degrees to come out of the prevailing confusion, and, on our side of the river, there was a *great calm*. The Presidential contest, as far as this State was concerned, did not excite

much interest; so that here, we did not have much noise; a feverish excitement existed, however, in regard to the final issue.

From the above, you may properly infer that we have made no great spiritual advancement. Still every week we have met in the house of prayer; and our Sunday school and Sunday services have been constantly kept up, and I trust not without profit. Our congregations have been very good the whole quarter. The doctrines of the cross have a subduing influence. I have noticed that through all the excitement, no member of our church has crossed the river for the purposes of war, and no regular attendant on our services—in fact, our town has taken little or no stand of an offensive kind. We have been stigmatized time and again as an abolition hole. The current which bid fair to sweep every thing before it is turned back, and now bids fair to overwhelm its prime movers.

Hopes.

Speculation has become the order of the day. A new town is springing up on the Kansas side, in the Wyandotte reservation; report makes it the largest town in the territory, and all are anxious to get shares, as they believe Eastern capitalists have hold of it, and that such an investment must be profitable. Then the railroad mania is fully up—a road from Burlington to “Quindaro,” and thence to Lawrence, Leecompton and further on, is now on foot. So sure are many of the success of the road, that it has tended already to raise real estate 30 per cent.

I am in hopes these excitements will kill out entirely the “fire-eating” rage that too long has held sway. The Free state and Pro slavery men are freely mingling together, consulting on their mutual interests. As I have lived through all the furor that has prevailed here for two years, I am encouraged to hope that now there will be no more difficulty.

It has required much christian grace and fortitude to hold on, at times; and I doubt if I should have been here, if I had not been sustained by the fervent prayers and good counsels of many unknown as well as known friends, the lovers of our Lord Jesus Christ. I have held on without sacrificing principle, or in any way countenancing the lawless proceedings that have taken place in this

border country; and from this very fact, I feel that I have a greater influence than I could have possibly had, had I in any way yielded to many overtures that were made.

Though we have made no visible progress, I think we have done well to hold our own, which I think we have done.

We are praying and hoping for a revival. O may God come in the glories of his grace, and pour us out a rich and abundant blessing. We are unworthy; but Christ is worthy. We are great sinners; but Christ died for great sinners.

From another Missionary.

Sectional Suspicions.

There was great excitement in this section. Money was collected, and companies made up to go to Kansas. The cry of “abolitionist” was heard on every hand; and I suppose he who cried the loudest, was the most courageous man. Some marched to Kansas and marched back again. The Pro slavery feeling in this State has become intensified, and very proscriptive. It thinks no good thing can come out of the East. An Eastern man can labor here with little satisfaction, so great has now become the *doulocratic* spirit—that spirit which lives and moves and has its being in “niggers.” My own position has become very uneasy. I did, at one time, think that I was rooted and grounded here but adverse winds have loosened me very much.

To Go, or Stay?

The troubles in Kansas, the part taken by Missourians, the increase of the pro-slavery spirit, the proscriptiveness manifested, the lamentable failure of the State authorities to protect citizens in person and property, the increase of a despotic spirit, all have served to render my stay here very undesirable; and probably it will be my duty to leave some time next year. In the mean time, I shall endeavor so to hold forth the “word of life,” that some may believe and be saved, and to make the best of my present position, while I hold on to it. Things now have quieted down. There is a great calm, but there is no knowing how soon it will be disturbed. I continue to preach

at my usual places. My congregations are good and attentive.

I did at one time think of going to teaching; but, on a review of the matter, I believe it is my duty to continue to devote my time to preaching. The harvest is great; the laborers are few. I feel that the ministry is my vocation; and that so long as God shall give me ability, I shall continue in it. I love the work; and were I living where I could feel untrammelled, where no proslavery espionage was practiced, I could labor with more heart. For me the things of this life have few charms. Religion continues to rise in my estimation, and I long for more of its spirit—that I may “be meet to become a partaker of the inheritance of the saints in light.”

Pray for the home missionary.

From another Missionary.

The Flight of Time.

I have lived to see many, that were once my associates in life and in the ministry, pass away. Father, mother, brothers, sisters, and almost all the friends of my early youth, are gone. Some too of my brethren in the ministry, with whom once I took sweet counsel, and who stood shoulder to shoulder with me in hard ministerial labors, are gone to be with Christ. I look around and ask, where are the associations of early youth? and even now feel that I belong to a generation that has passed away. It does not make me sad, to realize that I am nearing the end of life's journey. I should, were my work done, rejoice to go home, and be with Christ, and with friends that went before me. But my heart saddens to think that another year is gone, and so little has been done in this community for the salvation of sinners. I never felt more anxiety, or labored more earnestly, than during the past year; and wickedness yet abounds; the love of some has seemed to wax cold, and religious things, generally, have not much improved. Yet there are faithful ones here, who meet weekly to pray for a revival of religion here. Last Sabbath we received two members to the communion of the church. Five have united with this church during the past year. May the Lord send his spirit to bring many into the fold the present year.

ILLINOIS.

From Rev. C. H. Palmer, Middleport, Iroquois Co.

Temperance.

We have in town a flourishing Temperance Society, ready to act in any practicable manner for the suppression of intemperance; but the failure of our proposed Prohibitory Law in this State, has left the friends of temperance uncertain what course to pursue. They are in a position of readiness and waiting—acting, too, whenever there is an opportunity.

“Inspired” to no Purpose.

Spiritualism has manifested itself in this region in what is to us a new form, although it is, perhaps, a revival of what has occurred in former ages. About thirty miles from here resides a married lady, who makes it her business to go from place to place “preaching.” Not long since, she made her second visit to this place, the first being last summer. She professes to preach through “the Spirit,” or, in other words, to be the medium through which “the Spirit” speaks—she being at the time in a semi-unconscious state, speaking without premeditation, and wholly ignorant afterwards of what she has said. She seems to possess the power of working herself into a mesmeric state. She presents herself before the audience standing, her eyes closed, her hand moving up and down, sometimes with force, the muscles of the body all in strong but not violent agitation. Her countenance assumes a high glow, and it is easy to imagine her inspired. This action continues for several minutes, without a word being spoken; until, at length, the “influence” being complete, she begins her address, sometimes preceding it with prayer, sometimes without prayer. She then speaks without hesitation or embarrassment, usually taking a passage of Scripture as a text. There is nothing objectionable in what she says. Her discourses are all hortatory in character. Her subjects embrace man's relations and duties to his fellow-man, seldom, if ever, his relations and duties to God, and, consequently, do not embrace the great, fundamental doctrines of the Bible. She attracts larger audiences than any other “preacher.” People go to hear her from curiosity; they wonder and perhaps admire, but I have not been able to perceive

that she exercises any permanent influence, good or bad. The case is rather a singular one, and one which scarcely admits of an examination to show whether she is deceived or a deceiver. In either case, the deception is a comparatively harmless one, except to herself and family.

From another Missionary.

Affliction Blessed.

The quarter just expired has been to me personally one of affliction. More than nine weeks ago, I was taken with bilious fever, accompanied with inflammatory rheumatism, from which I suffered very much. The fever soon took the type of "low typhoid," which confined me to my bed and room seven weeks. I am now quite well, except the weakness consequent upon the fever. Last Sabbath I preached one discourse for the first time for ten weeks. The length and severity of my sickness have not been so great as the benefit which I have already received. I have felt that it was the Lord's dealing. I have tried to listen to his voice. The pages of my past life have been opened to me. I have read long records of unfaithfulness and shortcomings. I have traced backward the footsteps which have betrayed the influence of a heart that should never be trusted. I have seen and felt, as never before, the essential importance of a holy ministry, one that shall be "a burning and shining light" in the world. What power would be exerted on the present, but especially on the rising generation by such a ministry!

From Rev. Joseph Wilson, Charleston, Coles Co.

A Revival.

I am happy to state that my labors in this field have been blessed. Several young persons, just arriving at manhood's estate, are hoping in Christ. I have just returned from Long Point, where we have had as still and as impressive meetings as I ever mingled in. The evening before I left, many were overwhelmed with emotion, and many went home with a large portion, as I

trust, of the publican's feeling, and urging with sincerity the only plea left them, the boundless mercy of God in Christ toward the truly penitent. Our morning meeting for prayer and conversation with the anxious was truly a melting season. With the interest in the meeting, which had continued for a week still rising, I was obliged to leave them for a few days to fill another appointment. I had no ministerial assistance in preaching, and needed one night's rest to recruit. But God has wonderfully sustained me. There are some five or six hopeful conversions, and many who are deeply impressed. I think the work is only beginning to manifest itself. The people around are just *beginning* to find out that the Lord has, indeed, visited us with a special blessing.

There are also some five or six hopeful conversions at the Pleasant Prairie Church. I think that at least that number will unite with us here at our next communion, on profession of their faith. In other places, in this general region, God is reviving his work. It is not hard for the eye of faith to see the cloud of mercy hanging over our heads.

From Rev. George C. Wood, Greenville Bond Co.

Another Revival.

We are now in the midst of a precious revival of religion; and while the harvest season continues, great care must be taken, and much labor expended, that the precious grain be not lost. Less than a fortnight ago, we commenced a protracted meeting, and have continued it up to this time with increasing interest. The indications of Providence clearly teach us to go forward. Twelve individuals, all adults, are rejoicing in hope, and the number of inquirers is increasing daily. Last night, after the sermon, I requested Christians to retire for prayer to the school-room, in the basement of our church, and those who desired to be conversed with on the subject of religion to remain where they were. Thirty eight remained. I am happy in being able to state that some of the ministers and members of other churches in our community, cordially coöperate with us, and are equally blessed. The Lord is doing a great work for us, and to him be all the praise and glory.

From Rev. Thomas Lippincott, Chandlerville, Cass Co.

Reminiscences.

Four years ago, I was induced to think it the Lord's will, that I should accede to the wish expressed by this people and assume the charge of the little Congregational church. And now, at the close of my fourth year, as I have to render an account of my stewardship, I have to look back with great pleasure and gratitude to God for the privilege I have enjoyed, in laboring with a people to whom I feel so much attached, and from whom I have received so much kindness, and such affectionate regard. Another and higher reason for gratitude and joy is, seeing a lovely band of young disciples of the Lord, who have entered into covenant with him mostly since my labors commenced among them. Our God is ever true to his word of grace. Besides other seasons of interest, in which the affections and faith and love of the Church have been kindled up by the gentle breathings of the Spirit, there have been two special outpourings of that divine love upon us, reaching beyond the church and drawing several souls into a cordial union with the Saviour. That we have not had times of coldness and declension, I may not say. But, although these have been more frequent and of longer continuance than was desirable, I think they can not be taken as the prevalent condition of the church. Our prayer meetings have been kept up with interest, except on a few rather brief occasions. A quiet spirit of devotion has generally characterized them.

Up to the time of my coming to this place, Dec. 1, 1852, there had been received into the communion of this church forty three members. Twenty two of these have died, removed, or been dismissed, leaving twenty one in connection with us. During my ministry there have been received, by letter, nine, and on examination, twenty four—in all, thirty three. Three deaths and one dismissal leave the present number on the register, fifty. Four of these are absent, and will probably not be among us any more. None of the original five remain with us, though two are still living.

These facts, and others of like nature, were brought vividly in review last Sabbath, when, under an impression of duty to the cause of Christ, I laid down my charge and retired from the pastoral

relation. It seems to me that a minister could never have been more pleasantly connected with a church. A thousand happy reminiscences come up, and the closing scenes are such as to fix more firmly on the memory of my heart the feelings of regard and love which had already seemed indelible.

A Delightful Surprise.

On Monday evening, at a church meeting, a vote was passed of a gratifying character to me, inviting me to continue my residence here, if I can not retain the charge. This I shall be very willing to do, unless the providence of God seems to indicate some other course as duty.

Last evening, as my family was seated quietly by the fire, a good friend called in with the new ministering brother, and after sitting a few minutes, went out, saying he would be back in a short time. Soon there was another knock; and on opening the door, a young member of the church came in, saying, she had brought her school children with her. Then another, and another came, until a room full of young married and unmarried ladies were in; and then the gentlemen members followed. They passed through to the back rooms—every one having a basket, or something else—and shut the door, leaving a portion of the ladies to chat with us. In due time a plentiful oyster supper was served up, with coffee, tea, and various pleasant things, all prepared in the best manner by our guests. It was a surprise party, in truth; for we had no inkling of it, a moment. A most pleasant social evening was closed with singing some sweet songs of Zion—one of them Mr. Root's charming "Shining shore," and a prayer from the full heart of the old minister. Such surprise parties are surprisingly delightful.

From Rev. S. Smith, Troy, Madison Co.

Revival.

For five weeks past I have been engaged in protracted meetings, in Marine and Collinsville. These were very interesting. During the meeting at Marine, there were forty two, and at Collinsville, when I left, twenty five who had indulged hopes, and the interest was undiminished. That indefatigable and suc-

cessful laborer, Rev. G. C. Clark, formerly of Winchester, Ill., is residing at Collinsville, and also labored with me at Marine. When I last heard from the former place, thirty persons were trusting that they had been born again, and the religious feeling continued without abatement.

From another Missionary.

Barbarism the First Danger.

Allow me to offer a consideration suggested by my field of labor, on the importance of a regular application of the influences of the Gospel in the forming stages of society. There was never uttered a more manifest truism than Dr. Bushnell's "Barbarism the First Danger." It is now about thirty years since this region began to be settled. A large proportion of the youthful population were born here, and the contrast between parent and child is striking, even to a very superficial observer, morally, socially, and intellectually. Of course, there are many exceptions, but the general result could not be otherwise, when we consider the scanty educational advantages enjoyed by our youth, and more than all, the habits of parents, especially of fathers, in regard to the Sabbath. Mounted on horseback, they will go alone to the distant meeting, perhaps chiefly attracted by the social gathering, and leaving their families not to idleness, but to the barbarizing Sabbath employments of frontier life, until the Sabbath has become a French infidel's "Sunday." The consequence is a sad deterioration, a coarseness of manners, a lack of general intelligence, ignorance on religious subjects, and insensibility of conscience. I do not forget that the Gospel is adapted to every phase of character and condition; but the seed does not fall here upon a newly broken, virgin soil, but where every noxious weed has preoccupied the ground, and bound all the surface with roots.

INDIANA.

Partisan Insanity.

Political excitement has been so great, that even many professed disciples of Christ for a time seemed to forget all else. Unfortunately for us, one of our elders

is a party man with political aspirations, seeking office. So sensitive was he, that he could not endure even allusions in the pulpit to slavery or intemperance, and scarcely, I might add, to any form of sin that was popular with his party. I did not preach party politics, and seldom, in my sermons during the political canvass, alluded to slavery, though once or twice in expository discourses I boldly and plainly brought out what I conceived to be the meaning of the passages which I was discoursing upon—not applying it at all, however, to political parties. For this I was severely reprimanded, and denounced as an abolition lecturer. My prayers for the oppressed, however, gave the greatest offense, although, when on this subject, they were usually, if not always, clothed in Scripture language. For a time he would not come to church at all; and declared that he would hear me preach no more. He was equally exasperated at the other members of the session, and at nearly all the active members of the church, who declared that I had only spoken the truth, and that, if I erred at all, it was in saying so little. But few, if any, of the church members, beside his own family, and only a part of them, justified him in his course. Still, as the party majority is strong here, and it is quite a place for grog-shops, drinking, ignorance, and infidelity, and as all our political speakers on that side made it a point to attack and denounce the Protestant clergy—often as a class without exception—a feeling was awakened in a part of the community against me and against the church, which for a time, I feared, might retard my usefulness in this place. The same feeling, I may remark, was manifested against other Protestant ministers and churches. I heard ———, in a speech at this place, eulogize the Romish clergy, denounce in bitter terms the Protestant ministry, and more than once exhort mothers, to "instruct their children themselves, and not permit them to come under the influence of those men, who go from house to house teaching." His friends say that he meant his remarks to apply only to those ministers that preached politics; but I listened closely, and he made no exceptions, save the Romish priests.

Since the election all is quiet; and if there is any change, I believe that the ministry, with a few exceptions, is respected more than ever. Our elder has come back to church, but does not

seem so cordial as formerly, and never comes to the prayer meeting. He never used to come more than about one eighth of the time, but always had some excuse to give when I met him. Now he gives no excuses. He is capable, if his heart was only right, and if he would use his power, of exerting a great influence for good. As it is, he is a stumbling block to many. I have been thus explicit, as you request to know our trials.

Need of a Prohibitory Law.

Intemperance is making fearful progress in all this region. Since our law has been pronounced unconstitutional in part, it has become a dead letter; low grogeries abound, and every body sells liquor who pleases so to do. While the law was in force, not a drunken man was to be seen in our streets, and seldom did you hear an oath. Now, it seems as though from one fourth to one third of the men that come to town drink, oaths on every corner of the streets salute your ears, and fights and murders are by no means uncommon. I have seen twenty or thirty men fighting at once in our streets, and as I passed, I saw the wife of one of the men standing by, exhorting and encouraging her husband, in words too profane to be published. To the credit of our town I should say that this company were nearly all from the country, and had come to town to attend a circus. Tables had been erected in the streets, and liquor was upon them, and sold openly and in abundance.

Since I last wrote you, two men have been murdered in our streets—one hit upon the head by a brick-bat, and the other shot. Iniquity comes in like a flood, and religion seems to have but little power over the mass of our population. Our town has quite a number of representatives in the State's prison, and several candidates now in jail, some of whom will doubtless be thought worthy of the accommodations which the State provides for outlaws. Balls are common, and, I am sorry to say, popular among what is called the better class of our citizens; and as a sad commentary upon the religious training of some professedly pious parents, their children are encouraged to dance. The consequence is that, usually, when the Spirit's power is manifested amongst us, thoughtless persons will get up a ball, which will be so generally attended by the young people that all religious interest is apparently lost.

Schools and Temperance "Unconstitutional."

You must not conclude from what I have written, that we have nothing hopeful amongst us. We have a few private schools which are doing a good work, for, since a part of our school-law has been declared unconstitutional by our Supreme Court, our excellent free and graded schools have died. A few strong temperance men are still at work. Some Christians are still faithful; and the promises of that God who has said, "I will never leave thee nor forsake thee," are still ours. I can not describe the cheering influence of this passage upon my own spirits, as, in rather a desponding mood, I was the other day led to note its strength as expressed in the original.

Sorrowful, but Rejoicing.

With such a promise from such a Being, why should we be discouraged or yield to fear? It was more deeply impressed upon my mind, perhaps, from the fact that I had but a little while before been at the bed-side of a disciple of our Lord, who in the midst of poverty and suffering was rejoicing in Jesus. Her husband had been sent to the State's prison for a crime, committed, as he told me, when he was drunk, and ignorant of what he was doing. The toil and suffering, which she has been called to endure, in maintaining her family and bearing the affliction of a son's death, and the loneliness of her situation, have undermined her constitution, and consumption has nearly finished her earthly course. Yet she was rejoicing in God, and praising her Redeemer, entirely resigned to the will of her Maker, apparently more happy in her dependent and lonely state, than multitudes who have health and property and honored friends. God *is* faithful to his promises. Her husband has written me several letters from his prison, and expressed a strong desire that a *liquor law* may be passed and enforced before his time is out; so that he may be able to live a sober life. He will never meet her alive, as she must die in a short time.—What a *curse* is *rum*!

From another Missionary.

Religion and Politics.

The great trial of the year has arisen from political fury. The "Sons of Belial" have spared no pains to destroy my

influence and good name, as well as those of some of our best members. It has, indeed, "rained and hailed lies;" and we have had our share of the horrible tempest. For occasional allusions in my sermons and prayers to the crime of slavery, classifying it with other social sins, I have been the object of the basest misrepresentations, the topic of stump-speeches through the Congressional District, and the "text," by name, of a half hour's harangue from the balcony of our principal hotel, by the ——— elect, when on his canvassing tour. But I have tried to bear all in the spirit of Christ, treating all with kindness and reviling not again; and already have had the sweet revenge of knowing that some of my traducers are ashamed of themselves.

Owing to this state of things, in connection with the fact that a considerable portion of my support has been drawn from non-professors, I have not for the last three months anticipated a renewal of my engagement here, and for some time held in my hand an unanswered call to a self-sustaining church in another State. But when the question came up, I was happily disappointed in the turn of things; as the effort to fill up a subscription was successful in three days, exhausting, however, all the resources. Three of the brethren set a noble example—one increasing his subscription from \$50 to \$80, and two others increasing theirs from \$20 and \$25 to \$40 each.

I have accordingly accepted the invitation to labor another year, and with more courage, and, I trust, a better heart than ever. As to the state of religion, it is cold, cold; though the fire seems to burn unabated in a few hearts, our hope and our nucleus of expectation. Yet I feel that I am making a "good report" in being able to say that there has been apparently no material decline within the year, notwithstanding the storm of evil passions which has swept over us; and that nearly all of our members have proved that their love of Christ is stronger than their love of party. There is a general disposition, I think, to forgive and forget all political differences, and a christian tone of feeling on this point seems now to prevail. At our last weekly prayer meeting, I noticed more tenderness of feeling than I have observed for a long time.

We are gratified to see that so many missionaries of the Society have not been deterred from doing their duty by the fear of

man; and still more, by the proof that so many give, that they have really acted in the fear of God. It is not to be expected that the application of the Gospel to man's sins will be agreeable to those who are joined to their idols; and yet the truth must be preached, and its application to particulars of human action must be shown. The trumpet ought to give no uncertain sound; and it must be blown, whether men will hear or will forbear. The thing that needs most care is—that it be the *Gospel* trumpet that is sounded, and that it be pitched to the keynote, which the Great Captain of the host himself has given. It should breathe, not war, but love. Its tones may charm, although they startle, and, for the moment, enrage. The distant echo may be sweet, although the first blast may have seemed too harsh. Even if those who are in the wrong are made angry by the truth, yet, if it be indeed the truth of God, the very wrath shall praise him—its excess he "will restrain." He who feels and knows that he has a message from God, must deliver it, at any cost. Divine Providence will be at no loss how to obtain good results from his fidelity. In all these matters, "*the fear of the Lord is the beginning of wisdom.*"

From Rev. William W. Atwater, Elkhart, Elkhart Co.

"Black George" and his Bible.

I called upon a gray haired colored man, aged seventy two, who was living in a little cabin entirely alone. He is a fervent Christian, and often holds communion with God through Christ. Though his eyes are dim with age, he has great comfort in reading his Testament. After becoming a Christian, late in life, he determined to learn to read, and found it a very difficult work. Being a slave in early life, he had not the privilege of an education, and only got so far as words of one syllable. He had no other way but to catch the sound of the letters and words when others were reading. Then he would light a pine knot, and from dark till daylight the next morning studied his book. Thus he overcame the difficulties and learned to read. As I referred to places at the South, where I had been, and where he

had lived before he was ten years of age, his eyes brightened up and the scenes of his youth were brought vividly to his memory. He then gave a little account of those early days, and said, he remembered those things as if they occurred only yesterday. But events of late years, and even of a week past, he said he could not remember—unless it were some striking occurrence.

Now, the word of God to "black George" is a rich feast to his soul; and he has been so deeply absorbed in reading it, as to find his breakfast, which he put over the fire before he commenced reading, all burned up. I left him, after placing in his hands some tracts, for which he seemed greatly thankful, as also he was for my visit.

Should not every man, irrespective of color or social position, be taught to read the word of God? How can it be the duty of any Christian to withhold this means of grace from any of his neighbors? For what greater good, does he deprive them of this good? Here are the waters of salvation, what hinders that they be given to those thirsting souls? By what right can any man fence round the living fountain of God's word, or guard it from the approach of pilgrims?

OHIO.

From Rev. J. C. Beach, Fulton, Hamilton Co.

"Carrying" the Gospel.

My field extends from two to two and a half miles along the Ohio river, embracing a population of some 5,000. I preach, in the afternoon of every other Sabbath, in Jamestown on the opposite side of the river. There are from a hundred to a hundred and fifty families in this place, all of whom can be reached by *carrying* the Gospel to them. There is not a single family there, that I have not visited, distributing religious tracts.

The Germans, many of them Protestants, receive me cordially; and even the Catholics rarely refuse to read what is put in their hands. We have received four persons into the church at Fulton, since my last report. I spend

two entire days every week in visiting from house to house, and preach three times on the Sabbath, besides attending meetings during the week. It is a difficult thing to collect the people on any other day than the Sabbath, as all our members are working men, and are so much scattered. Living in the immediate neighborhood of that great throughfare, or near its terminus, the Little Miami rail-road, Sabbath desecration, intemperance, and profanity are abounding evils among us. It would be difficult to select a field more emphatically a missionary field than this. The suburbs of all our great cities are of that character, but those of Cincinnati especially so. We are very successful among the children. We have a good school in our church, also a missionary school in the afternoon, that is large and interesting; and two others belonging to the S. S. Union in my other preaching places.

My family have been very sick with scarlet fever, which has somewhat increased our expenses, and as the amount I receive from my people is so small, we have been put upon very short allowance. Besides, coal is 40 cents a bushel, and wood 8 dollars a cord; while last winter, coal was only 10 cents, and wood \$4 50. The low stage of water in the river is the cause of this.—I feel, my dear brother, that the work in which I am engaged is a blessed work, notwithstanding all the trials which it may bring.

From another Missionary.

A Bad Foundation.

The first organization here was a Universalist church, which accomplished what, according to my observation, are its usual results, when it effects any thing at all, viz., the prostration of all good, and the introduction of evil in its stead. It was the dominant thing here, I learn, for many years, and had a fair open field for the exhibition of its merits. As a means of giving to this population a sound moral and religious character, it was fairly tried, and utterly failed. It is down far below par. We have not preached it down. It dies a suicidal death. But little remains of it now. An old, somber, dilapidated building, occupied only by rats and owls, is still to be seen, which was once a place of meeting for those of that belief. Now and

then, a preacher of this order comes along, and tries to revive the thing, but in the effort to resuscitate it, it has proved a body thoroughly dead. Still it has left behind it an important work to be done, viz., to preach into the minds and hearts of this people an appreciation of sound Scripture doctrine.

From Rev. Charles Merwin, Georgetown, Brown Co.

Migration.

The great difficulty to be met with in the ministry here is, the spirit of emigration. No longer ago than last week, four families, members of my congregation, purchased land in Illinois. This includes two of the most prominent men in the church—one of them an elder—and they will eventually leave us. The influence of these removals is most disheartening. Higginsport has lost one quarter of its members in a little more than a year past, in this way; and the influx is almost wholly of a class who are beyond the reach of the ordinances of religion. This makes the labors of the ministry exceedingly trying and difficult. It discourages those who remain; and makes it almost impossible to secure that activity and religious enterprise by which the Church thrives.

From a Missionary in Northern Ohio.

Good Testimony.

The Lord has called home one of our members, after a long and distressing illness. She was much comforted by the word of God; and I was continually instructed by observing the effect of the plain and simple words of Scripture upon the mind that receives them with confidence. Words seemed to her feeble, to express the absolute assurance she felt in the faithfulness and love of the Lord Jesus, while yet she lamented past negligence and unfaithfulness. Her husband, who maintains the attitude of a skeptic of the deistical class, openly acknowledges to his associates, that his wife's belief, supposing it wholly false, is a better thing to die with than his own belief, supposing it true. His son, aged about eighteen, said to his father: "I believe mother was right."

From Another Missionary.

A Missionary's Experience.

There seems to me a great difference between my former field and my present one. There, I had to make my tools, drill my workmen, and fill every office from that of the sexton up. Here, every thing is furnished to my hand, and all that is expected of me is to "preach the word and be instant in season and out of season."

When I first went to the West I was under commission to go out as a foreign missionary; but, being in debt, I had set my face towards a church where I could realize a salary which would soon enable me to clear myself; but God designed other things. For six months I labored, and, to all intents and purposes, bore my own expenses; and I remember one day riding along deploring my poverty-stricken condition. I had wrought out an education mostly with my own hands, at considerable expense of money, and of nearly ten years of time. I had borrowed \$50 to get to my field, and it was now all spent, and no prospect of more, and now, what is to become of me? My field, you know what it was;—I might as well shake the trees for gold, as to expect much help there; at least, so I thought, and my spirits began to sink within me. But two passages of Scripture came to my relief: "Trust in the Lord and do good; and so shalt thou dwell in the land, and verily thou shalt be fed." "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." The thought flashed upon my mind, "Now is the time to test your religion." And at that moment I threw myself upon the promises, and you know the sequel.

And now I have one word as to the church. My most sanguine anticipations have been more than realized in that. You know how things stood when I went there. My constant prayer and labor was that the church might stand high in the estimation of the community, whatever people might have against the minister;—that the church should always be pure in the eyes of the public, and that its efficiency and success might be acknowledged on all hands. To do this has cost me many a struggle and many a sacrifice, which God only knows or can know; and what is the result? The people of that place did not begin to prize that church till they was about to be deprived of a minister. Said one of

our wealthy men to me, after I had decided to leave: "I have given \$50 a year for your support. If you will send us a man, or come back yourself, I will furnish a house and \$100 annually." The same week that I left, the Lord sent them a man, so that they lost not a single Sabbath. The people heard him once, and raised for him immediately a salary of \$550, and engaged him to preach all his time. Now who pays this money? The community—the citizens. And they are not New England people, accustomed to New England Sabbaths and training, but they are almost to a man of the Western stamp. Thus you see that, where but four years ago there was only a little band of four females, there is now a thrifty, self-sustaining church.

NEW YORK.

*From Rev. John A. Murray, Geneva,
Agent.*

Very Feeble Churches.

There are very many very feeble churches in Western New York, that have only occasional preaching, and that think themselves unable to have preaching, even with the aid of the Society. These churches have become weak by being some time without ministers, and by deaths and removals. Their members are much discouraged, and have but little heart to attempt the reestablishment of the ordinances of God's house. Sometimes, by being without a minister a short time, they lose what they had gained by the missionary aid of years.

I have written to some 54 of these churches, and have visited some of them, and endeavored to encourage them. But there are no ministers to take charge of these feeble churches. There are so many other and more inviting fields, that these churches are passed by; and while thus left will probably decrease in numbers and influence, and perhaps at last become extinct, unless something can be done for them—to encourage them to assemble themselves together, and to have reading and prayer meetings, until the Great Shepherd sends them an under shepherd. Churches that have no pastors, and can not obtain them, should look with peculiar confidence to the Great Shepherd and Bishop of souls, who

when on the earth was moved with compassion at the destitutions of his sheep.

The question, what shall be done with these very feeble churches? becomes of greater urgency every day. It is not confined, either, to those portions of the country embraced in what is ordinarily called "the missionary fields;" but the older States find as much difficulty in solving the problem as those that are youngest and poorest. It has become quite a serious one for New England and New York. The difficulty is two fold. In the first place, there are not ministers enough to supply the churches; and, in the second place, if there were, there is not money enough to supply the ministers. As yet, the only practical solution attempted, with any prospect of meeting the present want, is, the union of two or more congregations under a single pastor. Churches that have been used, for generations, to better circumstances, find it difficult to content themselves with such an arrangement. But we are inclined to believe that the system pursued by this Society on the Western frontiers, will have to be adopted, in many instances, by its Auxiliaries at the East. Half a loaf is much better than no bread; and labors that are regular and sure, the labors of one man, and that man a pastor, are more valuable than twice the nominal amount of service by five times the number of men.

*From Rev. J. N. McGiffert, Hillsdale,
Columbia Co.*

Neighborhood Prayer Meetings.

We have commenced a new plan as to our prayer meetings, which, I trust, will result in good. Until last fall, we held them near the church; and as our members are very scattered, we seldom had over six or eight present. For some weeks I have adopted the plan of holding them in the different neighborhoods, sometimes as far as five miles out. It increases my labor materially; but I feel well repaid in the large attendance and the new spirit infused. We now have from *twenty to forty* present at our different meetings; and the stereotyped formality, the consequence of always having the same few present, has given place to new animation, and, we trust, to new spirituality. We frequently have those in attendance, who almost never

enter a church door. It is looked upon as a neighborhood thing, as a privilege not often to be enjoyed, and numbers even of the impenitent are present. Before this change we very seldom had any but our own church members. A new opportunity is thus offered of doing good. Our members frequently come to the prayer meeting a distance of five or six miles.

The Apostles preached the Gospel from house to house. We are persuaded of their wisdom in this thing; and that times have not so altered since their day, but that the same plan, substantially, may yet be prosecuted with success. More than this, we are very strongly inclined to believe, that any country pastor, who shall set himself and his church systematically to the task of thoroughly evangelizing his own community, will find that he can not accomplish it, with some arrangement for *carrying the Gospel into private houses*, and for bringing it very near to those who will not go far to find it, or who refuse to appear in places of public worship.

From Rev. Ashbel Parmelee, D.D., Malone, Franklin Co.

Surrounded with Unbelief and Wrong belief.

There has been for many years in the field of my labor a stronghold of infidelity. I have tried to reach those men by discourses on the inspiration of the

Scriptures, previously inviting them politely to the investigation; but they refuse to appear in the house of God. Next, I circulated several copies of Dr. Nelson's Cause and Cure of Infidelity; but if they read it at all, it must have been so cursorily as not to appreciate the arguments. Some of these persons I have conversed with at their houses; but they decline reasoning, and cautiously avoid books and preaching, tending in the least to disturb their long repose. For most of this class, to me, there appears not a ray of hope; and yet God's arrows of truth may reach them. Around and among these infidels, there is a considerable number of Frenchmen, who were educated in the Roman Church; but most of them have so far left off to be good in that direction, that their priest has no control over them, and they greatly annoy us every Sabbath by their roamings and visits. But there is a small number of this class, just now, in a back settlement, with whom a Protestant of their own nation is laboring, who seems to have some success. The Lord be with him.—In addition to the French we have some Irish Catholics, who adhere strictly, so far as known, to their doctrines and forms of worship. We have also Universalists, and drunkards, and, of course, profane swearers, and Sabbath-breakers in awful abundance.

Among this heterogeneous population, the members of this little flock of Christ, as I believe it to be, are dispersed; and, though feeble in a pecuniary view, as a body they are intelligent, and some of them are well educated.

Miscellaneous.

Practical Problems.

There are outside difficulties which seem to be hindrances to the Gospel. There are huge distilleries above and below us on the banks of the Ohio, demanding all the corn they can procure. One of these distillers is a man of exemplary character as a neighbor and a citizen, has been a member of a Presbyterian Church in Scotland, and a member and an elder of a Presbyterian church in our country, and would unite with us, I presume, if we would receive him while engaged in his present business. He is, moreover, so strict a temperance man, that he instantly dismisses any of

his hands who become intoxicated! Then, again, members of the church have, some of them, indulged in dancing, to which others are very decidedly opposed. The cultivation of vineyards is also a prominent business here, and wine is manufactured by those who are the professed disciples of Jesus Christ. It will at once be perceived that, in such a state of things, there is need that the teachers of righteousness be as "wise as serpents and harmless as doves." Shall we discipline for dancing, while metropolitan churches close by allow it among their members? Shall we receive grape growers and wine makers, and exclude such as distill, or sell corn to distillers?

I greatly fear, at times, that I am wholly insufficient to decide what is really best, and to act up to such a decision. I sometimes think, that as wealth increases every thing is made subservient to its still greater increase; and that the Church must be starved or yield to its demands. I hope and pray that God may guide me into the right path, and enable me, in his fear, to walk therein, sustaining me by that abundant grace which is in Christ Jesus our Lord.

Obituary.

Rev. John Ballard died at his residence in Perry, Pike Co., Ill., on the 13th of February, in the 51st year of his age. He removed from Massachusetts to Illinois, about sixteen years since. For several years he ministered to the Congregational church of Griggsville. He afterwards removed to Perry, organized a Presbyterian church there, and was instrumental in erecting a commodious house of worship, and in gathering a prosperous society. For a few years past he labored as a missionary of the American Home Missionary Society, at several points within the limits of Schuyler Presbytery. He was a devoted Christian, and a faithful and successful

minister of the Gospel. He has left several motherless children and many friends to mourn his loss.

Another Missionary Gone.

Rev. S. W. Rose, your missionary at Lexington, Perry Co., Ill., died after a short but severe illness, on Saturday evening, the 10th of January. I reached his dwelling on the forenoon of that day, and found him conscious but unable to converse, and evidently near his end. He was calm and resigned, although he had, until the day previous, thought that his work was not done, and that he should recover. God has removed him, we trust, to a higher sphere of service. The people had been very much attached to our brother; and fondly thought that they had a permanent ministry established among them. He, too, was greatly encouraged in his labors. He had gained, to an eminent degree, the confidence of the whole community; and though the field is a hard one, there was every prospect that it would be successfully cultivated.

His family are left nearly destitute. One of the two daughters remaining at home is an invalid.

Appointments by the Executive Committee of the American Home Missionary Society, in February, 1857.

Not in Commission last year.

Rev. C. F. Beach, to labor in Iowa.
Rev. James H. Warren, Nevada, Cal.
Rev. Lauren Armsby, Faribault, Min.
Rev. W. W. Warner, Dodgeville, Wis.
Rev. John R. Stevenson, Lawrence and Hartford, Mich.
Rev. E. D. Willis, Pecatonica, Ill.
Rev. W. J. Johnston, Lena and vicinity, Ill.
Rev. James McCoy, Noblesville and Westfield, Ind.
Rev. John Gray, Hornby, N. Y.
Rev. James Blakesly, Andover, N. Y.

Reappointed.

Rev. J. W. Hancock, Red Wing and Wacoota, Min.
Rev. Charles B. Sheldon, Excelsior and Chanassan, Min.
Rev. George Spaulding, Marine and Arcola, Min.
Rev. George Bent, Anoka and vicinity, Min.
Rev. George H. Woodward, Toledo and Indian Town, Iowa.
Rev. Matthew Smith, Centreville and Unionville, Iowa.
Rev. A. D. French, Eddyville, Iowa.
Rev. Ozro French, Knoxville and Pleasantville, Iowa.
Rev. Moses G. Cass, Muscatine Island, Iowa.
Rev. David Knowles, Wilton, Iowa.
Rev. Moses K. Cross, Tipton, Iowa.
Rev. George G. Rice, Council Bluffs, Iowa.
Rev. Elijah P. Smith, Wayne and Jefferson, Iowa.

Rev. Christian F. Veltz, (German,) Muscatine, Iowa.
Rev. C. M. Morehouse, Evansville and Magnolia, Wis.
Rev. Franklin G. Sherrill, Caledonia, Oak Creek, and vicinity, Wis.
Rev. John H. Spengler, (Swiss,) Prairie du Sac and vicinity, Wis.
Rev. John Parry, Welsh Prairie, Wis.
Rev. Charles R. French, Barton, Wis.
Rev. Harvey Grattan, Matherton, Hubbardston, and vicinity, Mich.
Rev. Donald B. Campbell, Byron and Deerfield, Mich.
Rev. Cyrus L. Watson, Spring Creek, Ill., half the time.
Rev. Josiah Wood, Du Quoin and Centralia, Ill.
Rev. Charles H. Force, South Ottawa, Ill.
Rev. Spencer Baker, Shabbona Center and Allen's Grove, Ill.
Rev. Stephen F. Drew, Laurel, Ind.
Rev. John C. Bonham, Pleasant Ridge, Ind., half the time.
Rev. John M. Bishop, Bloomington, Ind., half the time.
Rev. John B. L. Soule, Plymouth, Ind.
Rev. Charles Merwin, Higginsport, O., half the time.
Rev. William H. Brinkerhoff, Stansbury and Frankfort, O.
Rev. Warren Nichols, West Newton, O., half the time.
Rev. Timothy W. Howe, South Fork, O.
Rev. Richard B. Bull, Sinclearville, N. Y.

Rev. Oliver D. Hibbard, Randolph, N. Y.
 Rev. William Baldwin, Laurens, N. Y.
 Rev. Daniel Van Valkenburgh, Exeter, N. Y.
 Rev. Rufus Pratt, Russia, N. Y.
 Rev. George B. Rowley, North Lawrence and Lawrenceville, N. Y.

Rev. L. W. Chaney, Rensselaer Falls, N. Y.
 Rev. Ashbel Otis, Virgil, N. Y.
 Rev. Robert S. Armstrong, East Pitcairn, N. Y.
 Rev. Azariah G. Orton, D. D., Lisle, N. Y.
 Rev. John Lloyd, (Welsh), Nelson, N. Y.
 Rev. Beaufort Ladd, Rose, N. Y.

Receipts of the American Home Missionary Society, in the month of February, 1857.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.
 Amherst Benev. Asso., \$40.55;
 Aaron Lawrence, to const.
 Mrs. Simeon D. Spaulding,
 of Weston, Vt., a L. M., \$30, \$70 55
 Hollis, Cong. Ch. and Soc., 30 00
 Nashua—
Olive St. Ch., 103 70
First Cong. Ch., Coll., \$77.75;
 J. A. Wheat, in part to
 const. Miss Emma S. Wheat
 a L. M., \$10, 57 75 \$292 00

VERMONT—

Pawlet, First Cong. Ch. and Soc., by S. M.
 Wood, 12 00
 West Townsend, anonymous, 1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
 by Benjamin Perkins, 3,000 00
 Fair Haven, First Cong. Ch., by A. P.
 Wilcox, 82 00
 Lenox, Cong. Ch. and Soc., by Eldad Post, 81 00
 Northampton, Mrs. Elijah Allen, 2 00
 Springfield, Mrs. M. K. Lombard, 5 00
 Stockbridge, Cong. Ch., by Jared Reid,
 Jr., Treas., to const. Misses Charlotte
 E. Sexton, Martha Sheldon, and Lilian
 Dwight Reid, L. Ms., 100 00

CONNECTICUT—

Connecticut Missionary Society, by E. W.
 Parsons, Treas., 1,000 00
 Olaton, Benev. Soc., by Samuel Brown,
 Treas., 50 00
 Durham Center, Rev. David Smith, D.D., 3 00
 East Haddam, Rev. Isaac Parsons, \$3;
 Mrs. Sarah B. Parsons, \$1; Miss E. L.
 Parsons, \$1, 5 00
 Milford, Second Cong. Ch., by Rev. W. C.
 Scofield, to const. Bryan Clark and Dan.
 Fenn, Jr., L. Ms., 60 00
 New Haven—
 Officers of Yale College, by Prof. C. A.
 Goodrich, D.D., 281 00
 New London, E. Chappell, to const. In-
 crease Wilson a L. M., 30 00
 North Branford, James F. Linsley to
 const. Albert C. Raymond, of Meriden, a
 L. M., 50 00
 Norwich, C. B. Rogers, L. M., 30 00
 Stamford, First Presb. Ch., to const. Rev.
 Robert R. Booth a L. M., by Alexander
 Milne, 30 00
 Waterbury, A Friend to the A. H. M. S., 20 00
 Woodbury, Cong. Ch. and Soc., by Rev.
 J. Churchill, 57 00
 E. S. E., 10 00

NEW YORK—

Albany, First Cong. Ch., by Rev. Ray
 Palmer, D. D., 74 04
 Brooklyn, Mrs. S. E. Austin, \$20; E. H.
 B., \$50, 70 00

First Presb. Ch., Mon. Con., by Henry
 Ide, \$34 04
South Presb. Ch., by Rev. D. A. Hol-
 brook, An. Coll., \$157.16; Mon. Con.,
 \$49.68, 206 84
 Canaan Center, Pres. Ch., by Rev. W. J.
 Blain, 15 00
 Constantia, Presb. Ch., by E. Robinson, 6 55
 Hancock, Cong. Ch., by Rev. I. D. Corn-
 well, 11 75
 Harlem, E. S., 3 03
Presb. Ch., Mon. Con., by E. Ketchum,
 Harpersfield, Mrs. Lydia Hotchkiss, 3 18
 Lansing, Josiah Todd, 2 50
 Middlefield, Rev. Moody Harrington, 5 00
 Milton, a friend, 5 00
 New Windsor, Presb. Ch., by Rev. J. I.
 Ostrom, 16 50
 New York City, David Gould, \$20; Miss
 Mary Bronson, \$200; Mrs. George Ire-
 land, \$10; a friend, \$3; do., \$2; do.,
 \$1, 286 00
Madison Square Ch., Z. S. Ely, \$200;
 W. E. Dodge, Jr., \$30; Charles Gould,
 to const. Nathan T. Carryl a L. D.,
 \$100; T. Ketcham, \$50; Mrs. Mary
 Ketcham, \$5; Byron Sherman, \$25;
 G. W. Lane, \$50; Henry Bennett, \$30;
 W. E. Churchill, \$10; R. E. Robbins,
 \$10; R. O. White, \$5; 515 00
Mercer St. Ch., Mon. Con., by Roe Lock-
 wood, \$52.60; J. F. Worth, \$100; H.
 M. Schieffelin, \$1.5; Mrs. Ann Eliza
 Bronson, \$150; G. B. De Forest, \$100;
 R. H. McCurdy, \$30; W. C. Noyes,
 \$10; David Magee, to const. Miss Ger-
 trude F. Magee a L. M., \$30, 607 60
Spring St. Ch., Charles Starr, 10 00
Union Theological Seminary, Soc. Inq.,
 Mon. Con., by J. B. Hall, 3 83
 Poughkeepsie, a Congregationalist, 30 00
 First Presb. Ch., Mon. Con., by James
 Bowne, Treas., 20 52
 Rochester, on account of legacy of Harvey
 Lyon, by C. A. Burr, ex'r, 400 00
 Saratoga, R. S. Pettingell, 2 50
 Sweden, Mrs. Phebe Capron, by Rev. I.
 L. Jones, 5 00
 Williamburgh, First Presb. Ch., by C. F.
 Tuttle, 50 00

NEW JERSEY—

Newark, Horace Alling, 10 00
 Sixth Presb. Ch., by H. J. Poineer, 25 69
 Rahway, Thomas Morris, 10 00
 Trenton, Third Presb. Ch., by J. G.
 Brearley, 13 00
 West Bloomfield, a friend, 5 00

PENNSYLVANIA—

Wattsburgh, Presb. Ch., by Jacob Fritts,
 Treas., 5 00

DELAWARE—

Wilmington, Hanover St. Ch., Miss S.
 Black, by Rev. R. Adair, 10 00

VIRGINIA—

New River Presbytery, by Rev. I. N. Naff, \$75 00

FLORIDA—

Fort Myers, Col. G. Loomis, 7 00

TENNESSEE—

Bristol, J. R. Anderson, by Rev. Dr. Marsh, 2 00

OHIO—

Addison, Presb. Ch., by Rev. John Martin, 12 00
Amherst, Alexander Gaston, 4 50
Jersey, Presb. Ch., by Rev. C. M. Putnam, 6 00
Logan, E. T. Rochester, 1 00
Montgomery, Rev. N. T. Fay, 10 00

INDIANA—

Connersville, Pres. Ch., by Rev. E. B. Smith, 8 00
Crawfordsville, Rev. Caleb Mills, LL.D., 30 00

ILLINOIS—

Bloomington, Mrs. S. Atwood, in part to const. Rev. Henderson Judd, a L. M., 10 00
Mendon, Cong. Ch., by L. A. Weed, 28 60
Moline, Cong. Ch., Coll., \$26; bequest of Miss Rebecca Hemphill, \$5, by Rev. A. B. Hitchcock, 31 00
Manteno, Presb. Ch., \$7; Momenca Cong. Ch., \$5, by Rev. A. S. Wells, 12 00
Rock Island, Second Presb. Ch., by Rev. H. H. Hayes, 30 00
Virginia, Presb. Ch., to const. Rev. James H. Baldwin, a L. M., 30 00
Winslow, Presb. Ch., by Rev. J. N. Powell, 10 00
Woodlawn, Con. Ch., by Rev. C. B. Barton, 58 05

MICHIGAN—

Received by Rev. H. A. Read, Jackson Cong. Ch., \$79 12
Webster, Pres. Ch., to const. W. Blodgett a L. M., \$44.56; P. H. Reeve, to const. Russell C. Reeve a L. M., \$30; Legacy of Abigail Cranston, by S. Kimberly, Ex'r, \$10, 84 56 \$163 68
Algansee and California, Mich., Presb. Ch., by Rev. George Brown, 10 00
Ann Arbor, Miss E. Page, to const. Dr. Martin H. Cowles a L. M., by W. C. Voorheis, Treas., 30 00
Paw Paw, Presb. Ch., by Rev. A. C. Tuttle, 10 00
Webster, Presb. Ch., N. Dwight, by W. C. Voorheis, Treas., 20 00

MISSOURI—

Missouri Home Missionary Society, by Rev. T. Hill, 150 00
Paint Lick, Presb. Ch., by Rev. T. Morgan, 10 00

WISCONSIN—

Received by Rev. Dexter Clary, Beloit, Mrs. O. G. Peck, L. M., in part, \$10 00
La Crosse, Rev. J. C. Sherwin, 5 00
Milwaukee, Plymouth Ch., Missionary assistant, 28 00
Rockton, First Cong. Ch., 22 75 \$65 75

Black River Falls, Cong. Ch., by Rev. W. Bigelow, \$9 00
Green Bay, Presb. Ch., Mon. Con., by D. Butler, 24 00
Pleasant Hill and Muscoda, Presb. Chs., by Rev. A. A. Overton, 11 00
Sacramento and Ontario, Welsh Ch., by Rev. Richard Williams, 14 20

IOWA—

Bowen's Prairie, M. D. S., 1 00
Cedar Rapids, Presb. Ch., by Rev. L. F. Dudley, Coll., \$13.50; Mon. Con., \$6.50, 20 00
Durant, Cong. Ch., by B. P. Putnam, 8 00
Montrose, Presb. Ch., by Rev. A. Van Stavoren, 20 50

KANSAS—

Manhattan, Cong. Ch., by Rev. C. E. Blood, 38 00

OREGON—

Forest Grove, Cong. Ch., by S. H. Marsh, 8 60
\$8,188 25

The acknowledgment from Champion, N. Y., in the last number should have been from Champlain.

Donations of Clothing, &c.

North Becket Miss. Sew. Soc., by Andrew Barnes, 21 99

Receipts of the Massachusetts Home Missionary Society, in the month of January, 1857. BENJAMIN PERKINS, Treasurer.

Amherst, Hon. Edward Dickinson, to const. Mrs. Martha J. Gilbert a L. M., 30 00
Andover, North Cong. Ch. and Soc., to const. Mrs. Harriet K. Davis a L. M., 30 00
Belchertown, Ben. Ass., 70 00
BillERICA, Rev. J. G. D. Stearns, 10 00

Boston—
Park Str. Ch., 1,653 88
Mount Vernon Ch., 1,625 82
Old South, 947 75
Maverick Ch. and Soc., 54 04
Clinton, Evan. Cong. Soc., 104 74
Dedham, Mrs. E. Burgess, 100 00
Dorchester, Estate of Mrs. Eliza Withington, to const. Mrs. Lucy Blake a L. M., 30 00
Second Parish, to const. Dea. Joseph Clapp and S. A. Quincy, L. Ms., 357 30
Neponset H. M. S., 55 00
East Cambridge, a friend, 5 00
Essex North Aux. Soc., James Caldwell, Treas.,

Byfield, Rev. Mr. Tenney's Soc., \$13 75
Newburyport, Rev. Mr. Dimmick's Soc., Mon. Con., 20 69
Salisbury, Rocky Hill, a friend, 4 00 38 44
Fitchburgh, Ladies H. M. S., to const. Mrs. Ruth Trask a L. M., 32 34
Gloucester, Cong. Ch. and Soc., 30 00

Lowell, George W. Benson's Sub. Sch. Class to const. him a L. M., \$30; Sunday Collections, \$9.50, 39 50
John St. Ch. and Soc., 62 08
Malden, Trinitarian Cong. Soc., Mon. Con., 9 35
Marion, Ind., Rev. Alfred Hawes, dec'd, 4 50
Medford, Mystic Ch. and Soc., 74 75
Middleboro, First Cong. Ch. and Soc., 56 00
Quincy, a friend, 5 00
Reading, Old South Ch. and Soc., 32 58

Royalston, Rev. Mr. Bullard's Soc., Ladies' Sew. Circle, to const. Mrs. Harriet M. Eastabrook a L. M., 38 00
Taunton, Winslow Ch. and Soc., 36 50
Worcester, Legacy of Moses N. Child, by R. Newton, Ex'r, 100 00

\$5,692 52

